

Ellen G. White 1904 Sign Of The Times

January 6, 1904

Consecration

Christ asks for unreserved consecration, for undivided service. He demands the heart, the mind, the soul, the strength. Outward observances can not take the place of simple faith and entire renunciation of self. But no man can empty himself of self. We can only consent for Christ to accomplish the work. Then the language of the soul will be, "Lord, take my heart; for I can not keep it for Thee. Save me in spite of myself, my weak, unchristianlike self. Mould me, fashion me, raise me into a pure, holy atmosphere, where the rich current of Thy love can flow through my soul."

It is not only at the beginning of the Christian life that this renunciation of self is to be made. At every advance step heavenward it is to be renewed. All our good works are dependent on a power outside of ourselves. Therefore there needs to be a continual reaching out of the heart after God, a continual, earnest, heart-breaking confession of sin, and humbling of the soul before Him. Only by a constant renunciation of self and dependence on Christ can we walk safely.

There are many who do not make an entire surrender. They do not die to self that Christ may live in them. They adopt His name, they wear His badge, but they are not partakers of His nature. They have not overcome their unholy ambition and their love for the world. They do not take up the cross and follow Christ in the path of self-denial and self-sacrifice. Almost Christians, yet not fully Christians, they seem near the kingdom of heaven, but they can not enter there. Almost, but not wholly saved, means to be wholly lost.

We need to examine ourselves, to see whether we are indeed worthy of the name of Christian. We hear Christ's voice, clear and distinct saying, "Follow Me." "If any man will come after Me, let him deny himself, and take up his cross daily, and follow Me." "So shall he be My disciple." Are we following Him? He ordered His life and bore His cross for the honor of His father. Are we doing this?

The same devotion, the same self-sacrifice, the same subjection to the claims of the Word of God, that were manifest in Christ, must be seen in His servants. He left His home of security and peace, left the glory that He had with the Father before the world was, left His position upon the throne of the universe. He went forth, a suffering, tempted man, went forth in solitude, to sow in tears, to water with His blood, the seed of life for a world lost.

His servants in like manner must go forth to sow. When called to become a sower of the seeds of truth, Abraham was bidden, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I shall show thee." "And he went out, not knowing whither he went." So to the apostle Paul, praying in the temple at Jerusalem, came the message from God, "Depart; for I will send thee far hence unto the Gentiles." So those who are called to unite with Christ must leave all in order to follow Him. Old associations must be broken up, plans of life relinquished, earthly hopes surrendered. In toil and tears, in solitude and through sacrifice, must the seed be sown.

Those who consecrate body, soul, and spirit to God will constantly receive a new endowment of physical, mental, and spiritual power. The inexhaustible supplies of heaven are at their command.

Christ gives them the breath of His own Spirit, the life of His own life. The Holy Spirit puts forth His highest energies to work in heart and mind. The grace of God enlarges and multiplies their faculties, and every perfection of the divine nature comes to their assistance in the work of saving souls. Through co-operation with Christ, they are made complete in Him, and in their human weakness they are enabled to do deeds of Omnipotence.

January 13, 1904

“Choose You This Day Whom Ye Will Serve”

Just before his death, Joshua called the children of Israel together, and said to them, “Choose you this day whom ye will serve.” The choice that Israel was that day called to make is one that today all are called to make; for there are still rival powers in the world. Let us consider the character of the powers that claim the homage of men.

Christ, the Commander of the heavenly hosts, left the honor and glory that He had with the Father, and came to this world to live as a man among men, that He might rescue human beings from destruction. He might have come attended by ten thousand times ten thousand angels; but this He did not do. He came in lowliness and poverty, without honor or rank. He humbled Himself, taking the nature of the fallen race. He came to help the needy and the distressed; to heal the sick; to speak peace to the suffering; to deliver those whom Satan was afflicting; to bring redemption to all who would accept the Heaven-sent blessing. Such is the character of Him who says, “If ye love Me, keep My commandments.”

There is another who claims the homage of men, but very different is he from the Prince of life. He was once a covering cherub in the heavenly courts, and of him it is written, “Thou sealest up the sum, full of wisdom, and perfect in beauty.” But envy entered his heart, and he was cast out of heaven. His work is now the destruction of the children of men; the ruin of souls is his delight, and his only employment. His step is noiseless, his movements are stealthy, his batteries are masked. He has so concealed himself from view that many can hardly believe that he exists, much less can they be convinced of his amazing malignity, activity, and power. If he were to show himself openly, in his true character, he would arouse the Christian's dormant energies, and send him to God in prayer.

Under the enemy's specious, bewitching influence, many obey the worst impulses of the human heart, and yet believe that God is leading them. Could their eyes be opened to distinguish their Captain, they would see that they are not serving God, but the enemy of all righteousness.

When Christ was in the world, the battle between Him and Satan was unceasing. At the beginning of His public ministry, our Saviour encountered the wily foe in the wilderness of temptation. Here, during the forty days and nights of Christ's long fast, Satan, concealing his real character, sought by every means he could devise to overcome the Redeemer. Disguising himself as an angel of light, a Heaven-sent friend, he offered to show Christ an easier way to gain His object than the path of trial and suffering upon which He had entered. But Jesus repulsed the enemy, and forced him to depart, a conquered foe.

Today Satan comes with his temptations to the children of men, and here he has better success. One of his most successful devices is to keep men in ignorance of his devices; for they will not be on their guard against an enemy of whose existence they are ignorant. I was once asked, “Do you believe in

the existence of a personal devil?" "I do," I replied. "I do not," rejoined the questioner. "I think that our evil thoughts and impulses are the only devil there is." "But," I asked, "who suggests these thoughts? Where do they originate if not with Satan?"

Dear Christian friends, be not deceived by the delusion that Satan has no existence. Just as surely as we have a personal Saviour, we have a personal adversary, cruel and cunning, who constantly watches our steps, plotting to lead us astray. Where the belief is held that he does not exist, there he is most busy. When we least suspect his presence, he is gaining an advantage over us. I feel alarmed as I see so many yielding to his power, while they know it not. Did they but see their danger, they would flee to Christ, the sinner's refuge.

The tempter often whispers that the Christian life is one of exaction, of rigorous duty; that it is hard to be on the watch continually, that there is no need of being so particular. Thus he deceived Eve in Eden, telling her that God's commands were arbitrary and unjust, given to prevent man from becoming free and exalted.

It is true that our Saviour represents His service as a yoke, and the Christian life is one of burden-bearing; yet contrasting these with the cruel power of Satan and the burdens imposed by sin, He exclaims, "My yoke is easy, and My burden is light." If we try to meet the responsibilities of the Christian life and to perform its duties, without Jesus as a helper, we shall find the yoke galling, and the burden intolerably heavy. But we are not asked to bear the burden alone. Christ will bear the burden of our care and sorrow. He invites us to cast all our care upon Him; for He carries us on His heart. He looks upon every soul who is turning his face toward Him as the Saviour. He knows by experience what are the weaknesses of humanity, what are our needs, and where lies the strength of our temptations; for He was in all points tempted like as we are, yet without sin.

True happiness is found, not in self-indulgence and self-pleasing, but in learning of Christ. Those who trust to their own wisdom and follow their own way complain at every step. But those who take Christ at His word, and surrender the soul to His keeping, their lives to His ordering, will find peace and quietude. Nothing of the world can make them sad when Jesus makes them glad by His presence. The Lord says, "Thou wilt keep him in perfect peace, whose mind is stayed on Thee; because he trusteth in Thee."

Those who choose Christ as their leader, grow daily more like Him. "Strengthened with all might by His Spirit," they form characters that will win for them entrance into the holy city.

We now have the opportunity of deciding whether we shall be numbered with the servants of Christ or the servants of Satan. Day by day, in word and act, we show what choice we are making. Shall we not decide as did Joshua, "As for me and my house, we will serve the Lord?"

January 20, 1904

The Power of Faith

By sin we have been severed from the life of God. Of ourselves we are utterly incapable of living a holy life. There are many who realize their helplessness, and who long for that spiritual life which will bring them into harmony with God; they are vainly striving to obtain this life. In despair they cry, "O wretched man that I am! who shall deliver me from this body of death?" Let these desponding,

despairing ones look up. The Saviour bids them arise in health and peace. Do not wait to feel that you are made whole. Believe His Word, and it will be fulfilled. Put your will on the side of Christ. Will to serve Him, and in acting upon His Word you will receive strength. Whatever may be the evil practise, the master-passion, which through long indulgence binds you soul and body, Christ is able and longs to deliver. He will impart life to the soul that is "dead in trespasses." He will set free the captive that is held by weakness and misfortune and the chains of sin.

The power of faith is shown by the miracle that Christ performed in healing the child possessed with a deaf and dumb spirit. "Master," the father said to Jesus, "I have brought unto Thee my son, which hath a dumb spirit; and wheresoever he taketh him, he teareth him; ... and I spake unto Thy disciples that they should cast him out; and they could not."

Jesus asked, "How long is it ago since this came unto him?" The father told the story of long years of suffering, and, then, as if he could endure no more, exclaimed, "If Thou canst do anything, have compassion on us, and help us." "If Thou canst." Even now the father questioned the power of Christ.

Jesus answered, "If thou canst believe, all things are possible to him that believeth." There is no lack of power on the part of Christ; the healing of the son depends on the father's faith. With a burst of tears, realizing his own weakness, the father casts himself upon Christ's mercy, with the cry, "Lord, I believe; help Thou mine unbelief."

Jesus turns to the suffering one, and says, "Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him." There is a cry, an agonized struggle. The demon, in passing, seems about to rend the life from his victim. Then the boy lies motionless, and apparently lifeless. The multitude whispers, "He is dead." But Jesus takes him by the hand, and, lifting him up, presents him, in perfect soundness of mind and body, to his father. Father and son praise the name of their deliverer. The multitude are "amazed at the mighty power of God," while the scribes, defeated and crestfallen, turn sullenly away.

"If Thou canst do anything, have compassion on us, and help us." How many a sin-burdened soul has echoed that prayer. And to all the pitying. Saviour's answer is, "If thou canst believe, all things are possible to him that believeth."

It is faith that connects us with heaven, and brings us strength for coping with the powers of darkness. In Christ, God has provided means for subduing every sinful trait, and resisting every temptation, however strong. But many feel that they lack faith, and therefore they remain away from Christ. Let these souls, in their helpless unworthiness, cast themselves upon the mercy of their compassionate Saviour. Look not to self, but to Christ. He who healed the sick and cast out demons when He walked among men, is the same mighty redeemer today. Faith comes by the Word of God. Then grasp His promise, "Him that cometh to Me I will in nowise cast out." Cast yourself at His feet with the cry, "Lord, I believe; help Thou mine unbelief."

"If you have faith as a grain of mustard seed," said Jesus, "ye shall say unto this mountain, Remove hence to yonder place; and it shall remove." Tho the grain of mustard seed is so small, it contains that same mysterious life principle which produces growth in the loftiest tree. When the mustard seed is cast into the ground, the tiny germ lays hold of every element that God has provided for its

nutriment, and it speedily develops a sturdy growth. If you have faith like this, you will lay hold upon God's word, and upon all the helpful agencies He has appointed. Thus your faith will strengthen and will bring to your aid the power of heaven. The obstacles that are piled by Satan across your path, tho apparently as insurmountable as the eternal hills, shall disappear before the demand of faith. "Nothing shall be impossible unto you."

Not because we see or feel that God hears us are we to believe. We are to trust His promises. When we come to Him in faith every petition enters into the heart of God. When we have asked for His blessing, we should believe that we receive it, and thank Him that we have received it. Then we are to go about our duties, assured that the blessing will be realized when we need it most. When we have learned to do this, we shall know that our prayers are answered. God will do for us "exceeding abundantly," "according to the riches of His glory," and "the working of His mighty power."

February 3, 1904

How to Gain Success in Christ's Service

It is not learned, eloquent workers that are needed now, but humble, Christlike men and women, who have learned from Jesus of Nazareth to be meek and lowly, and who, trusting in His strength, will go forth into the highways and hedges to give the invitation, "Come; for all things are now ready."

The burden that we bear for Christ's sake, the willingness of our service, the completeness of our surrender,—this is the measure of our love for Him, and of our success in service.

Many Christians are working at cross purposes with God. They tell us that they are waiting for some great work to come to them. They neglect the daily duties of life. These seem to them to be uninteresting and unimportant. They long restlessly for a large place. Day by day they lose opportunities to show their faithfulness to God. While waiting for some great work, their life passes away.

Do not fail to discharge your daily duties with the strictest fidelity. In the plan that God has for every Christian, there are no non-essentials. There are lessons for each one to learn in the daily experience. Be patient, and perform faithfully the work given you, however humble it be. Go about your work calmly, relying upon God for strength. Look not anxiously into the morrow. Today employ your time to the very best account. Today let your light shine for Christ, even in the performance of little duties. Tomorrow again present yourself to Jesus as one ready to do any work, be it ever so humble. The faithful performance of today's duties will prepare you to take hold of tomorrow's work with fresh courage, saying, "Hitherto hath the Lord helped me." Ever stand as minute men before God. Let the prayer of your heart be, "Lord, what wilt thou have me to do? Imbue me with Thy Spirit; strengthen me for Thy Work." Thus you will grow up to the full stature of men and women in Christ.

In order to do successful work for the Lord, we must be willing to do and to suffer cheerfully for His sake. Selfishness is death. No organ of the body could live, should it confine its service to itself. The heart, failing to send its life-blood to the hand and the head, would quickly lose its power. We are members one of another, and the soul that refuses to impart will perish.

Christ came to this earth “as He that serveth.” The angels are “ministering spirits, sent forth to minister for them who shall be heirs of salvation.” The same law of service is written upon all things in nature. The birds of the air, the beasts of the field, the trees of the forest, the leaves, the grass, and the flowers, the sun in the heavens, and the stars of light,—all have their ministry. Lake and ocean, river and water-spring,—each takes to give.

Much prayer is necessary to successful effort. Prayer brings power. Prayer has “subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, ... turned to flight the armies of the aliens.”

Prayer is the breath of the soul. Jesus lived in dependence upon God and communion with Him. To the secret place of the Most High, under the shadow of the Almighty, men now and then repair; they abide for a season, and the result is manifest in noble deeds; then their faith fails, the communion is interrupted, and the life-work marred. But the life of Jesus was a life of constant trust, sustained by continual communion; and His service for heaven and earth was without failure or faltering.

Many, even in their seasons of devotion, fail of receiving the blessing of real communion with God. They are in too great haste.

With hurried steps they press through the circle of Christ's loving presence, pausing perhaps a moment within the sacred precincts, but not waiting for counsel. They have no time to remain with the divine Teacher. With their burdens they return to their work.

These workers can never attain the highest success until they learn the secret of strength. They must give themselves time to think, to pray, to wait upon God for a renewal of physical, mental, and spiritual power. They need the uplifting of His Spirit. Receiving this, they will be quickened by fresh life. The wearied frame and tired brain will be refreshed, the burdened heart will be rested.

The Christian worker must study the Word of God. How many are surprised into the commission of sin because of a failure to study the Scriptures. They were off their guard, and Satan found them an easy prey. The psalmist declares, “Thy word have I hid in mine heart, that I might not sin against Thee.”

And in Paul's letter to Timothy we read, “All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works.”

The life of God, that gives life to the world, is in His word. It was by His word that Jesus healed disease and cast out demons. And by His word He stilled the sea and raised the dead; and the people bore witness that His word was with power. He spoke the word of God, as He had spoken it to all the [prophets and teachers of the] Old Testament. The whole Bible is a manifestation of Christ. It is our only source of power.

As our physical life is sustained by food, so our spiritual life is sustained by the Word of God. And every soul is to receive life from God's Word for himself. As we must eat for ourselves in order to receive nourishment, so we must receive the Word for ourselves. Yes, the Word of God is the bread of life. Those who receive and assimilate this Word, making it a part of every action, of every

attribute of character, will grow strong in the strength of God. It gives immortal vigor to the soul, perfecting the experience, and bringing joys that will abide forever.

February 17, 1904

Home Religion

The work of sanctification begins in the home. Those who are Christians in the home will be Christians in the church and in the world. There are many who do not grow in grace because they fail of cultivating home religion.

In the home the spirit of criticism and fault-finding should have no place. The peace of the home is too sacred to be marred by this spirit. But how often, when seated at the meal-table, the members of the family pass round a dish of criticism, fault-finding, and scandal. Were Christ to come today, would He not find many of the families who profess to be Christians, cherishing the spirit of criticism and unkindness? The members of such families are unready to unite with the family above.

God expects His children to use the talent of speech in a way that will honor the Saviour. Let evil-thinking and evil-speaking be put away as leaven that will produce contention, alienation, and strife. Let the unruly tongue be brought under the control of God.

No harsh, passionate word is ever spoken without grieving the Lord Jesus, and hurting the heart of speaker and of hearer. From the Christian home all angry or trifling speeches will be excluded; for in the home above nothing of this character finds place.

Parents, be sure to spend some time each day in private prayer, asking the Lord for wisdom, lest self-importance take possession of you, and you give the talent of speech into the control of the enemy. In the home circle, generous, gracious, Christ-like words are of more value than any earthly treasure.

Remember that your children will follow closely the example that in word and act you set them. Live lives that will help them to prepare for translation into the courts above when the last trump shall sound, and Christ shall come to gather His faithful ones to Himself. Do not neglect your children. They are your first care. The home is to be their first school. And in this school you yourselves are to learn lessons that will prepare you better to work for their salvation and for the salvation of others. These lessons will be of the highest value to you in your religious experience.

As you labor successfully for your children, you are working out your own salvation, and God is working in you, to will and to do of His good pleasure.

Kindly but firmly correct every inclination to wrong that may appear in the lives of your children. When you are obliged to correct a child, do not raise the voice to a high key bringing into it that which will arouse the worst passions of the child's heart. Do not lose your self-control. The parent who, when correcting a child, gives way to anger, is more at fault than the child.

Restrain every hasty speech that struggles for utterance. Before you speak that fretful, impatient word, stop and think of the influence which, if spoken, it will exert. Remember that children are quick to hear every word, and to mark every intonation of the voice. Remember, too, that angels hear the words you speak. You are a spectacle to the world, to angels, and to men. Follow a course

that will be an honor to Jesus, a course that will bring angels to your side. Let your home be such that Christ can enter it as an abiding guest. Let it be such that people will take knowledge of you that you have been with Jesus, and have learned of Him.

The home in which the members are kindly, courteous Christians, exerts a far-reaching influence for good. Other families mark the results attained by such a home, and follow the example set, in their turn guarding their homes against evil influences.

Angels of heaven often visit the home in which the will of God bears sway. Under the power of divine grace, such a home becomes a place of refreshing to worn, weary pilgrims. Self is kept from asserting itself. Right habits are formed. There is a careful recognition of the rights of others. The faith that works by love and purifies the soul stands at the helm, presiding over the entire household. Under the hallowed influence of such a home, the principle of brotherhood laid down in the Word of God is more widely recognized and obeyed.

February 24, 1904

The Narrow Way

Christ gives to all the invitation, "Follow Me." "He that followeth Me shall not walk in darkness, but shall have the light of life."

"Enter ye in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat; because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

The path cast up for the ransomed of the Lord is far above all worldly schemes and practises. Those who walk in it are to show by their works the purity of their principles. They have a heaven to win, and by a well-ordered life and a godly conversation they are to show the genuineness of their profession. They are to work out their own salvation with fear and trembling, lest they shall not perfect a Christian character, striving to walk in the footsteps of Christ, keeping His life and His teaching ever before them. As they do this, God works in them to will and to do of His good pleasure.

Those who walk in the narrow way must follow the directions of the Guide-book. Thus only can they reach the gates of the city of God. They are to follow the example of Christ, working as He worked. Then at last they will hear the commendation, "Well done, thou good and faithful servant; ... enter thou into the joy of thy Lord."

Our Gifts

God has put men and women in possession of precious gifts. To different ones He gives different gifts. Not all have the same strength of character or the same depth of knowledge. But each one is to use his gifts in the Master's service, however small this gift may seem to be. The faithful steward trades wisely on the goods entrusted to him.

The endowments of mind and body are to be carefully guarded. Our gifts are not to be weakened by self-indulgence. Every power is to be carefully preserved, that it may be always ready for instant use. No part of the physical organism is to be weakened by misuse. Each part, however small, has an

influence on the whole. The abuse of one nerve or muscle lessens the usefulness of the whole body. Those for whom Christ has given His life should bring their habits and practises into conformity to His will.

“Freely Ye Have Received, Freely Give”

God's Word declares, “The soul that sinneth, it shall die.” But God does not desire the death of any one. When Adam's sin had forfeited eternal life, at infinite cost God provided for the race a second probation. He “so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.” Should not those to whom the light of truth for this time has come, place themselves in close connection with God, using their capabilities to advance the work of soul-saving? Should not the one who possesses an understanding of the Scriptures impart the knowledge given him to those who know not the truth? Upon every believer in present truth rests the responsibility of working for sinners. God points them to their special work,—the proclamation of the Third Angel's Message. They are to show their appreciation of God's great gift by consecrating themselves to the work for which Christ gave His life. They are to be stewards of the grace of God, dispensing to others the blessings bestowed on them. He who has found comfort in the Word of God is to share this comfort with others. Thus only can he continue to receive comfort.

The sincere child of God does not make light of any of His requirements. Should he do this, he would soon make for himself laws that would not be in harmony with God's requirements. Another, having great confidence in him, would do the same, and thus God would be greatly dishonored. Infidels look at the defective lives of professing Christians, and say, “If I believed what those men and women profess to believe, I could never do the things they do.”

Let us make steady advancement. Let us lay aside every weight, and the sin that so easily besets, and run with patience the race set before us. Let us hold the truth in righteousness. Then when adversity comes, we shall be able to trust in God, knowing that we have done our best. Trust in God is one of the signs that distinguish the righteous from the wicked. God never forgets His faithful children in their suffering and affliction. With confidence they may say:

“The Lord is my Shepherd; I shall not want. He maketh me to lie down in green pastures; He leadeth me beside the still waters. He restoreth my soul; He leadeth me in the paths of righteousness for His name's sake. Yea, tho I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me; Thy rod and Thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies; Thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord forever.”

March 16, 1904

A Present Help

The glory which Thou gavest Me I have given them; that they may be one, even as We are one; I in them, and Thou in Me, that they may be made perfect in one, and that the world may know that Thou has sent Me.” These words seem almost beyond the grasp of our faith, yet we are to believe them, and act in accordance with them. We are to take time to pray, and then we are to live lives that are in harmony with our prayers, believing that the Lord will answer us. The answer may not come in just the way that we expect, but we may rest assured that the Master knows what is best

for us. He is too wise to err, and too good to do us harm. We are to meet every trial and disappointment with the words, "Not my will, but Thine, be done."

"Ask, and it shall be given unto you; seek, and ye shall find; knock, and it shall be opened unto you." To place ourselves in close connection with Christ by fervent, believing prayer—this is our part. For the fulfilment of this part we are responsible. For the rest we are to trust Him who knows what will best help us in our endeavors to do His will.

Let us place ourselves in the line of co-operation with God, making it possible for Him to answer our prayers. He has issued His promissory notes, declaring, "A new heart will I give you." He says that He will be found of those who seek Him with the whole heart. When you lose your hold on Him, and fail of receiving the fulfilment of the promise, the bank of heaven has not failed; you have broken your covenant with God. He can not fulfil His promises while you refuse to let Him take away your transgressions, because you suppose that by disobeying Him, you have placed yourself beyond help. The Lord says, "Let him take hold of My strength, that he may make peace with Me; and he shall make peace with Me." Then cease to worry over the troubles that you so often bring upon your selves; come like a penitent child to Jesus, confessing your sins. "Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones."

Are not these words full of encouragement? God assures us that He will not leave us to grope in uncertainty. He will not leave us to be our own teachers in the all-important matters that concern our eternal destiny. He declares: "I will be your Teacher. I will give you light and knowledge. Light is sown for the righteous, and gladness for the upright in heart." We gain nothing by gathering about us mist and cloud. The Lord desires us to be cheerful and joyful. He desires us to have a cloudless experience.

We need to pray often: "Lord, increase my faith, that I may be strong to quench the fiery darts of the enemy. Make me more than a conqueror through Him that loved me and gave Himself for me." The Holy Spirit, earnestly sought and constantly cherished, works in the hearts of those who believe, giving them power to become the sons of God. To follow Christ means everything to us. The path of the Christian is as a shining light that shineth more and more unto the perfect day. He who follows Christ is assured that he shall have the light of life,—an insight into sacred things, a close, personal acquaintance with God.

Despondency in God's service is sinful and unreasonable. He knows our every necessity. He has all power. He can bestow upon His servants the measure of efficiency that their need demands. His infinite love and compassion never weary. With the majesty of Omnipotence He unites the gentleness and care of a tender shepherd. We need have no fear that He will not fulfil His promises. He is eternal truth. Never will He change the covenant that He has made with those who love Him.

"Fear thou not; for I am with thee," He declares; "be not dismayed; for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of My

righteousness." "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."

March 23, 1904

A Life of Helpfulness

God has given every one a part to act in His great plan for the uplifting of humanity. Christ has linked together the human and the divine. On this earth, in the garb of humanity, He lived the life that He desires His disciples to live,—a life of unselfish service. Are we living this life? Are we giving the invitation: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? ... Seek ye the Lord while He may be found, call ye upon Him while He is near; let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon"?

God calls upon us to point those in error to the right way. How can they hear without a preacher? It is not only ordained ministers who are to do this work. Angels of heaven will co-operate with those who labor unselfishly for the Master. Much more than sermonizing is included in service for God. The ignorant are to be enlightened, the discouraged uplifted, the sick healed. The human voice is to act its part in God's work. Words of tenderness, sympathy, and love are to witness to the truth. Earnest, heartfelt prayers are to bring angels near.

In His talk with the Samaritan woman, instead of disparaging Jacob's well, Christ presented something better. "If thou knewest the gift of God," He said, "and who it is that saith to thee, Give Me to drink; thou wouldest have asked of Him, and He would have given thee living water." He turned the conversation to the treasure He had to bestow, offering the woman something better than she possessed, even living water, the joy and hope of the Gospel. This is an illustration of the way in which we are to work. It is of little use for us to go to pleasure-lovers, theater-goers, drunkards, and gamblers, and scathingly rebuke them for their sins. This will do no good. We must offer them something better than that which they possess, even the peace of Christ, which passeth all understanding. We must tell them of God's holy law, the transcript of His character, and an expression of that which He wishes them to become.

There are many who are engaged in a wild chase after worldly pleasure and earthly riches. Thus they think to gain happiness. But pleasure and wealth are powerless to bring true happiness. Fame, genius, skill,—all are equally unable to gladden the sorrowful heart. Games, theaters, horse-races, will not satisfy the longing of the soul. Human beings were not created to be satisfied in this way. Show them how infinitely superior to the fleeting joys and pleasures of this world is the imperishable glory of heaven. Tell them of the freedom and rest and peace to be found in the Saviour. "Whosoever drinketh of the water that I shall give him shall never thirst," He declares. Lift up Jesus, crying, "Behold the Lamb of God, which taketh away the sin of the world." He alone can satisfy the restless craving of the heart, and give peace to the troubled mind. Wealth can not do this; pleasure can not do it. Title, rank, learning, power, all are worthless to bless and heal.

There are many souls in perplexity, weighed down by a load of guilt. They desire to be delivered from sin. They have wandered from the springs of true happiness, and have poisoned their lives by drinking of the murky waters of transgression. They need the help of a friendly, outstretched hand. Teach them how to reach upward, how to live so that they will gain the respect of their fellow men. Altho the will has been depraved and weakened, there is hope for them in Christ. He will waken in their hearts higher impulses and holier desires. They need to hear the words of encouragement, that they may lay hold of the hope set before them in the Gospel. The promises of God's Word will be to them as the leaves of the tree of life. Patiently continue your efforts until, with grateful joy, the trembling hand grasps the hope of redemption through Christ.

It is the one who has been tempted and tried, and whose hope was well-nigh gone, but who was saved by hearing a message of love, who can best understand the science of soul-saving. He whose heart is filled with love for Christ, because he has been sought for by the Saviour, and brought back to the fold, knows how to work for others. He can point sinners to the Lamb of God. He has given himself without reserve to God, and has been accepted in the Beloved. The hand that in his weakness he held out for help has been grasped. By the ministry of such ones, many prodigals will be brought to the Father, to present themselves before Him in contrition and penitence.

March 30, 1904

A Perfect Ideal

Man has fallen. God's image in him is defaced. By disobedience he is depraved in inclination and weakened in power, unable, apparently, to look forward to anything but tribulation and wrath. But God, through Christ, has wrought out a way of escape, and He says to every one, "Be ye therefore perfect." It is His purpose that man shall stand before Him upright and noble, and He will not be defeated. He sent His Son to this world to bear the penalty of sin, and to show man how to live a sinless life.

Christ is our ideal. He has left a perfect example for childhood, youth, and manhood. He came to this earth, and passed through the different phases of human experience. In His life sin found no place. From the beginning to the close of His earthly life, He preserved unsullied His loyalty to God. The Word says of Him. "The Child grew, and waxed strong in Spirit, filled with wisdom, and the grace of God was upon Him." He "increased in wisdom and stature, and in favor with God and man."

The Saviour lived not to please Himself. We read of Him that He went about "doing good." He spent His life in loving service, comforting the sorrowful, ministering to the needy, lifting up the bowed down. He had no home in this world, only as the kindness of His friends provided Him one, yet it was heaven to be in His presence. Day by day He met trials and temptations, yet He did not fail or become discouraged. He was always patient and cheerful, and the afflicted hailed Him as a messenger of life and peace and health. His life held nothing that was not pure and noble.

God's law is the echo of His voice, saying to us, "Holier, yes, holier still." Desire the fulness of the grace of Christ; yea, long—hunger and thirst—after righteousness. The promise is, "Ye shall be filled." God has plainly stated that He expects us to be perfect, and because He requires this, He has made provision that we may be made partakers of the divine nature. Only thus can we be partakers

of the divine nature. Only thus can we gain perfection. The power is given by Christ. "As many as received Him, to them gave He power to become the sons of God."

God's promise is, "Ye shall be holy; for I am holy." Holiness is the reflection of God's glory. But in order to reflect this glory, we must co-operate with God. Heart and mind must be emptied of all that leads to wrong. The Word of God must be read and studied with a sincere desire to gain from it spiritual strength. This Word is the bread of heaven. Those who receive it, and make it a part of their lives, grow strong in the strength of God. Our sanctification is God's object in all His dealing with us. He has chosen us from eternity, that we may be holy. Christ declares, "This is the will of God, even your sanctification." Is it your will, also, that your desires and inclinations shall be brought into conformity to the divine will?

He who would build up a strong, symmetrical character, he who would be a well-balanced Christian, must give all and do all for Christ; for the Redeemer will not accept divided service. Daily he must learn the meaning of self-surrender. He must study the Word of God, getting its meaning, and obeying its precepts. Thus he may reach the highest standard of Christian excellence. There is no limit to the spiritual advancement that may be made by the one who is a partaker of the divine nature. Day by day God works with him, perfecting the character that is to stand in the day of final test. Each day of his life he ministers to others. The light that is in him shines forth, and stills the strife of tongues. Day by day he is working out before men and angels a vast, sublime experiment, showing what the Gospel can do for fallen human beings.

Let us not spare ourselves, but carry forward in earnest the work of reform that must be done. Let us crucify self. Unholy habits will clamor fiercely for the victory, but in the name and through the power of Jesus we may conquer them. To him who seeks daily to keep his heart with all diligence the promise is given, "Neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Living the life of the Saviour, overcoming every selfish desire, fulfilling bravely and cheerfully our duty to God and to those around us,—this makes us more than conquerors. This prepares us to stand before the great white throne free from spot or wrinkle, having washed our robes of character, and made them white in the blood of the Lamb.

April 6, 1904

Lessons From the Story of Cornelius—Part 1

A Seeker after Truth

There was a certain man in Caesarea called Cornelius, a centurion of the band called the Italian band, a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway."

Tho Cornelius was a Roman, he had become acquainted with the true God, and had renounced idolatry. He was obedient to the will of God, and worshiped Him with a true heart. He had not connected himself with the Jews, but was acquainted with the moral law, and was obedient to its precepts. He had not been circumcised, nor did he take part in the sacrificial service; he was therefore regarded by the Jews as unclean. However, he made liberal gifts to sustain the Jewish

worship, and was known far and near for his charity and beneficence. His righteous life made him of good repute, among both Jews and Gentiles. Cornelius had not an understanding faith in Christ, though he believed the prophecies, and was looking for the Messiah to come. Through his love and obedience to God, he was brought nigh unto Him, and was prepared to receive the Saviour when He should be revealed to him. It is rejection of the light given that brings condemnation.

The centurion was a man of noble family, and held a position of trust and honor. True goodness and greatness united to make him a man of moral worth. His influence was a blessing to all with whom he came in contact.

Believing in God as the Creator of heaven and earth, he revered Him, acknowledged His authority, and sought His counsel in all the affairs of life. He was faithful in his home duties, as well as in his official responsibilities, and had erected the altar of God in his family. He dared not attempt to carry out his plans or to bear the burden of his responsibilities, without the help of God; therefore for that help he prayed much and earnestly. Faith marked all his works, and God regarded the purity of his life and the liberality of his gift, and came near to him. He recognized his piety, and so ordered events that he might receive increased light.

While Cornelius was praying, God sent to him a heavenly messenger, who addressed him by name. The centurion was afraid, yet he knew that the angel was sent by God to instruct him, and he said, "What is it, Lord?" "And He said unto him, Thy prayers and thine alms are come up for a memorial before God. And now send men to Joppa, and call for one Simon, whose surname is Peter. He lodgeth with one Simon, a tanner, whose house is by the seaside."

The explicitness of these directions, in which was named even the occupation of the man with whom Peter was making his home, shows that Heaven is acquainted with the history and business of men in every grade of life. The very street on which we live is known to God. He is acquainted with the daily employment of the humble laborer, as well as that of the king upon his throne. And the sins of men, as well as their good deeds, are all known to Him.

"Send men to Joppa, and call for one Simon, whose surname is Peter." Thus God showed His regard for the Gospel ministry, and for His organized church. The angel was not commissioned to tell Cornelius the story of the cross. A man, subject, even as he himself, to human frailties and temptations, was to tell him of the crucified, risen, and ascended Saviour. In His wisdom the Lord brings those who are seeking for truth into touch with fellow beings who know the truth. His appointed way is to communicate truth through human beings. Those who have received light are to reveal it to those in darkness.

Speaking of the mystery "which from the beginning of the world hath been hid in God," Paul says: "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery; ... to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God."

To us, also, has been committed the sacred trust of making known "the unsearchable riches of Christ." As His representatives among men, Christ does not choose angels who have never fallen, but human beings, men of like passions with those they seek to save. Christ took upon Himself

humanity, that He might reach humanity. Divinity needed humanity, for it required both the divine and the human to bring salvation to the world. Divinity needed humanity, that humanity might afford a channel of communication between God and man. So with the servants and messengers of Christ. Man needs power outside of, and beyond, himself to restore him to the likeness of God, and to enable him to do the work of God; but this does not make the human agency unessential. Humanity lays hold upon divine power. Christ dwells in the heart by faith; and, through co-operation with the divine, the power of man becomes efficient for good.

We are to be laborers together with the angels in presenting Jesus to the world. With almost impatient eagerness the angels wait for our co-operation; for man must be the channel to co-operate with man. And when we give ourselves to Christ in whole-hearted devotion, angels rejoice that they may speak through our voices to reveal God's love.

April 13, 1904

Lessons from the Story of Cornelius—Part 2

Peter's Experience

Immediately after the interview with Cornelius, the angel went to Peter, who, weary and hungry from journeying, was praying upon the housetop of his lodging-house in Joppa. While praying, he beheld a vision. He "saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth; wherein were all manner of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air. And there came a voice to him, Rise, Peter; kill, and eat. But Peter said, Not so, Lord; for I have never eaten anything that is common or unclean. And the voice spake unto him again the second time, What God hath cleansed, that call not thou, unclean. This was done thrice; and the vessel was received up again unto heaven."

Here we may perceive the working of God's plan to bring to pass events whereby His will may be done on earth as it is done in heaven. Peter had not yet preached the Gospel to the Gentiles. Many of them had been interested listeners to the truths which He taught; but in the minds of the apostles the middle wall of partition, which the death of Christ was to break down, still existed, excluding the Gentiles from the blessings of the Gospel. The Greek Jews had received the labors of the apostles, and many of them had become believers in Jesus; but the conversion of Cornelius was to be the first one of importance among the Gentiles.

By the vision of the sheet and its contents, let down from heaven, Peter was to be divested of his prejudices against the Gentiles. He was to be led to see that through Christ the heathen were made partakers of the blessings and privileges of the Gospel, and were thus to be benefited equally with the Jews.

The vision given Peter was an illustration presenting the true position of the Gentiles, showing that, by the death of Christ, they were made fellow heirs with Israel. It conveyed to Peter both reproof and instruction. His labors had heretofore been confined to the Jews; and he had looked upon the Gentiles as unclean, excluded from the promises of God. He was now being led to comprehend the world-wide extent of God's plan.

Notice how close the connections made in the working out of God's plan. While Peter was thinking about the vision, wondering what it meant, the men sent from Cornelius stood before the gate of his lodging-house, and the Spirit said to him: "Behold, three men seek thee. Arise therefore, and get thee down, and go with them, doubting nothing; for I have sent them."

To Peter this was a trying command; but he dared not act according to his own feelings. He went down, and received the messengers sent by Cornelius. They told him of their singular errand, and, according to the direction he had just received from God, he at once promised to accompany them on the morrow. He courteously entertained them that night, and in the morning set out with them for Caesarea, accompanied by six of his brethren, who were to be witnesses of all he should say or do while visiting the Gentiles; for he knew that he should be called to account for so direct an opposition to the Jewish faith and teachings.

April 20, 1904

Lessons from the Story of Cornelius—Part 3

"Repentance unto Life"

It was nearly two days before the journey to Caesarea was ended and Cornelius had the privilege of opening his doors to a Gospel minister, who, according to the assurance of God, was to teach him and his house the way of salvation. While the messengers were upon their errand, the centurion had gathered as many of his relatives as were accessible, that they, as well as he, might be instructed in the truth. When Peter arrived, a large company were gathered, eagerly waiting to listen to his words.

As Peter entered the house of the Gentile, Cornelius did not salute him as an ordinary visitor, but as one honored of heaven, and sent to him by God. It is an Eastern custom for persons to bow before a prince or other high dignitary, and for children to bow before their parents. But Cornelius, overwhelmed with reverence for the apostle, who had been delegated by God to instruct him, fell at his feet, and worshiped him. Peter was horror-stricken, and he lifted the centurion to his feet, saying, "Stand up; I myself also am a man." He then began to talk with him familiarly, in order to remove the sense of awe and extreme reverence with which the centurion regarded him.

To Cornelius and those assembled in his house, Peter spoke of the custom of the Jews, saying that it was considered unlawful for them to mingle socially with the Gentiles, and that this involved ceremonial defilement. It was not prohibited by the law of God, but the tradition of men had made it a binding custom. "Ye know," he said, "how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath showed me that I should not call any man common or unclean. Therefore came I unto you without gainsaying, as soon as I was sent for; I ask therefore for what intent ye have sent for me?"

Cornelius thereupon related his experience, and the words of the angel that had appeared to him in vision. In conclusion he said: "Immediately therefore I sent to thee; and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God."

“Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth Him, and worketh righteousness, is accepted with Him.” Altho God had favored the Jews above all other nations, yet if they rejected light and did not live up to their profession, they were no more exalted in His esteem than other nations. Those among the Gentiles, who, like Cornelius, feared God and worked righteousness, walking in the light they had, were kindly regarded by God, and their sincere service was accepted.

But the faith and righteousness of Cornelius could not be perfect without a knowledge of Christ; therefore God sent knowledge to him for the further development of his character. Many refuse to receive the light which God sends them, and, in excuse, quote the words of Peter to Cornelius, “In every nation he that feareth Him, and worketh righteousness, is accepted with Him.” They maintain that it is of no consequence what men believe, so long as their works are good. Such ones are in error. Faith and works must unite. We should advance with the light given us. If God brings us into connection with His servants who have received new truth, substantiated by His Word, we should accept this truth with joy. On the other hand, those who claim that their faith alone will save them, are trusting to a rope of sand; for faith is made perfect by good works.

To that company of attentive hearers Peter preached Christ,—His life, His miracles, His betrayal, His crucifixion, His resurrection, His ascension, and His work in heaven as man's representative and advocate. As the apostle spoke, his heart glowed with the spirit of the truth that he was presenting. His hearers were charmed by the teaching they heard; for their hearts had been prepared to receive the truth. The talk was interrupted by the descent of the Holy Spirit, as on the day of Pentecost. “And they of the circumcision that believed were amazed, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Spirit. For they heard them speak with tongues, and magnify God. Then answered Peter, Can any man forbid the water, that these should not be baptized, who have received the Holy Spirit as well as we? And he commanded them to be baptized in the name of Jesus Christ.”

When the brethren in Judea heard that Peter had preached to the Gentiles, and had met with them, and eaten with them in their houses, they were surprised and offended. They feared that such a course, which looked to them presumptuous, would tend to contradict his own teachings. As soon as Peter visited them, they met him with severe censure, saying, “Thou wentest in to men uncircumcised, and didst eat with them.”

Peter laid the whole matter before them. He related his experience in regard to the vision, and pleaded that it admonished him no longer to observe the ceremonial distinction of circumcision and uncircumcision, nor to look upon the Gentiles as unclean; for God was not a respecter of persons. He told them of the command of God to go to the Gentiles, the coming of the messengers, his journey to Caesarea, and the meeting with Cornelius, and the company assembled at his house. His caution was made manifest from the fact that, altho commanded by God to go to the Gentile's house, he had taken with him six of the disciples, as witnesses of all he should say or do while there. He recounted the substance of his interview with Cornelius, in which the latter had told him of his vision, wherein he had been directed to send messengers to Joppa to bring Peter to him, who would speak words whereby he and all his house might be saved.

“As I began to speak,” he said, in recounting his experience, “the Holy Spirit fell on them, even as on us at the beginning. And I remembered the word of the Lord, how He said, John indeed baptized

with water; but ye shall be baptized in the Holy Spirit. If then God gave unto them the like gift as He did also unto us, when we believed on the Lord Jesus Christ, who was I, that I could withstand God?"

On hearing this account, the brethren were silenced. They were convinced that Peter's course was in direct fulfilment of the plan of God, and that their prejudices and exclusiveness were to be utterly destroyed by the Gospel. They held their peace, and glorified God, saying, "Then hath God also to the Gentiles granted repentance unto life."

April 27, 1904

Lessons from the Story of Cornelius—Part 4

Angel—Messengers

The experience of Cornelius should bring great encouragement to those who are seeking the Lord with an earnest purpose to do His will. A heavenly messenger was sent to Cornelius for the express purpose of bringing him into touch with one who could teach him more about God. Today angels of God draw near to those who in humility of heart seek for divine guidance. Heavenly messengers are passing through the length and breadth of the earth, seeking to comfort the sorrowing, to protect the impenitent, to win the hearts of men to Christ. No one is neglected or passed by. God is no respecter of persons, and He has an equal care for all the souls He has created.

To the worker for Christ, also, the experience of Cornelius should bring strength and courage. Angels of God are co-operating with His servants in their efforts to bring to the full light of truth those who are walking in all the light they have. They unite with men in sympathy and labor for the saving of the lost. We can not see them personally; nevertheless they are with us, guiding, directing, protecting.

Angels protected Lot, and led him safely out from the midst of Sodom. So they protected Elisha in the little mountain city. When the encircling hills were filled with the horses and chariots of the king of Syria and the great host of his armed men, Elisha beheld the nearer hill-slopes covered with the armies of God,—horses and chariots of fire round about the servant of God.

So in all ages, angels have been near to Christ's faithful followers. The vast confederacy of evil is arrayed against all who would overcome; but Christ would have us look to the things which are not seen, to the armies of heaven encamped about all who love God, to deliver them. From what dangers, seen and unseen, we have been preserved through the interposition of the angels, we shall never know, till in the light of eternity we see the meaning of the providences of God. Then we shall know that the whole family of heaven was interested in the family here below, and that messengers from the throne of God attended our steps from day to day.

The very angels who, when Satan was seeking the supremacy, fought the battle in the heavenly courts, and triumphed on the side of God; the very angels who shouted for joy over the creation of the world and its sinless inhabitants; the angels who witnessed the fall of man and his expulsion from his Eden home,—these very heavenly messengers are most intensely interested in the work of all who are seeking to restore the image of God in man.

Heaven and earth are no wider apart today than when the shepherds listened to the angels' song. Humanity is still as much the object of Heaven's solicitude as when common men of common occupations met angels at noon-day, and talked with heavenly messengers in the vineyards and the fields. Angels from the courts above attend the steps of those who come and go at God's command.

Heavenly beings still visit the earth, as in the days when they walked and talked with Abraham and with Moses. Amidst the busy activities of our great cities, amidst the multitudes that crowd the thoroughfares and fill the marts of trade, where from morning till evening people act as if business and sport and pleasure were all there is to life, where there are so few to contemplate unseen realities,—even here heaven has its watchers and its holy ones. There are invisible agencies observing every word and deed of human beings. In every assembly for business or pleasure, in every gathering for worship, there are more listeners than can be seen with human sight. Sometimes the heavenly intelligences draw aside the curtain which hides the unseen world, that our thoughts may be withdrawn from the hurry and rush of life, to consider that there are unseen witnesses to all we do or say.

We need to understand better than we do the mission of the heavenly visitants. It would be well to consider that in all our work we have the co-operation and care of heavenly beings. Invisible armies of light and power attend the meek and lowly ones who believe and claim the promises of God. Cherubim and seraphim and angels that excel in strength,—ten thousand times ten thousand and thousands of thousands,—stand at His right hand, “all ministering spirits, sent forth to minister for them who shall be heirs of salvation.”

“Therefore let us also, seeing we are compassed about with so great a cloud of witnesses, lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the Author and Perfecter of our faith, who for the joy that was set before Him endured the cross, despising shame, and hath sat down at the right hand of the throne of God.”

May 11, 1904

“Bear Ye One Another's Burdens”

God has so ordered matters that no man is absolutely independent of his fellow men. He has linked the members of His human family together by the cords of reciprocal dependence. And while every man has his own burden to bear, let him not forget the words, “Bear ye one another's burdens, and so fulfil the law of Christ.”

In our dealings with one another, we are to keep in constant exercise the principle of mutual forbearance and helpfulness. Our sympathies are to go out to those around us. We are to be courteous and considerate to all. The poor are to be aided, the sick visited, the sorrowing and the bereaved comforted, the inexperienced counseled, the faint-hearted made more hopeful. All such acts help the hand that helps.

The spirit of helpfulness is to be in our hearts a cultivated, active, energetic spirit, not forced to action, but ever watchful for opportunities to help where help is needed.

Humanity alone is a very poor combination of opposites. Naturally, human beings are self-centered and opinionated. But selfishness disappears from the lives of those who learn the lessons that Christ desires to teach them. They become partakers of the divine nature, and Christ lives in them. They regard all men as brethren, with similar aspirations, capacities, temptations, and trials, craving sympathy and needing assistance.

Never are we to humiliate a fellow being. When we see that mistakes have been made, we are to do all in our power to help the ones who have erred, by telling them of our own experience,—how when we made grave mistakes, patience and fellowship, kindness and helpfulness, on the part of our fellow workers, gave us courage and hope.

Harsh judgment is not becoming in those who themselves are continually making mistakes. Remember that you can not read hearts. You do not know the motives which prompted the actions that to you look wrong. Be afraid to disparage character. Let your hearts be sensitive to human need. Men may be brought into places where they need not only the help of kindly words, but the firm grasp of an outstretched hand. Give them the help they need. The time may come when your hands will be upheld by the hands of those to whom you have ministered.

There are those who have inherited peculiar tempers and dispositions. They may be hard to deal with, but, are we faultless? They are not to be disparaged. Their errors are not to be made common property. Christ pities and helps those who err in judgment. He has suffered death for every man, and because of this He has a deep interest in every member of the human family.

A man may be trying to serve God. But temptations from within and without assail him. Satan and his angels urge him to transgress. And perhaps he falls a prey to their temptations. How then do his brethren treat him? Do they speak harsh, cutting words, driving him farther from the Saviour? Let us remember that we are all erring human beings, struggling and toiling, failing in speech and action to represent Christ, falling and rising again, despairing and hoping. Let us beware of treating harshly those who, tho they have yielded to temptation, are like ourselves, the objects of Christ's unchanging love.

The Lord Jesus demands an acknowledgment of the rights of every man. Men's social rights, and their rights as Christians, are to be taken into consideration. They are to be treated with refinement and delicacy, as the sons and daughters of God. This matter is not left to our own choice. The life and lessons of Christ have converted it into an obligation that we must discharge as an act of loyalty to God. The natural impulses of the heart must be changed for impulses of Christ. Feelings of love and good-will must control us.

“Whatsoever ye would that men should do to you, do ye even so to them.” “Be kindly affectioned one unto another with brotherly love; in honor preferring one another.” “Be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous; not rendering evil for evil, or railing for railing; but contrariwise blessing, knowing that ye are thereunto called, that ye should inherit a blessing.”

May 18, 1904

The Consistent Life

There is an eloquence far more powerful than the eloquence of words in the quiet, consistent life of a pure, true Christian. What a man is has more influence than what he says. A godly life is a living epistle, known and read of all men.

Character is not something shaped from without, or put on; it is something radiating from within. If true goodness, purity, meekness, and equity are dwelling in the heart, this will be manifest in the character; and such a character is full of power.

The officers who were sent to take Jesus came back with the report that never man spoke as He spoke. But the reason for this was that never man lived as He lived. Had His life been other than it was, He could not have spoken as He did. His words bore with them a convincing power, because they came from a heart pure and holy, full of love and sympathy, benevolence and truth.

True religion consists in doing the words of Christ; not doing them to earn God's favor, but because, all undeserving, we have received the gift of His love. Christ places the salvation of men, not upon profession merely, but upon faith that is made manifest in works of righteousness. Doing, not saying merely, is expected of the followers of Christ. It is through action that character is built. "As many as are led by the Spirit of God, they are the sons of God." Not those whose hearts are touched by the Spirit, not those who now and then yield to its power, but those who are led by the Spirit, are the sons of God.

By the quiet, unconscious influence of a holy life, true Christians reveal Christ. The fragrance of the life, the loveliness of the character, show to the world that they are children of God. Men take knowledge of them that they have been with Jesus.

To those who have named His name Christ says, "You have given yourselves to Me, and I have given you to the world as My representatives." As the Father had sent Him into the world, so, He declares, "have I also sent them into the world." As Christ is the divine channel for the revelation of the Father, so we are the channel for the revelation of Christ. While our Saviour is the great source of illumination, forget not, O Christian, that He is revealed through humanity. Every individual disciple is Heaven's appointed channel for the revelation of God to man. Angels of glory wait to communicate through you heaven's light and power to souls that are ready to perish. Shall the human agent fail of accomplishing his appointed work? O, then to that degree is the world robbed of the promised influence of the Holy Spirit.

When Christ would define the advancement possible for us, He said, "Be ye therefore perfect, even as your Father which is in heaven is perfect." This advancement is not gained without effort. The Christian life is a battle and a march. But the victory to be gained is not won by human power. The field of conflict is the domain of the heart. The battle which we have to fight—the greatest battle that was ever fought by man—is the surrender of self to the will of God, the yielding of the heart to the sovereignty of love. The old nature, born of blood and of the will of the flesh, can not inherit the kingdom of God. The hereditary tendencies, the formed habits, must be given up.

He who determines to enter the spiritual kingdom will find that all the powers and passions of an unregenerate nature, backed by the forces of the kingdom of darkness, are arrayed against him. Selfishness and pride will make a stand against anything that would show them to be sinful. We can not, of ourselves, conquer the evil desires and habits that struggle for the mastery. We can not

overcome the mighty foe who holds us in his thrall. God alone can give us the victory. He desires us to have the mastery over ourselves, our own will and ways. But He can not work in us without our consent and co-operation. The divine Spirit works through the faculties and powers given to man. Our energies are required to co-operate with God.

The victory is not won without much earnest prayer, without the humbling of self at every step. Our will is not to be forced into co-operation with divine agencies, but it must be voluntarily submitted. Were it possible to force upon you with a hundredfold greater intensity the influence of the Spirit of God, it would not make you a Christian, a fit subject for heaven. The stronghold of Satan would not be broken. The will must be placed on the side of God's will. You are not able, of yourself, to bring your purposes and desires and inclinations into submission to the will of God; but if you are "willing to be made willing," God will accomplish the work for you, even "casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." Then you will "work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of His good pleasure."

June 1, 1904

The Touch of Faith

"If I may but touch His garment, I shall be whole."

It was a poor woman who spoke these words,—a woman who for twelve years had suffered from a disease that made her life a burden. She had spent all her means upon physicians and remedies, only to be pronounced incurable. But, as she heard of the great Healer, her hopes revived. She thought, "If only I could get near enough to speak to Him, I might be healed."

Christ was on His way to the home of Jairus, the Jewish rabbi who had entreated Him to come and heal his daughter. The heart-broken petition, "My little daughter lieth at the point of death; I pray Thee, come and lay Thy hands on her, that she may be healed," had touched the tender, sympathetic heart of Christ, and He had at once set out with the ruler for his home.

They advanced but slowly; for the crowd pressed Christ on every side. On making His way through the multitude, the Saviour came near to where the afflicted woman was standing. Again and again she had tried in vain to get near Him. Now her golden opportunity had come. She could see no way of speaking to Him. She would not seek to hinder His slow advance. But she had heard that healing came from a touch of His garments; and, fearful of losing her one chance of relief, she pressed forward, saying to herself, "If I may but touch His garment, I shall be made whole."

Christ knew every thought of her mind, and He was making His way to where she stood. He realized her great need, and He was helping her to exercise faith.

As He was passing, she reached forward and succeeded in barely touching the border of His garment. That moment she knew that she was healed. In that one touch was concentrated the faith of her life, and instantly her pain and feebleness disappeared. Instantly she felt the thrill as of an electric current passing through every fiber of her being. There came over her a sensation of perfect health. "Straightway ... she felt in her body that she was healed of that plague."

She desired to express her thanks to the mighty Healer, who had done more for her in one touch than the physicians had done in twelve long years; but she dared not. With a grateful heart she tried to withdraw from the crowd. Suddenly Jesus stopped, and looking around, He asked, "Who touched Me?" Looking at Him with amazement, Peter answered, "Master, the multitude throng Thee and press Thee, and sayest Thou, Who touched Me?" "Somebody hath touched Me," Jesus said; "for I perceive that virtue is gone out of Me." He could distinguish the touch of faith from the casual touch of the careless throng. Some one had touched Him with a deep purpose, and had received answer.

Christ did not ask the question for His own information. He had a lesson for the people, for His disciples, and for the woman. He wished to inspire the afflicted with hope. He wished to show that it was faith which had brought the healing power. The woman's trust must not be passed by without comment. God must be glorified by her grateful confession. Christ desired her to understand that He approved her act of faith. He would not have her depart with a half blessing only. She was not to remain in ignorance of His knowledge of her suffering, of His compassionate love, and of His approval of her faith in His power to save to the uttermost all who come to Him.

Looking toward the woman, Christ insisted on knowing who had touched Him. Finding concealment vain, she came forward trembling, and cast herself at His feet. With grateful tears she told Him, before all the people, why she had touched His garment, and how she had been immediately healed. She feared that her act in touching His garment had been one of presumption, but no word of censure came from Christ's lips. He spoke only words of approval. They came from a heart of love, filled with sympathy for human woe. "Daughter," He said gently, "be of good comfort; thy faith hath made thee whole; go in peace." How cheering were these words to her. Now no fear that she had given offense embittered her joy.

During all His life on this earth, from childhood to manhood, Christ sought to bring life and joy and peace to others. His days were filled with deeds of mercy and compassion. He was often weary. His human nature longed for rest. But He had little opportunity to rest. The children of sorrow and affliction thronged His steps. They would not be deterred, knowing that if they could come to where He was, they would not seek for help in vain. Had He not said, "Ask, and it shall be given unto you; seek, and ye shall find; knock, and it shall be opened unto you"?

The wondering crowd that pressed close about Christ realized no accession of vital power. But when the suffering woman put forth her hand to touch Him, believing that she would be made whole, she felt the healing virtue. So it is in spiritual things. To talk of religion in a casual way, to pray without soul-hunger and living faith, avails nothing. A nominal faith in Christ, which accepts Him only as the Saviour of the world, can never bring healing to the soul. The faith that is unto salvation is not a mere intellectual assent to the truth. He who waits for entire knowledge before he will exercise faith, can not receive blessing from God. It is not enough to believe about Christ; we must believe in Him. The only faith that will benefit us is that which embraces Him as a personal Saviour, which appropriates His merits to ourselves. Many hold faith as an opinion. Saving faith is a transaction, by which those who receive Christ join themselves in covenant relation with God. A living faith means an increase of vigor, a confiding trust, by which the soul becomes a conquering power.

June 8, 1904

Co-Operation

Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as His divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of Him that hath called us to glory and virtue; whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust."

"Partakers of the divine nature." Is this possible? Of ourselves we can do no good thing. How, then, can we be partakers of the divine nature?—By coming to Christ just as we are, needy, helpless, dependent. He died to make it possible for us to be partakers of the divine nature. He took upon Himself humanity, that He might uplift humanity. With the golden chain of His matchless love He has bound us to the throne of God. We are to have power to overcome as He overcame. To all He gives the invitation: "Come unto Me, ... and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light."

In order to be partakers of the divine nature, we must co-operate with God. Man is no passive being, to be saved in indolence. Let no one think that men and women are going to be taken to heaven without engaging in the struggle here below. We have a battle to fight, a victory to gain. God says to us, "Work out your own salvation with fear and trembling." How?—"For it is God which worketh in you, both to will and to do of His good pleasure." Man works, and God works. Man is called upon to strain every muscle, and to exercise every faculty, in the struggle for immortality; but it is God who supplies the efficiency.

God has made amazing sacrifices for human beings. He has expended mighty energy to reclaim man from transgression and sin to loyalty and obedience; but He does nothing without the co-operation of the humanity. Paul says: "This one thing I do, forgetting the things that are behind, ... I press toward the mark for the prize of the high calling of God in Christ Jesus." The Christian life is a battle and a march. In this warfare there is no release; the effort must be continuous and persevering. It is by unceasing endeavor that we maintain the victory over the temptations of Satan. Christian integrity must be sought with resistless energy, and maintained with a resolute fixedness of purpose.

"Ye are God's husbandry; ye are God's building." This figure represents human character, which is to be wrought upon point by point. Each day God works on His building, stroke upon stroke, to perfect the structure, that it may become a holy temple for Him. Man is to co-operate with God, striving in His strength to make himself what God designs him to be, building his life with pure, noble deeds.

No one is borne upward without stern, persevering effort in his own behalf. All must engage in the warfare for themselves. Individually we are responsible for the issue of the struggle; tho Noah, Daniel, and Job were in the land, they could deliver neither son nor daughter by their righteousness.

There is a science of Christianity to be mastered,—a science as much deeper, broader, higher, than any human science as the heavens are higher than the earth. The mind is to be disciplined, educated, trained; for we are to do service for God in ways that are not in harmony with inborn inclination. Often the training and education of a lifetime must be discarded, that one may become a learner in the school of Christ. Our hearts must be educated to become steadfast in God. We are to form habits of thought that will enable us to resist temptation. We must learn to look upward. The principles of the Word of God,—principles that are as high as heaven, and that compass eternity,—

we are to understand in their bearing on our daily life. Every act, every word, every thought, is to be in accord with these principles.

Wrongs can not be righted, nor can reformation of character be made, by a few feeble, intermittent efforts. Sanctification is the work, not of a day, or of a year, but of a lifetime. The struggle for conquest over self, for holiness and heaven, is a life-long struggle. Without continual effort and constant activity, there can be no advancement in the divine life, no attainment of the victor's crown.

The precious graces of the Holy Spirit are not developed in a moment. Courage, fortitude, meekness, faith, unwavering trust in God's power to save, are acquired by the experience of years. By a life of holy endeavor and firm adherence to the right, the children of God are to seal their destiny.

June 15, 1904

The Path of Self-Denial

Christ gave Himself for the saving of a lost world. His life on this earth, from its beginning to its close, was one of self-denial. To those who desire to follow Him He says, "If any man will come after Me, let him deny himself, and take up his cross, and follow Me." He will not accept half-hearted service. He withheld no part of the price, but gave Himself as a complete offering, a sacrifice fragrant with the incense of His righteousness.

Professing Christians are too often unwilling to practise the self-denial that the Saviour calls for, unwilling to restrict their wishes and desires in order that they may have more to give to the Lord. To all comes the temptation to gratify selfish, extravagant inclinations. But let us remember that the Lord of life and glory came to this world to teach humanity the lesson of self-denial. He died for us, that we might live forever in the kingdom of God.

Just before His ascension Christ gave His disciples the work to which they were to make all else subordinate. "All power is given unto Me in heaven and in earth," He said. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world."

Think of the greatness of the work before God's people! The world is to be warned. To all parts of the earth the message of present truth is to be carried. This work calls for means. Those who are inclined to be extravagant are to overcome their desire to indulge self. Only thus can they be true followers of Christ.

No sacrifice is too great to make for the truth, for heaven. Not a farthing of the money that we handle is our own. All is the Lord's, entrusted to us to test us, to see if we will make a right use of the Lord's goods. He who in this life does not prove true and faithful will have no second trial. Those who choose the world will perish with the world. A cloud of heavenly witnesses is watching the conflict between good and evil. Those who live for their own pleasure must one day answer to the Judge of all the earth for their misspent privileges and neglected opportunities. They will lose an eternity of bliss and the riches of everlasting life. God forbid that any should delay until it is too late, and should at last have to say, "The harvest is past, the summer is ended, and we are not saved."

Deny yourself, take up the cross, and follow more closely in the Saviour's footsteps. Before you spend money, ask yourself, "Can I not save this money? I will deny myself for Christ's sake. He gave His life to purchase eternal life for me. It was by the sacrifice of Himself that He placed at my command the riches of His grace. He was under no compulsion, no obligation, to grant me His favor. Had He withheld all from me, it would have been no more than I deserved. The rich treasures of grace that are the expression of His love for me were purchased by infinite sacrifice and unparalleled humiliation. These treasures are the tangible proofs of a love abundant and unmeasured. How deep is my indebtedness to my Saviour? How shall I express my appreciation of His bounty, my thankfulness for what He has done for me?"

Temptations will come to you to indulge selfish desires. Yield not to them. Restrain your inclination for expensive clothing and rich furniture. It is the express duty of all believers to live with simplicity. Money saved is worth as much as money earned. Money is of value, and to spend it needlessly, to gratify the inclination for expensive clothing or costly furniture, is to set an example that turns the lame, those weak in faith and moral power, out of the way.

Keep in view the nobler world by revealing the self-denial and sacrifice of Him who gave His life that repentant sinners might live forever. O, in a work of self-denial, men and women can stand as if within the open portals of the city of God, surveying the glory within.

June 15, 1904

From Washington

Carroll House, Takoma Park. D. C.,

May 10, 1904.

Dear Fellow Workers,

With gratitude I acknowledge the tender care of my heavenly Father for the blessings that He has bestowed upon me since we left St. Helena. The journey across the continent which I dreaded so much, was pleasant, and I rested all the way. And since I reached Washington, my health has been better than for many months before.

We are pleasantly settled in Takoma Park. Within fifteen minutes' walk are the homes of Brethren Daniells, Prescott, Washburn, Spicer, Curtis, Bristol, Rogers, Needham, Cady, and others connected with our work.

The way is opening rapidly for the beginning of our work. For this I am very thankful. As I look at the situation and the prospects here, I am filled with hope and courage. We shall endeavor to respond to the favoring providences that attend us by pressing forward with the work as speedily as possible.

The location that has been secured for our school and sanitarium is all that could be desired. The land resembles representations that have been shown me by the Lord. It is well adapted for the purpose for which it is to be used. There is on it ample room for a school and sanitarium, without crowding either institution. The atmosphere is pure and the water is pure. A beautiful stream runs right through our land from north to south. This stream is a treasure more valuable than gold or silver. The building sites are upon fine elevations, with excellent drainage.

One day we took a long drive through various parts of Takoma Park. A large part of the township is a natural forest. The houses are not small and crowded closely together, but are roomy and comfortable. They are surrounded by thrifty, second-growth pines, oaks, maples, and other beautiful trees.

The owners of these homes are mostly business men, many of them clerks in the government offices in Washington. They go to the city daily, returning in the evening to their quiet homes.

A good location for the printing-office has been chosen, within easy distance of the post-office, and a site for a meeting-house, also, has been found. It seems as if Takoma Park has been specially prepared for us, and that it has been waiting to be occupied by our institutions and their workers.

My hopes for this place are high. The country for miles and miles around Washington is to be worked from here. I am so thankful that our work is to be established in this place. Were Christ here upon the ground, He would say, "Lift up your eyes, and look on the fields; for they are white already to harvest." We have a work to do in leading precious souls onward step by step. Many will have to be taught line upon line, precept upon precept. The truth of God will be applied, by the Spirit's power, to the heart and conscience. We must present the truth in love and faith and hope and courage.

Ellen G. White.

June 22, 1904

The Two Roads

Enter ye in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat; because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

The two roads mentioned lead in opposite directions; one is narrow and rugged, the other is wider and smoother, but it ends in destruction.

Those who travel these two roads are opposite in character, dress, and conversation. Those in the narrow way are serious and earnest, yet cheerful. The Man of sorrows opened the way for them, and traveled it Himself. They see His footsteps, and are comforted. As they travel on, they talk of the joy and happiness that await them in their journey's end.

Those in the broad way are occupied with thoughts of worldly pleasure. They freely indulge in hilarity and glee, giving no thought to the end of their journey.

In the road of death all may go, with their worldliness, their selfishness, their pride, dishonesty, and moral debasement. There is room for every man's opinions and doctrines, space to follow his inclinations, to do whatever his self-love may dictate. In order to go in the path that leads to destruction, there is no need of searching for the way; for the gate is wide, and the way is broad, and the feet turn naturally into the path that ends in death.

But the way of life is narrow, and the entrance straight. If you cling to any besetting sin, you will find the gateway too narrow for you to enter. Your own ways, your own will, your wrong habits and

unchristlike practises, must be given up if you would keep the way of the Lord. He who would follow Christ can not follow the world's opinions or meet the world's standard. Heaven's path is too narrow for rank and riches to ride in state, too narrow for the plan of self-centered ambition, too steep and rugged for lovers of ease to climb. Toil, patience, self-sacrifice, reproach, poverty, the contradiction of sinners against Himself, was the portion of Christ, and it must be our portion, if we ever enter the Paradise of God.

Yet do not therefore conclude that the upward road is the hard, and the downward road the easy, way. All along the road that leads to death there are pains and penalties, there are sorrows and disappointments, there are warnings not to go on. God's love has made it hard for the heedless and headstrong to destroy themselves. It is true that Satan's path is made to appear attractive, but it is all a deception; in the way of evil there are bitter remorse and cankering care. We may think it pleasant to follow pride and worldly ambition; but the end is pain and sorrow. Selfish plans may present flattering promises, and hold out the hope of enjoyment, but we shall find that our happiness is poisoned, and our life embittered by hopes that center in self. In the downward road the gateway may be bright with flowers, but thorns are in the path. The light of hope which shines from its entrance fades into the darkness of despair; and the soul who follows this path descends into the shadows of unending night.

The pathway to heaven is narrow, but no one need fail of finding it. It has been plainly marked out by the Father's hand. Not one trembling sinner need fail of walking in pure and holy light. Altho the upward path is sometimes difficult and often wearisome, altho the Christian may have to endure toil and conflict, yet let him go forward with rejoicing, trusting as a little child in the loving guidance of Him "who keepeth the feet of His saints," knowing that the path he is traveling will bring him at last to the mansions that Christ has gone to prepare for those who love Him.

"The path of the righteous is as the light of dawn, that shineth more and more unto the perfect day."

June 29, 1904

"Take My Yoke Upon You, and Learn of Me"

Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For My yoke is easy, and My burden is light."

In these words Christ is speaking to every human being. Whether they know it or not, all are weary and heavy laden. All are weighed down with burdens that Christ only can remove. The heaviest burden that we bear is the burden of sin. If we were left to bear this burden, it would crush us. But the Sinless One has taken our place. "The Lord hath laid on Him the iniquity of us all." He has borne the burden of our guilt. He will take the load from our weary shoulders. He will give us rest. The burden of care and sorrow also, He will bear. He invites us to cast all our care upon Him; for He carries us on His heart.

"Take My yoke upon you," Jesus says. The yoke is an instrument of service. Cattle are yoked for labor, and the yoke is essential that they may labor effectually. By this illustration Christ teaches us that we are called to service as long as life shall last. We are to take upon us His yoke, that we may be co-laborers with Him.

The yoke that binds to service is the law of God. The great law of love revealed in Eden, proclaimed upon Sinai, and in the new covenant written in the heart, is that which binds the human worker to the will of God. If we were left to follow our own inclinations, to go just where our will would lead us, we should fall into Satan's snare, and become possessors of his attributes. Therefore, God confines us to His will, which is high, noble, elevating. He desires that we shall patiently and wisely take up the duties of service.

Men frame for their own necks, yokes which seem light and easy, but which will prove heavy and galling. Christ sees this, and He says, "Take My yoke upon you." The yoke you desire to place on your neck will become intolerably heavy. Take My yoke; it is easy. Learn from Me the lessons that you so much need to learn. When you submit to My yoke, when you give up the struggle that is so unprofitable, you will find rest.

Christ's yoke is a yoke of restraint and obedience. We are to wear it in order that we may labor in harmony with Him. This may necessitate a complete change in our plans and purposes. "If any man will come after Me," Christ says, "let him deny himself, and take up his cross, and follow Me." The yoke and the cross are symbols representing the same thing—the giving up of the will to God. Wearing the yoke places man in companionship with the Son of God. Lifting the cross cuts away selfishness from the soul, and places man where he learns how to bear burdens.

We can not follow Christ without wearing His yoke, without lifting His cross and bearing it after Him. If our will is not in accord with the divine requirements, we are to deny our inclinations, give up our wishes, and follow in Christ's steps. The Lord does not encourage the most cherished plans of human beings if He sees they are not for the best good of His children. Sometimes His purposes come in direct opposition to the plans in which human beings can not see a flaw.

The yoke is placed upon the oxen to aid them in drawing the load, to lighten the burden. So with the yoke of Christ. When our will is swallowed up in the will of God, and we use His gifts to bless others, we shall find life's burdens light.

He who bears the yoke of Christ no longer follows his own way or does his own pleasure. In times of difficulty he looks to his Master to direct his course, and follows not the way of his own choosing. The more trying the circumstances under which he is placed, the more closely he presses to the side of Jesus. He finds that the heaviest labor can be performed, the heaviest burdens borne, because the Lord gives strength, and He gives gladness in doing the work.

July 6, 1904

The Abiding Rest

Everything in the world is in agitation. The signs of the times are ominous. Coming events cast their shadows before. The Spirit of God is withdrawing from the earth, and calamity follows calamity by sea and by land. There are tempests, earthquakes, fires, floods, murders of every grade. Who can read the future? Where is security? There is assurance in nothing that is human or earthly. Rapidly men are ranging themselves under the banner they have chosen. Restlessly they are waiting and watching the movements of their leaders.

An intensity such as never before was seen is taking possession of the world. In amusements, in money-making, in the contest for power, in the very struggle for existence, there is a terrible force that engrosses body and mind and soul. In the midst of this maddening rush, God is speaking. He bids us come apart and commune with Him. "Be still, and know that I am God."

"Come unto Me," Christ says, "and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart; and ye shall find rest."

In the heart of Christ, where reigned perfect harmony with God, there was perfect peace. He was never elated by applause, or dejected by censure or disappointment. Amidst the greatest opposition and the most cruel treatment, He was still of good courage. But many who profess to be His followers have an anxious, troubled heart, because they are afraid to trust themselves with God. They do not make a complete surrender to Him; for they shrink from the consequences that such a surrender may involve. Unless they do make this surrender, they can not find peace.

The abiding rest—the consciousness that God is true—who has it? That rest is found when all self-justification is put away, and an entire surrender is made to Christ, to be and do only what He wills. Those who do not comply with these conditions can not find rest.

Let us turn aside from the dusty, heated thoroughfares of life to rest in the shadow of Christ's love, and learn from Him the lesson of quiet trust. Not a pause for a moment in His presence, but personal contact with Christ, to sit down in companionship with Him,—this is our need. Many, even in their seasons of devotion, fail of receiving the blessing of real communion with God. They are in too great haste. With hurried steps they press through the circle of Christ's loving presence, pausing perhaps a moment within the sacred precincts, but not waiting for counsel. They have no time to remain with the divine Teacher. With their burdens they return to their work.

These workers can never attain the highest success until they learn the secret of strength. They must give themselves time to think, to pray, to wait upon God for a renewal of physical, mental, and spiritual power. They need the uplifting of His Spirit. Receiving this, they will be quickened by fresh life. The wearied frame and tired brain will be refreshed, and the burdened heart will be lightened and encouraged.

Rest in the Lord, and wait patiently for Him. He will be to you as the shadow of a great rock in a weary land. He will give you rest that the world can neither give nor take away. Come unto Me, He says, and your heart will be filled with the peace that passes all understanding.

Nothing of the world can make sad those whom Jesus makes glad by His presence. In perfect acquiescence there is perfect peace. "Thou wilt keep him in perfect peace, whose mind is stayed on Thee; because he trusteth in Thee." Our lives may seem a tangle; but as we commit ourselves to the keeping of the Master-worker, He will bring out the pattern of life and character that will be to His own glory.

As through Jesus we enter into rest, heaven begins here. We respond to His invitation, "Come, learn of Me," and in thus coming, we begin the life eternal. Heaven is a ceaseless approaching to God through Christ. The longer we are in the heaven of bliss, the more and still more of glory will be revealed to us; and the more we know of God, the more intense will be our happiness. As we walk with Jesus in this life, we may be filled with His love, satisfied with His presence. All that human

nature can bear, we may receive here. But what is this compared with the hereafter. There “are they before the throne of God, and serve Him day and night in His temple; and He that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes.”

July 13, 1904

The Love of God

The love of God is a golden chain, binding finite human beings to Himself. This love passes our knowledge. Human science can not explain it. Human wisdom can not fathom it. Parents love their children, but the love of God is larger, broader, deeper, than human love can possibly be. All the paternal love that has come down from generation to generation, through the channel of human hearts, all the springs of tenderness that have opened in the sons of men, are but as a tiny rill to the boundless ocean, when compared with the infinite, exhaustless love of God. Tongue can not utter it; pen can not portray it. You may meditate upon it every day of your life; you may search the Scriptures diligently in an effort to understand it; you may summon every power and capability that God has given you; and yet there is an infinity beyond. You may study that love for ages, and yet you can never fully comprehend the length and breadth and depth and height, of the love of God.

To God, the dearest object on earth is His church. “The Lord's portion is His people; Jacob is the lot of His inheritance. He found him in a desert land, and in the waste howling wilderness; He led him about, He instructed him, He kept him as the apple of His eye.” “For thus saith the Lord of hosts: After the glory hath he sent me unto the nations which spoiled you; for he that toucheth you toucheth the apple of His eye.”

Disappointment will come to us; tribulation we may expect; but we are to commit everything, great and small, to God. He does not become perplexed by the multiplicity of our grievances, nor overpowered by the weight of our burdens. His watch-care extends to every household, and encircles every individual. He marks every tear. He is touched with the feeling of our infirmities. The trials and afflictions that befall us here below are permitted to work out His purposes of love toward us, “that we might be partakers of His holiness,” and thus become participants in that fulness of joy which is found in His presence.

The Lord's children are never absent from His mind. He knows the house in which they live. He has at times given directions to His servants to go to a certain street in a certain city, to such a house, to find one of His children.

Only as we contemplate the great plan of redemption can we have a just appreciation of the character of God. The work of creation was a manifestation of His love; but the gift of God to save a guilty and ruined race alone reveals the infinite depths of divine tenderness and compassion. “God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.” While the law of God is upheld, and its justice vindicated, the sinner can be pardoned. The dearest gift that Heaven itself had to bestow has been poured out, that God “might be just, and the justifier of him which believeth in Jesus.”

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." What love, what matchless love, that, sinners and aliens tho we are, we may be brought back to God, and adopted into His family! We may address Him by the endearing name, "Our Father," which is a sign of our affection for Him, and a pledge of His tender regard for us. And the Son of God, beholding the heirs of grace, is not ashamed to call them brethren. They have even a more sacred relationship to God than have the angels who have never fallen.

Human love may change, but God's love knows no change. "The mountains shall depart, and the hills be removed; but My kindness shall not depart from thee, neither shall the covenant of My peace be removed, saith the Lord that hath mercy on thee." Circumstances may separate friends; the broad waters of the ocean may roll between them; but no circumstance, no distance, can separate us from the love of God. "I am persuaded," Paul declares, "that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

July 20, 1904

The Great Apostle to the Gentiles

From a zealous persecutor of the followers of Christ, Paul became one of the Saviour's most effective and devoted workers. At the gate of Damascus, the vision of the Crucified One changed the whole current of his life. The days of darkness spent in solitude at Damascus were as years in his experience. The Old Testament scriptures stored in his memory were his study, and Christ his teacher. To him also nature's solitudes became a school. To the desert of Arabia he went, there to study the Scriptures and to learn of God. He emptied his soul of the prejudices and traditions that had shaped his life, and received instruction from the source of truth.

His after-life was inspired by the one principle of self-sacrifice, the ministry of love. "I am debtor," he said, "both to the Greeks, and to the barbarians; both to the wise, and to the unwise." "The love of Christ constraineth us."

Henceforth his life was wholly devoted to the service of the Master. Afterward when engaged in ministry for Christ, he would relate, in the power of the Spirit, the circumstances of his conversion. So impressive were his words that those who were filled with the bitterest hatred against the Christian religion, could not withstand them.

Paul was an unwearied worker. He traveled constantly from place to place, sometimes through inhospitable regions, sometimes on the water, through storm and tempest. He allowed nothing to hinder him from doing his work. He was the servant of God, and must carry out His will. By word of mouth and by letter he bore a message that ever since has brought help and strength to the church of God. To us, living at the close of this earth's history, the message that he bore speaks plainly of the dangers that will threaten the church, and of the false doctrines that the people of God will have to meet.

From country to country and from city to city Paul went, preaching of Christ, and establishing churches. Wherever he could find a hearing, he labored to counterwork error, and to turn the feet of men and women into the path of right. Those who by his labors in any place were led to accept Christ, he organized into a church. No matter how few in number they might be, this was done. And

Paul did not forget the churches thus established. However small a church might be, it was the object of his care and interest.

Paul's calling demanded of him service of varied kinds,—working with his hands to earn his living, establishing churches, writing letters to the churches already established. Yet in the midst of these varied labors, he declared, “This one thing I do.” One aim he kept steadfastly before him in all his work,—to be faithful to Christ, who, when he was blaspheming His name and using every means in his power to make others blaspheme it, had revealed Himself to him. The one great purpose of his life was to serve and honor Him whose name had once filled him with contempt. His one desire was to win souls to the Saviour. Jew and Gentile might oppose and persecute him, but nothing could turn him from his purpose.

Writing to the Philippians, he describes his experience before and after his conversion. “If any other man thinketh that he hath whereof he might trust in the flesh,” he says, “I more: Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee; concerning zeal, persecuting the church; touching the righteousness which is of the law, blameless.”

After his conversion, his testimony was:—“Yea, verily, and I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I suffered the loss of all things, and do count them but refuse, that I may gain Christ, and be found in Him, not having a righteousness of my own, even that which is of the law, but that which is through faith in Christ, the righteousness which is from God by faith.”

The righteousness that heretofore he had thought of so much worth was now worthless in his sight. The longing of his soul was: “That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death; if by any means I might attain unto the resurrection of the dead. Not as tho I had already attained, either were already perfect; but I will follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended, but his one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ.”

See him in the dungeon at Philippi, where, despite his pain-racked body, his song of praise breaks the silence of midnight. After the earthquake has opened the prison doors, his voice is again heard, in words of cheer to the heathen jailer, “Do thyself no harm; for we are all here,”—every man in his place, restrained by the presence of one fellow-prisoner. And the jailer, convicted of the reality of that faith which sustains Paul, inquires the way of salvation, and with his whole household unites with the persecuted band of Christ's disciples.

See Paul at Athens before the council of the Areopagus, as he meets science with science, logic with logic, and philosophy with philosophy. Mark how, with the tact born of divine love, he points to Jehovah as the “Unknown God,” whom his hearers have ignorantly worshiped; and in words quoted from a poet of their own he pictures Him as a Father whose children they are. Hear him, in that age of caste, when the rights of man as man were wholly unrecognized, as he sets forth the great truth of human brotherhood, declaring that God “hath made of one blood all nations of men for to dwell on all the face of the earth.” Then he shows how, through all the dealings of God with man, runs like

a thread of gold His purposes of grace and mercy. He "hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after Him, and find Him, tho He be not far from every one of us."

Hear him in the court of Festus, when King Agrippa, convicted of the truth of the Gospel, exclaims, "Almost thou persuadest me to be a Christian." With what gentle courtesy does Paul, pointing to his own chain, make answer, "I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds."

Thus passed his life, as described in his own words, "in journeyings often, in perils of waters, in perils of robbers, in perils of mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness."

"Being reviled," he said, "we bless; being persecuted, we suffer it; being defamed, we entreat;" "as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things."

In service he found his joy, and at the close of his life of toil, looking back on its struggles and triumphs, he could say, "I have fought a good fight."

July 27, 1904

The Christian Pathway

We are pilgrims and strangers on this earth, looking for a city that hath foundations, whose builder and maker is God. The path in which we travel is narrow, and calls for self-denial and self-sacrifice, but God has not left us without help. He has filled His Word with wonderful promises to strengthen and cheer His children. In these promises He draws back the veil from eternity, and gives us glimpses of the far more exceeding and eternal weight of glory that awaits the overcomer.

All along the pathway God places the fair flowers of promise, to brighten our journey. But many refuse to gather these flowers, choosing, instead, the thorns and thistles. At every step they weep and mourn, when they might rejoice in the Lord.

How much joy we might bring into our life here below if we would but make these promises our own. As we talk of the mansions that Christ is preparing for us, we shall forget the petty annoyances that we meet day by day. It is our privilege to sing the songs of Zion now, to turn our eyes to the light, to bring hope into our hearts and into the hearts of others. God desires us to gather up His promises, that we may be strengthened and refreshed. Let us take our eyes from the curse, and fix them on the grace so abundantly provided.

This life will be much brighter for us if we will gather the flowers and leave the briers alone. Comfort, encouragement, and support have been provided for every circumstance and condition of life. No temptation comes to us that Christ has not withstood, no trial that He has not borne. He knows each one of us by name. When a burden is placed on us, He stands by to lift the heaviest weight. He assures us that His grace is sufficient. Today we have His help. Tomorrow we may be placed in new circumstances of trial, but the promise is, "As thy days, so shall thy strength be."

Let us rejoice in the love of God. Let us praise Him who has made promises so royal. Let these promises keep our hearts in perfect peace. Jesus lives. His hand is guiding us. Constantly our hearts may be filled with the peace that passeth all understanding, even the peace that Jesus gives.

The Saviour will never abandon the soul for whom He has died. The soul may leave Him, and be overwhelmed with temptation; but Christ can never turn from one for whom He has paid the ransom of His own life. Could our spiritual vision be quickened, we should see souls bowed under oppression and burdened with grief, pressed as a cart beneath sheaves, and ready to die in discouragement. We should see angels flying swiftly to these tempted ones who are standing on the brink of a precipice. The angels from heaven force back the hosts of evil that encompass these souls, and guide them to plant their feet on the sure foundation.

Thank God, we are not left alone. He who "so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life," will not desert us in the battle with the adversary. "Behold," He says, "I give unto you power to tread on serpents and scorpions, and over all the power of the enemy; and nothing shall by any means hurt you."

Live in contact with the living Christ, and He will hold you firmly by a hand that will never let go. Know and believe the love that God has to us, and you are secure; that love is a fortress impregnable to all the delusions and assaults of Satan. "The name of the Lord is a strong tower; the righteous runneth into it, and is safe."

August 3, 1904

"The Fool Hath Said in His Heart, There is No God"

Atheism has no power to restrain crime, or to quicken the higher energies of the being, no power to elevate or purify the soul. It can shed no light into the grave.

Men may think that they have succeeded in banishing from their minds all thought of God; but when they are brought face to face with the king of terrors, there is wrung from their unwilling lips the confession that the boasts of a lifetime have been a delusion.

Was ever an instance known where a dying Christian gave to his watching friends the testimony that he had been deceived, that there is no God, no reality in the religion of Christ? But how many of those who have drawn about them the dark robes of atheism have let them fall before the grim messenger of death. We might cite many instances where learned men have gloried in their unbelief, and in parading their atheism. But when death claimed them, they have looked with horror into the starless future, and their dying words have been, "I have tried to believe that there is no God, no reward for the faithful, no punishment for the wicked. But how vain has been the attempt. I know now that I must meet the doom of the lost."

Sir Thomas Scott in his last moments cried: "Until this moment I believed there was neither a God nor a hell. Now I know and feel that there are both, and that I am doomed to perdition by the just judgment of God."

Voltaire was at one time the lion of the hour. He lived in a splendid mansion, and was surrounded by every luxury that heart could wish. Kings honored him. The great men of the world sought his

society. On one occasion men took his horses from his carriage, and drew him themselves in triumph around the city.

Was this sufficient to make men who deny Christ happy? Go with me to his death-bed, and listen to his words of mournful despair: "In man there is more wretchedness than in all other animals put together. He loves life, and yet knows that he must die. If he enjoys a transient good, he suffers various ills, and is at last devoured by worms. The bulk of mankind are little more than wretches, equally criminal and unfortunate, and the globe contains carcasses rather than men. I tremble at this awful picture, and wish I had never been born."

Go now to the death-bed of a Christian,—Halyburton of Scotland. He was in poverty, and was suffering great pain. He had none of the comforts that Voltaire possessed, but he was infinitely richer. He said: "I shall shortly die. In the resurrection I shall come forth to see my God and to live forevermore. I bless His name that I have found Him, and I die rejoicing in Him. I bless God that I was ever born."

Giving an account of the last days of Sir Davis Brewster, his daughter writes: "He thanked God that the way of salvation was so simple. No labored argument, no hard attainment, was required. To believe in the Lord Jesus Christ was to live. He trusted in Him, and enjoyed His peace." The last words of this great man of science were: "Life has been very bright to me, and now there is the brightness beyond. I shall see Jesus, who created all things, who made the worlds. I shall see Him as He is. Yes, I have had the Light for many years. O, how bright it is! I feel so safe, so satisfied."

"The way of the transgressor is hard;" but wisdom's "ways are ways of pleasantness, and all her paths are peace." In the downward road the gateway may be bright with flowers, but there are thorns in the path. The light of hope which shines from its entrance fades into the darkness of despair; and the soul who follows that path descends into the shadows of unending night.

But he who takes Christ for his guide will be led safely home. The road may be rough, and the ascent steep; there may be pitfalls upon the right hand and upon the left; we may have to endure toil in our journey; when weary, when longing for rest, we may have to toil on; when faint, we may have to fight; when discouraged, we must still hope; but with Christ as our guide, we shall not fail of reaching the desired haven at last. Christ has trodden the rough way before us, and has smoothed the path for our feet.

Those who walk in wisdom's ways are, even in tribulation, exceedingly joyful; for He whom their soul loveth walks invisible beside them. At each upward step they discern more distinctly the touch of His hand; at every step, brighter gleamings of glory from the Unseen fall upon their path; and their songs of praise, reaching ever a higher note, ascend to join the songs of the angels before the throne. "The path of the righteous is as the light of dawn, that shineth more and more unto the perfect day."

August 24, 1904

Willing to Spend and Be Spent

Every true, self-sacrificing worker for God is willing to spend and be spent for the sake of others. Christ says, "He that loveth his life shall lose it; and he that hateth his life in this world shall keep it

unto life eternal." By earnest, thoughtful efforts to help where help is needed, the true Christian shows his love for God and for his fellow-beings. He may lose his life in service. But when Christ gathers His jewels to Himself, he will find it again.

Do not, for the sake of appearance, spend time and money on self. Those who do this are obliged to leave undone many things that would have comforted others, sending a warm glow to their weary spirits. We all need to learn to improve more faithfully the opportunities that so often come to us to bring light and hope into the lives of others. How can we improve these opportunities if our thoughts are centered upon self. He who is self-centered loses countless opportunities for doing that which would have brought blessing to himself and those around him. It is the duty of the servant of Christ, under every circumstance, to ask, What can I do to help others? Having done his best, he is to leave the consequences with God.

The Lord has provided for every one pleasure that may be enjoyed by rich and poor alike,—the pleasure found in cultivating pureness of thought and unselfishness of action, the pleasure that comes from speaking sympathizing words and doing kindly deeds. From those who perform such service the light of Christ shines forth to brighten lives darkened by many shadows.

The perils of the last days are upon us. Those who live to please and gratify self are dishonoring the Lord. He can not work with them; for they would misrepresent Him before those who are ignorant of the truth. Be very careful not to hinder, by an unwise expenditure of means, the work that the Lord would have done in proclaiming the warning message to a world lying in wickedness. Study economy, cutting down your personal expenses to the lowest possible figure. On every hand the necessities of the cause of God are calling for help. God may see that you are fostering pride. He may see that it is necessary to remove from you blessings which, instead of improving, you have used for the gratification of selfish pride. The truth that we hear will save us only as we gladly accept it, showing in our lives the result of its working, growing in grace and in a knowledge of God.

Help in Every Time of Need

Those who are laboring in places where the work has not long been started will often find themselves in great need of better facilities. Their work will seem to be hindered for lack of these facilities; but let them not worry. Let them take the whole matter to the Lord in prayer. When trying to build up the work in new territory, we have often gone to the limit of our resources. At times it has seemed as if we could advance no farther. But we kept our petitions ascending to the heavenly courts, all the time denying self; and God heard and answered our prayers, sending us means for the advancement of the work.

Lay every care at the feet of the Redeemer. "Ask, and it shall be given unto you." Work, and pray, and believe with the whole heart. Do not wait till the money is in your hands before doing anything. God has declared that the standard of truth is to be planted in many places. Learn to believe, as you pray to God for help. Practise self-denial; for Christ's whole life on this earth was one of self-denial. He came to show us what we must be and do in order to gain eternal life.

Do your best, and then wait, patiently, hopefully, rejoicingly, because the promises of God can not fail. Failure comes because many who could put their means into circulation for the advancement of

God's work are lacking in faith. The longer they withhold their means, the less faith they will have. They are barrier builders, who fearfully retard the work of God.

My dear fellow-workers, be true, hopeful, courageous. Let every blow be struck in faith. As you do your best, the Lord will reward your faithfulness. From the life-giving Fountain draw physical, mental, and spiritual, energy. Manliness, womanliness,—sanctified, purified, refined, ennobled,—we have the promise of receiving. We need that faith which will enable us to endure the seeing of Him who is invisible. As you fix your eyes upon Him, you will be filled with a deep love for the souls for whom He died, and you will receive strength for renewed effort.

Christ is our only hope. Come to God in the name of Him who gave His life for the life of the world. Rely upon the efficacy of His sacrifice. Show that His love, His joy, is in your soul, and that because of this, your joy is full. In God is our strength. Pray much. Prayer is the life of the soul. The prayer of faith is the weapon by which we may successfully resist every assault of the enemy.

August 31, 1904

Looking at the Mistakes of Others

There are those who say, "I might have been a Christian could I have seen in the lives of professing Christians anything better than I have seen in the lives of those making no profession." They endeavor to excuse their own defects by pointing to the defects of others.

To such ones I would say, Do not keep your eyes fixed on the defective example of professing Christians. You will, of course, see in their lives things that are wrong. But if you keep looking at their faults, you will become like them. Look instead at the life of Jesus. There you will see perfection, goodness, mercy, and truth. Take the Saviour as your example. It is in looking at the mistakes of others, instead of to Christ, that you have made your great mistake.

Christ came to this world, subject to His Father's will, to show men and women what God desires them to be, and what, through His grace, they may be. He came to develop for man a perfect character. It is His purpose that we shall gain perfection,—not by keeping our eyes fixed on the defective lives of professing Christians, but by constantly beholding Him, the Sent of God, who in this world and in human nature lived a pure, noble, perfect life.

Do not allow yourselves to think that you are justified in sinning because others sin. It is your privilege to place yourself where you may reach the highest point of Christian excellence. Remember that in your life, religion is not to be an influence among others. It is to be an influence dominating all others. Resist every temptation. Make no concessions to the wily foe. Listen not to his suggestions. You have a victory to win, you have nobility of character to gain; but this you can not gain while you are looking at the faults of others. You gain nothing when you attempt to excuse your own defects by pointing to the defects of others.

As we move forward in obedience to Christ's commands, His light shines on our way, and His strength sustains us. Thus we go on from strength to strength, from grace to grace, by obedience becoming more and more Christlike.

We are not to follow human leading. Christ is our leader. At all times and in all places we shall find Him a present help. Because there are professing Christians who dishonor Christ in thought, word, and deed, we are to give plainer evidence than ever before of our completeness in Him. We are to walk in the light of His countenance. We are to show that He is light, and that in Him is no darkness at all. If we will submit to His guidance, He will lead us from the low level on which sin has left us, to the loftiest heights of grace. And as we strive for the crown of immortal life, praying that we may be made strong in the strength of Him who is invincible, we can help those who seem to have no power to escape from the snare into which they have fallen.

September 7, 1904

Abiding in Christ

I am the vine, ye are the branches; he that abideth in Me, and I in him, the same bringeth forth much fruit; for without Me ye can do nothing. If a man abide not in Me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned."

Abiding in Christ is the condition of fruit-bearing. Only as we are united to Him can we accomplish any good work. Without Him, separate from Him, we can do nothing good. In order to have success in the Christian life, it is essential that we realize our continual dependence on the vital current coming from Christ. We are habitually to adhere to Him, and daily to derive from Him the nourishment that will give us spiritual strength. This is our privilege and our source of success.

The connection of the branch with the vine, Christ said to His disciples, represents the relation you are to sustain to Me. The scion is grafted into the living vine, and fibre by fibre, vein by vein, it grows into the vine-stock. The life of the vine becomes the life of the branch. So the soul, dead in trespasses and sins, receives life through connection with Christ. By faith in Him as a personal Saviour the union is formed. The sinner unites his weakness to Christ's strength, his emptiness to Christ's fulness, his frailty to Christ's enduring might. Then he has the mind of Christ. The humanity of Christ has touched our humanity, and our humanity has touched Divinity. Thus, through the agency of the Holy Spirit, man becomes a partaker of the divine nature. He is accepted in the Beloved.

"If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is My Father glorified, that ye bear much fruit."

Is not this a positive promise, upon which you may rely? Bring these words into your daily experience, and your faith in Jesus will be a living reality. There is no reason why God's children should not receive, hour by hour, the fulfilment of this promise.

"These things have I spoken unto you, that My joy might remain in you, and that your joy might be full." The joy that comes from any other source than Christ is valueless. It is a pretense, an emotion that brings no abiding satisfaction. Christ has redeemed us with His own life, and we are to appreciate the sacrifice made for us. We are to claim His promises, resting by faith in the knowledge of the atonement made for us. We are to surrender ourselves unreservedly to Him; for His grace alone has sufficient power to save the soul of the repenting, believing sinner.

Christ's will is to become our will. Then the fruit that we bear in words and deeds will glorify God. We shall give evidence of our discipleship. The proof that we are children of God will be clearly seen. We shall be moulded and fashioned in accordance with the divine similitude. But unless we place ourselves wholly under Christ's control, we can not give evidence of a change of heart.

Let Christians remember that the fact that their names are on the church books will not save them. They must show themselves approved of God, workmen that need not be ashamed. Day by day they are to build their characters in accordance with Christ's directions. They are to abide in Him, constantly exercising faith in Him. Thus they will grow up to the full stature of wholesome, cheerful, grateful Christians, led by God step by step into clearer and still clearer light. Union with Christ is productive of all good.

October 12, 1904

Enoch

Many regard Enoch as a man to whom God gave special power to live a life more holy than we can live. But the character of the man who was so holy that he was translated to heaven without seeing death is a representation of the character to be attained by those who will be translated when Christ comes in the clouds of heaven. Enoch's life was no more exemplary than may be the life of every one who maintains a close connection with God.

Surrounded with influences so corrupt that God brought a flood of water upon the earth to destroy its inhabitants for their wickedness, Enoch was by no means free from temptation; yet in the midst of a society no more friendly to righteousness than that which surrounds us, he lived a life of holiness. Breathing an atmosphere tainted with sin and corruption, he remained unsullied by the prevailing iniquity of the age. For three hundred years he "walked with God."

It was through constant conflict and simple faith that Enoch walked with God. He realized that God is "a very present help in trouble." When in perplexity, he prayed to God to keep him, and teach him His will. What shall I do to honor Thee, my God? was his prayer. His will was submerged in God's will. His feet were always directed in the path of obedience to God's commandments. Constantly his meditations were upon the goodness, the perfection, the loveliness, of the divine character. His conversation was upon heavenly things; he trained his mind to run in this channel. As he looked to Jesus, he became changed into the glorious image of his Lord, and his countenance was lighted up with the glory that shines from the face of Christ.

Enoch lived an active, zealous life of self-denial. He walked with men as one among them, but not as one of them; as one whose purposes and works and hopes were based, not only on time, but on eternity. He did not give the worldly-wise any reason to question his profession or his faith. By earnest words and by decided actions he showed that he was separate from the world. After periods of retirement he would mingle with the ungodly, exhorting them to abhor the evil and choose the good. As a faithful worker for God, he sought to save them. He warned the world. He preached faith in Christ, the Saviour of the world, the sinner's only hope.

We are living in an evil age. The perils of the last days multiply around us. Because iniquity abounds, the love of many waxes cold. Enoch's example is before us. Like him we must walk with God, bringing our will into submission to His will. We must train our minds to love purity, and to think

upon heavenly things. Let us remember, too, that our responsibility is proportionate to our entrusted talents. If we abide in the True Vine,—if we bear the fruits of righteousness,—we shall go about doing good. In seeking to save the souls for whom Christ has died, in conquering difficulties, and in keeping ourselves unspotted from the world, we may reveal the genuineness of our religion.

The faithful Christian does not seek the easiest place, the lightest burdens. He is found where the work is hardest, where his help is most needed. Very many who claim to be Christians act as if they were in this world merely to please themselves. They forget that Jesus, their pattern, pleased not Himself. They forget that the self-denial and the self-sacrifice that characterized His life must characterize their lives, else in the day of God they will be found wanting, and will hear from His lips the irrevocable sentence, “Cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth!” Fearful sentence! Let every professing Christian, by zealous activity in the Master's cause, seek to avert this fearful doom.

Enoch was an Adventist. He directed the minds of men forward to the great day of God, when Christ will come the second time, to judge every man's work. Jude tells us, “And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of His saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against Him. These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage.”

Like Enoch, we should earnestly proclaim the message of Christ's second coming. “The day of the Lord,” the Scriptures declare, “cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, ... and they shall not escape.” In these words is emphasized the importance of being constantly prepared for this great event. “But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all children of light, and children of the day; we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober, ... putting on the breastplate of faith and love; and for an helmet, the hope of salvation.”

November 2, 1904

This Same Jesus

Christ has sojourned in the world for thirty-three years; He had endured its scorn, insult, and mockery; He had been rejected and crucified. Now, when about to ascend to His Father's throne—as He reviews the ingratitude of the people He came to save—will He not withdraw His sympathy and love from them? Will not His affections be centered on that world where He is appreciated, and where sinless angels adore Him and wait to do His bidding?—No; His promise to those loved ones whom He leaves on earth is, “Lo, I am with you alway, even unto the end of the world.”

With hands extended in blessing them, and as if in assurance of His protecting care, He slowly ascended from among them, drawn heavenward by a power stronger than any earthly attraction. As He passed upward, the awestruck disciples looked with straining eyes for the last glimpse of their ascending Lord. A cloud of glory received Him out of their sight, and at the same moment there floated down to their charmed senses the sweetest and most joyous music from the angel choir.

While their gaze was still riveted upward, voices addressed them which sounded like the music which had just charmed them. They turned, and saw two beings in the form of men; yet their heavenly character was immediately discerned by the disciples, whom they addressed in comforting accents, saying, "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." These angels were of the company that had been waiting in a shining cloud to escort Jesus to His throne; and in sympathy and love for those whom the Saviour had left, they came to remove all uncertainty from their minds, and to give them the assurance that He would come to earth again.

The Welcome Home

All Heaven was waiting to welcome the Saviour to the celestial courts. As He ascended He led the way, and the multitude of captives whom He had raised from the dead at the time when He came forth from the tomb, followed Him. The heavenly host, with songs of joy and triumph, escorted Him upward. At the portals of the City of God an innumerable company of angels awaited His coming. As He approached the gates of the city, the angels who were escorting the Majesty of Heaven, in triumphant tones addressed the company at the portals: "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in!"

The waiting angels at the gates of the city inquire in rapturous strains, "Who is this King of glory?" The escorting angels joyously reply in songs of triumph: "The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in." Again the waiting angels ask, "Who is this King of glory?" and the escorting angels respond in melodious strains: "The Lord of hosts, He is the King of glory." Then the portals of the City of God are widely opened, and the heavenly train pass in amid a burst of angelic music. All the heavenly host surround their majestic Commander as He takes His position upon the throne of the Father.

With the deepest adoration and joy, the hosts of angels bow before Him, while the glad shout rings through the courts of heaven, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." Songs of triumph mingle with music from angelic harps, till heaven seems to overflow with delightful harmony and inconceivable joy and praise. The Son of God has triumphed over the prince of darkness, and conquered death and the grave. Heaven rings with voices in lofty strains proclaiming, "Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever."

He is seated by the side of His Father on His throne. He presents the captives he has rescued from the bonds of death, at the price of His own life. His hands place immortal crowns upon their brows; for they are the representatives and samples of those who shall be redeemed by the blood of Christ, from all nations, tongues, and people, and come forth from the dead, when He shall call the just from their graves at His second coming. Then shall they see the marks of Calvary in the glorified body of the Son of God. Their greatest joy will be found in the presence of Him who sitteth on the throne; and the enraptured saints will exclaim, "My Beloved is mine, and I am His! He is the Chiefest among ten thousand, and altogether lovely!"

The "Same Jesus"

The most precious fact to the disciples in the ascension of Jesus was that He went from them into heaven in the tangible form of their divine Teacher. The very same Jesus who had walked, and talked, and prayed with them, who had broken bread with them, who had been with them in their boats on the lake, who had sought retirement with them in the groves, and who had that very day toiled with them up the steep ascent of Olivet, had ascended to heaven in the form of humanity. And the heavenly messengers had assured them that the very same Jesus whom they had seen go up into heaven, should come again in like manner as He had ascended. This assurance has ever been, and will be to the end, the hope and joy of all true lovers of Christ.

November 23, 1904

“They Shall be Mine, Saith the Lord of Hosts”

The world is preparing for the last great conflict, nation rising against nation. The vast majority of human beings are taking their stand against God. But in every age the Lord Jesus has had His witnesses,—a remnant who trusted in the Word of God. And today, in every place, there are those who hold communion with God. A vital undercurrent of influence is leading them to the light, and when the question comes to them. “Who is on the Lord's side?” they will take their position for Him. Their characters have been moulded after the divine similitude, because they have read and practised the teachings of His Word.

When Elijah complained that he stood alone in his service for God, the answer that came from heaven was, “I have reserved to Myself seven thousand men, who have not bowed the knee to Baal.” Men are at best poor judges of the advancement made by the Gospel, of the influence that it has on souls who, perhaps, have never heard the preaching of an ordained minister. All through the world the Lord has His chosen ones. We can see plainly the prevailing degeneracy. Profligacy and infidelity are increasing to alarming proportions. Yet in the most wicked communities there are homes from which sincere, earnest prayers ascend to Christ.

Many in retired homes are God's hidden ones, serving Him according to the light they have received. These hidden ones greatly delight in the Word of God. His precepts are appreciated and treasured by them, and many are the works of love that they do for Christ's sake.

November 30, 1904

In the judgment many secret things will be revealed. Then we shall see what a belief in God's Word has done for men and women. It will be seen how small companies, sometimes not more than three or four, have gathered together in secret places to seek the Lord, and how they received light and grace, and rich gems of thought. The Holy Spirit was their teacher, and their lives revealed the blessings that come from a possession of the oracles of God. When Christ shall separate the tares from the wheat, it will be seen that God recognizes and honors these lowly followers. In the world they may not have been thought worthy of recognition, but in the heavenly courts they are registered as true and faithful. Through trial and opposition they kept their faith untainted. They gathered strength from the Word of God, which told them of the hope of immortal life in the kingdom of God. Of “them that feared the Lord, and that thought upon His name,” it is written, “They shall be Mine, saith the Lord of hosts, in that day when I make up My jewels; and I will spare them as a man spareth his own son that serveth him.”

Obedience the Condition of Salvation

Thus saith the Lord: Execute ye judgment and righteousness, and deliver the spoiled out of the hand of the oppressor; and do no wrong, do no violence to the stranger, the fatherless, nor the widow, neither shed innocent blood in this place. For if ye do this thing indeed, then there shall enter in by the gates of this house kings sitting upon the throne of David, riding in chariots and on horses, he, and his servants, and his people. But if ye will not hear these words, I swear by Myself, saith the Lord, that this house shall become a desolation."

These words show plainly that obedience to God's commands is the condition upon which His promises are fulfilled. These commands are not grievous. God has given them for the good of His people. His law is the hedge which He has built around His vineyard for its protection. The Lord has plainly declared that He will abundantly bless His people if they will obey the laws of His kingdom. It is their life to obey. In keeping God's commandments there is great reward.

God desires men and women to awake to a sense of His great mercy and loving-kindness. Every blessing we receive comes from Him. The Governor of the universe, He takes cognizance of the words and actions of human beings. He knows whether His children are deserving of praise or of condemnation. Each human being will be rewarded or punished according to his works. Retribution must come upon those who disregard the laws which God has made. Those who are loyal and obedient will be rewarded with the richest blessings. Those who are disloyal and presumptuous, who dishonor the laws of God's kingdom, refusing to repent, will surely be punished with death.

It is Satan's studied plan to keep God out of men's thoughts, and in carrying out this plan, he has great success. He is constantly bringing forward plans that keep their minds absorbed in pleasure and money-making. The minds of the great majority of men are so taken up with the things of time, with worldly interests, that the things of eternity find no place in their lives. Irrespective of the warnings in the Word of God, they show a most surprising indifference to the laws of His kingdom.

Selfishness, covetousness, and fraud bear sway in the world. There are thousands and millions of people who know nothing of their true relations to God, nothing of the laws that He has made, nothing of the consequence of disobedience. Many are not ignorant of the facts, but they do not apply these facts to their own case. All know that they must die, but they do not ask themselves the question, "What shall be the future of my soul?" They know that there is a judgment to come, but their minds are so darkened that they are utterly unconcerned regarding what this judgment will bring to them. They have no realization of the sinfulness of sin. They follow a course which the Lord of heaven has declared must end in eternal death.

God's character is revealed in the precepts of His law. This is the reason why Satan wishes this law to be made of none effect. But notwithstanding all his efforts, the law stands forth holy and unchanged. It is a transcript of God's character. It can not be impeached or altered.

Wonderful inducements are held out to us to lead us to strive to attain to the standard held up before us in God's Word. Every encouragement is offered. Every provision has been made that we may be so conformed to the divine character that Christ can take us to live with Him in heaven. Exceeding great and precious promises have been made to us, but they are fulfilled to us only as we gain a knowledge of God. This knowledge is given to those who become partakers of the divine

nature. Those who are saved must in this life gain a fitness to dwell with the royal family in the courts of heaven.

If we have that faith that works by love and purifies the soul, we shall gain an experience more valuable than gold or silver or precious stones. The Holy Spirit works in the children of obedience. He who is a partaker of the divine nature will think the thoughts of God. His perceptions will be sanctified by the grace of Christ. He will work in Christ's lines, manifesting His kindness, thoughtfulness, mercy, and love, helping and encouraging those around him.

"Be ye therefore perfect, even as your Father which is in heaven is perfect." Wonderful are the possibilities placed before us, and to these possibilities we may attain by studying and practising the truths of the Word of God. But if we do not lay hold of Christ, if we do not daily gain an experimental knowledge of Him as our sufficiency, we are on losing ground.

There are many professing Christians who have not yet reached the height and breadth of Christlikeness. We are to behold Christ by faith as the One whose perfection of character we are to gain. With an intense, prayerful desire to be like Him, we are to behold Him, full of tenderness and love. Then, as we behold, we shall be changed into His likeness. He is the Author and Finisher of our faith.

November 30, 1904

An Opportunity to Help a Needy Cause

For years I have been deeply interested in Gospel work among the colored people in the South. It has been my privilege to visit this field a few times, and to become personally acquainted with its needs. During the nine years I spent in Australia, I kept pace with the advance of the work among the colored people in America. I knew of the struggles and makeshifts, the self-denial and self-sacrifice, of the laborers in the South, and I helped as much as I could.

Early this past summer I visited the South, and spent several weeks there. As I traveled from place to place, I saw anew the poverty-stricken condition of the field, and was reminded vividly of scenes that have often been presented to me in the night season.

The condition of the industrial school established for the training of Christian workers at Huntsville, Ala., appealed strongly to my sympathies. The large farm of three hundred and sixty acres, purchased by the General Conference as a home for this institution, will, with intelligent cultivation, meet a considerable portion of the running expenses of the school. But the buildings have been inadequate for the work that should be done. The teachers and students have very few schoolroom appliances. In the student's home and on the farm there have been very few suitable facilities. Some new buildings must be erected and furnished. Good bath-rooms are greatly needed. In connection with this school, students are to be trained for the medical missionary work.

Brother F. R. Rogers has been chosen to act as business manager and principal of the Huntsville School. For years he has labored in school work for the colored people in Mississippi, under the direction of the Southern Missionary Society. Associated with him will be a faculty competent to carry forward all branches of instruction, both in school lines and in industrial training. The efficiency of the school will be much improved this year. We desire to do a strong work in preparing the

colored people of the South to accomplish that which must be done for their own race. Among the most promising youth are those who must be trained to labor as canvassers, missionary nurses, hygienic cooks, teachers, Bible workers, and ministers.

The mission schools that have been established in Mississippi and in other states, are doing a good work; and these should receive our continued support. Hundreds of these schools must be established. This line of effort has been especially presented before me as one of the most effectual and economical methods of giving the truth to the colored people. But the work is almost at a standstill for the lack of money to provide facilities and pay the wages of the teachers.

In Nashville I found a little sanitarium, fully equipped, and patronized by the better class of colored people. This is the only sanitarium we have for the colored people in the South. And it is sadly in need of assistance. Liberal gifts to this enterprise would be pleasing to the Lord. The establishment of this institution on a permanent basis will be but the beginning of a great work that must be done in the cities of the South. We have delayed long enough in the establishment of sanitariums and treatment-rooms in which colored men and women can minister to the physical as well as the spiritual necessities of their fellow-men.

My soul longs to see carried on in the South the work that has so long been in need of our assistance. The great necessity for schools in the cities and out of the cities, for sanitariums and treatment-rooms, and for evangelical work, demands that we do everything we possibly can. This barren field is sending up to Heaven its pitiful appeal for help. Where can we find another field in which the need is greater?

As I have been made acquainted with the poverty of the Southern field, I have earnestly desired that some method might be devised by which the work for the colored people could be sustained. One night, as I was praying for this needy field, a scene was presented to me, which I will describe.

I saw a company of men working, and asked what they were doing. One of them replied: "We are making little boxes to be placed in the home of every family that is willing to practise in order that they may send of their means to help the work among the colored people of the South. Such boxes will be a constant reminder of the needs of this destitute race; and the giving of money that is saved by economy and self-denial will be an excellent education to all the members of the family."

Without delay I wrote to our brethren in the South to make little self-denial boxes, and circulate them extensively, to be used as silent messengers in the homes of our people,—to remind parents and children of their duty toward a neglected race. The Southern Missionary Society, of Edgefield Junction, Tenn., took up this matter at once, and are now prepared to send the boxes to all who desire to help in this way.

Fathers, mothers, teach your children lessons of self-denial, by encouraging them to unite with you in dispensing with the things we really do not need, and in giving to the colored work the money thus saved. Tell your children of the poor colored people and their necessities. Implant in each tender heart a desire to deny self in order to help others. Lead the children early to realize the close relationship existing between money and missions.

The fields are white for the harvest. Shall not the laborers have means for gathering in the precious grain? Will not those who know the truth see what they can do to help, just now? Will not every one

cut off all needless expenditures? See what you can do in self-denial. Dispense with all that is not positively necessary. Come up to the measure of your God-given responsibility. Fulfil your duty toward the colored race.

Some may say: "We are being drawn upon continually for means. Will there be no end to these calls?" We hope not, so long as there are in our world souls perishing for the bread of life. Until all has been done that you can do to save the lost, we ask you not to become weary of our repeated calls. Many have not yet done that which they might do, that which God will enable them to do, if they will consecrate themselves unreservedly to Him.

The Lord's servants are to feel a noble, generous sympathy for every line of work carried on in the great harvest field. We are to be interested in everything that concerns the human brotherhood. By our baptismal vows we are bound in covenant relation with God to make persevering, self-denying, self-sacrificing efforts to promote, in the hardest parts of the field, the work of soul-saving. God has placed upon every believer the responsibility of helping to rescue the most needy, the most helpless, the most oppressed. Christians are to enlighten the ignorance of their less-favored brothers. They are to break every yoke, and let the oppressed go free from the power of vicious habits and sinful practises. By imparting the knowledge sent from heaven, they are to enlarge the capabilities, and increase the usefulness, of those most in need of a helping hand.

December 14, 1904

An All-Sufficient Saviour

Christ's words and acts while He was on earth were a revelation of divine truth. They gave evidence that He had come direct from the most excellent glory; but the glory itself was concealed. His actions spoke louder than words, inspiring faith in hearts that had been dead in trespasses and sins. It was His work to reveal the Father. And in the doing of this work He went steadily forward, constantly performing deeds of mercy and compassion, His energy never abating, never flagging. "It pleased the Father that in Him should all fulness dwell."

"As the Father gave Me commandment, even so I do," He declared. "This commandment have I received of My Father." In all that I do, I consult the will and fulfil the purposes of the eternal God. The words that I speak, the acts that I perform, are the fulfilment of the wishes and purposes of God. They are the manifestation of His great love for human beings.

"God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Christ took human nature upon Himself to show us what God desires us to be. Those who through faith are united with Him will learn that righteousness does indeed exalt nations and individuals. Day by day, year by year, a lack of obedience and reverence for God is being proved to be the ruin of nations. In obedience to God's law there is life. In conformity to His requirements there is a transforming power that brings peace and good-will among men.

Christ acted out the will of His Father, giving Himself without reserve to the work of reclaiming the fallen race. He attached men to Himself, that He might work through them for the salvation of sinners.

The whole agency of evil is working to oppose God. The spirit that led to the apostasy in heaven is in unceasing activity in all parts of the world. Satan flatters his subjects with the assurance that their forces will be sure to conquer. Before the first coming of Christ, it seemed as if the world were wholly given into the control of the enemy. "But when the fulness of the time was come, God sent forth His Son, ... to redeem them which were under the law, that we might receive the adoption of sons." All heaven was interested in this great event. At the appointed time the Instructor appeared. Who was He?—The Son of God Himself, the eternal Word. He came to give the world an evidence of the love of God by dying for the fallen race. He gathered to His own pure, sinless soul the penalty resting upon the sinful race, and offered Himself as a sacrifice.

Thus was revealed the love of God, and thus was revealed also the immutability of God's law. Not a jot or a tittle of this law could be changed to meet man in his fallen condition. But sinners were not left without hope, to die in transgression. A ransom was found. Christ became their substitute and surety. Upon Him were laid "the iniquities of us all." Those who receive Him as their Saviour are freely granted pardon, and become members of the royal family.

"The grace of God that bringeth salvation, hath appeared to all men." This grace teaches us not to use God's blessings for selfish pleasure, but to impart the divine knowledge to those who do not realize their danger and their responsibility. Seek most earnestly to show them their danger. Thus you will use your knowledge to a purpose in harmony with the will of your Redeemer. The soul is to be cleansed from all self-indulgence, all pride, all vanity. Consecrate the powers of your whole being to the service of God, denying ungodliness and worldly lust. Stand firm in defense of the pure, holy principles of right. Obey the words of the great Teacher. Let your will be conformed to His will. Refuse to be led away by the temptations of the enemy. Cherish constantly a sense of thanksgiving and gratitude. Praise God by being patient, tender, thoughtful, anxious to help others. Work in Christ's lines, and thus demonstrate the genuineness of your love for Him. It means everything to the believer to realize and improve the privileges that are his. God's workers are to be faithful minute-men.

Those who accept Christ as their redeemer will work earnestly for the salvation of those whom He has redeemed with His blood. The sacrifice of Christ has revealed the value of the human soul, and Christians will reveal a deep, unselfish interest in those who are perishing in sin. Of whatever crime one may have been guilty, do not, for Christ's sake, show a readiness to make their guilt appear in the worst light. Show pity and sympathy for them; for to save them Christ paid the price of His own blood. Let those who have opportunity to speak to such a one, direct his attention to Christ, the Friend of sinners. Let their words be few and well-chosen, and let them reveal the loving-kindness of the Saviour.

It is never too late for Christ to hear words of repentance, never too late for Him to speak words of sympathy.

When Christ was crucified, it was with a thief on either side of Him. Upon one of these thieves pressed the conviction that there is a God to fear, a future to cause him to tremble. All sin-polluted as he was, his life history was about to close. "And we indeed justly," he moaned; "for we receive the due reward of our deeds; but this man hath done nothing amiss."

He called to mind all he had heard of Jesus, how He had healed the sick and pardoned sin. He had heard the words of those who believed in Jesus and followed Him weeping. He had seen and read the title above the Saviour's head. He had heard the passers-by repeat it, some with grieving, quivering lips, others with jesting and mockery. The Holy Spirit illuminated his mind, and little by little the chain of evidence was joined together. In Jesus, bruised, mocked, and hanging upon the cross, he saw the Lamb of God that taketh away the sin of the world. Hope mingled with anguish in his soul as the repentant, dying soul cast himself upon the Saviour. "Lord, remember me," he cried, "when Thou comest into Thy kingdom."

Quickly the answer came. Soft and melodious the tone, full of love, compassion, and power, the words, "Verily I say unto thee today, Thou shalt be with Me in Paradise."

Shall not the compassion that Christ revealed, even in His dying agony, lead us to deal as He would deal with those who are brought into trying places? Let every Christian represent Christ by speaking words of sympathy and compassion to those who are tempted and tried. O, how many who profess to be Christians have not the spirit of the meek and lowly Saviour. O, how many forget their own defects of character, and forget, too, that God gave His only-begotten Son to die a death of shame and agony, that sinners might be pardoned. He has pledged Himself to save all who repent and turn to Him. Those who place their confidence in the merits of the Lamb of God will gain eternal life.