

Ellen G. White 1905 Sign Of The Times

January 4, 1905

“Search the Scriptures”

“Search the Scriptures, for in them ye think ye have eternal life; and they are they which testify of Me.”

The apostle tells us, “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.” There is power in the Word of God, and those who frame excuses for neglecting to become acquainted with its teachings, will neglect the claims of God in many respects. The character will be deformed, the words and acts a reproach to the cause of Christ.

The student should be as thoroughly in earnest to become intelligent in the knowledge of the Scriptures as to excel in the study of the sciences. If either is neglected, it should not be the Word of God. The injunction of our Saviour, “Search the Scriptures,” should be religiously regarded by every one who professes His name. Parents should make the Book of God their constant guide. They should not plead trifling excuses for not interesting themselves in its study with their children. But, instead of seeking first the kingdom of God and His righteousness, they often exalt the temporal above the spiritual and eternal. This example of forgetfulness of God and neglect of His Word moulds the minds of the children after a worldly standard, and not after the exalted standard erected by Christ. How much more profitable to be faithful disciples of Christ, ever searching the Scriptures, that they may be able to give an intelligent explanation of the Word given of God to be a lamp to our feet and a light to our path.

“No Time” for Mothers

Mothers are heard to deplore that they have no time to teach their children, no time to instruct them in the Word of God. But these same mothers find time for needless trimming upon their own dresses and those of their children. They can find time for tucks and ruffles, even tho their own minds and the minds of their children are starved in order to follow custom and fashion. They act as tho they considered the adorning of the mind and the culture of the soul of less importance than the adornment of the apparel.

Fathers and mothers, take up your long-neglected duties. Search the Scriptures yourselves; assist your children in the study of the Sacred Word. Do not send the children away by themselves to study the Bible, but read it with them; teach them in a simple manner as far as you know, and be diligent students, that you may guide them wisely. Mothers, dress yourselves and your children in modest apparel, clean and neat, but without needless trimming. When you learn to dress with conscientious plainness, you will have no excuse for being ignorant of the Scriptures. Follow Christ's injunction, “Search the Scriptures,” then will you gain spiritual strength yourselves, and be able rightly to instruct your children.

“They are they which testify of Me,” the Redeemer, Him in whom our hopes of eternal life are centered. The prayer of Christ for His disciples was, “Sanctify them through Thy truth; Thy Word is truth.” If we are to be sanctified through the truth, we must have an intelligent knowledge of God's

will as revealed in His Word. We must search the Scriptures, not merely rush through a chapter, taking no pains to understand it; but we must dig for the jewel of truth, which will enrich the mind and the soul.

By searching the written Word we are enabled closely to observe the divine Model. As one becomes acquainted with the history of the Redeemer, he discovers in himself serious defects of character; his unlikeness to Christ is so great that he sees the necessity for radical changes in his life. Still he studies, with a desire to become like his great Exemplar. He catches the looks, the spirit, of his beloved Master; by beholding,—“by looking unto Jesus, the Author and Finisher of our faith,”—he becomes changed into the same image. It is not by looking away from Him that we imitate the life of Jesus; but by talking of Him, by dwelling upon His perfections, by seeking to refine the taste and elevate the character, by trying, through faith and love and by earnest, persevering effort, to approach the perfect Pattern. Even unconsciously we imitate that with which we are familiar. By having a knowledge of Christ,—His words, His habits, and His lessons of instruction,—we instinctively borrow the virtues of the character we have so closely studied, and become imbued with the spirit which we have so much admired. Jesus becomes to us the “chiefest among ten thousand,” the One “altogether lovely.”

“The fear of the Lord is the beginning of wisdom.” But there are very many who profess to be Christians who gratify the desires of the carnal heart in following their own inclinations; and God-given probationary time, granted them to become acquainted with the precious truths of the Bible, is devoted to the reading of fictitious tales. This habit, once formed, is overcome with difficulty; but it can be done, and it must be done by all who would gain eternal life. That mind is ruined which is allowed to be absorbed in story-reading. The imagination becomes diseased, and there is a vague unrest, a strange appetite for unwholesome mental food. Thousands are today in insane asylums whose minds became unbalanced by novel-reading, which results in air-castle building and a sickly sentimentalism.

The Bible is the Book of books. Practise its precepts, and it will be to you life and health. “For the Lord giveth wisdom; out of His mouth cometh knowledge and understanding.” “When wisdom entereth into thine heart, and knowledge is pleasant to thy soul; discretion shall preserve thee, understanding shall keep thee.”

January 25, 1905

An Unchangeable Law

Through the eternal ages God's law will endure. Its principles are unchangeable. From these principles there can be no sinless swerving. And naught but blessing follows those who reverentially obey.

“Think not that I am come to destroy the law, or the prophets;” Christ declared; “I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in nowise pass from the law, till all be fulfilled.” I have not come to destroy the law, but to show its immutability, and the holiness of its claims. God could not change His law to meet man in his fallen condition. By suffering the penalty of transgression, I will redeem the race. I have become man's substitute and surety. I have taken human nature, and have come to this earth to pass over the

ground where Adam stumbled and fell. In human nature I will bear the test and proving of God. Satan has declared that man can not keep the law. I will show that his statement is false; that man can keep the law. I have come to remove deception from the minds of men, to make plain that which Satan is trying to make obscure. I have come to establish the law Satan is seeking to make void, to show how far-reaching are the principles of this law. I have come to strip from it the burdensome exactions with which man has loaded it down. I have come to show its length and breadth, its dignity and nobility. I will open before men its purity and spirituality. Not to introduce a new law, have I come, but to establish the law which to all eternity will be the standard of obedience.

Some claim that the commandments are not binding on those who are led by the Spirit. What spirit? we inquire. Certainly not the Spirit of Christ; for He declared, "I came not to destroy the law." "Whosoever therefore shall break one of these least commandments," He said, "and shall teach men so, he shall be called the least in the kingdom of heaven." He is a rebel against God's government. He is sinning himself, and is leading others in the path of disobedience. "He shall be called the least in the kingdom of heaven." For him there will be no place in God's kingdom. He is a transgressor of the law, and into the holy city no transgressors are admitted.

"But whosoever shall do and teach them, the same shall be called great in the kingdom of heaven."

Can not men see that to belittle the law of God is to dishonor Christ? Why did He come to this world to suffer and die, if the law is not binding upon human beings? Who could speak more plainly than He did regarding the immutability of the law? He came to bring light and immortality to light by exalting the law, and making it honorable. Where can be found those who preach the binding claims of God's law more plainly and decidedly than did Christ when He was upon the earth?

From every one God requires perfect obedience. Of himself, man can not obey the law. Never could he pay the debt incurred by transgression. Christ came to this world to bring man power to obey. He came in human nature that He might know the temptations and trials to which man is subjected. He who accepts Christ as a personal Saviour will receive divine aid in the struggle against sin. Through the merits of the Saviour, he will become an obedient subject of God's kingdom. In the strength of Christ he will overcome every temptation of the enemy.

In the day of judgment, every one will receive sentence according to his deeds. Every mouth will be stopped, as the cross is presented, and its real bearing seen. Sinners will stand condemned. Every subterfuge, every excuse, will be swept away. Sin will appear in all its sinfulness. The mystery of the incarnation and the crucifixion of the Son of God will be plainly discerned, and every condemned soul will read clearly the result of a rejection of truth. Those who have chosen to transgress will then understand that they have sinned, and come short. They will read the sentence, Thou, O man, hast chosen to stand under the banner of the great apostate, and, in so doing, thou hast destroyed thyself.

February 15, 1905

Prayer and Home Religion

Prayer is the life of the soul, the foundation of spiritual growth. In your home, before your family, and before your workmen, you should testify to this truth.

It is just as convenient, just as essential, for us to pray three times a day as it was for Daniel. And when you are privileged to meet with your brethren in the church, tell them of the necessity of keeping open the channel of communication between God and the soul. Tell them that if they will find heart and voice to pray, God will find answers to their prayers. Tell them not to neglect their religious duties. Exhort the brethren to pray. We must seek if we would find, we must ask if we would receive, we must knock if we would have the door opened unto us. If there are only a few assembled, there are enough to claim the precious promises of God. The Father, the Son, and the holy angels will be present with you to behold your faith, your steadfast principle, and there you will have of the outpouring of God's Holy Spirit. God has rich blessings in store for those who will bring not only all the tithes into His storehouse, but also time and strength of bone and brain and muscle into His service. Those who will do this, will walk in the light, and will triumph in God.

Let each professed follower of Christ carry out the principles of practical godliness in his own house. Religion in the home is the best proof of genuine piety. It is not the stranger, the visitor, the minister, that can best judge of your Christian devotion; it is your children, your servants, the workmen who toil in your fields, who can best tell whether or not you love God and keep His commandments. If your household, your workmen, are not better for your Christianity, then the truth has not wrought its designed work upon your soul. Let not your workmen say: "This man for whom we work has a queer sort of religion. There are no morning or evening prayers in his house. We begin and end the day with drudgery, and we have so much to do on the Sabbath that we can scarcely get time for secret prayer."

Carry your Christianity into your family. Let a bright, steady light be burning. Let impressions be left upon minds of the truth of your God, and the value of His service, that will be as far-reaching as eternity. O, how much need there is of prayer, of tears, of faith! You should pray for the ministers, for those who are weak in faith. You should let your prayers follow the laborers as sharp sickles in the great harvest-field. You should wrestle with God as did Jacob. We may have pentecostal seasons even now, if the people will pray fervently, and believe in the promises of God. And when prayer and faith abound among God's people, the world will see a steady light shining forth from them.

We should study the experience of past life, study it just as we study the proof-sheets of an article, to find the errors and to note them on the margin of the page. We should do this daily, and note our faults so that we may avoid them in the future. Do not forget to examine yourselves whether you are in the faith. Prove your own selves, for unless Christ is in you, you are reprobates. Reform every unchristlike action, seeking the Spirit of your divine Master. Take your hearts, by nature cold as an iron wedge, and let melting mercy fall upon them, that they may be subdued by the grace of God, and impressed by the Spirit with the image of your divine Lord.

February 22, 1905

Our Words

The right use of the power of speech has to do with every line of Christian work; it enters into the home life, and into all our intercourse with one another. We should accustom ourselves to speak in pleasant tones, to use pure, correct language, and words that are kind and courteous. Sweet, kindly words are as dew and gentle showers to the soul. The Scripture says of Christ that grace was poured

into His lips that He might know “how to speak a word in season to him that is weary.” And the Lord bids us, “Let your speech be alway with grace,” “that it may minister grace unto the hearers.”

In seeking to correct or reform others, we should be very careful of our words. They will be either a savor of life unto life or of death unto death. In giving reproof or counsel, many indulge in sharp, severe speech, uttering words that are not adapted to heal the wounded soul. By these ill-advised expressions, the spirit is chafed, and often the erring ones are stirred to rebellion. All who would advocate the principles of truth need to receive the heavenly oil of love. Under all circumstances reproof should be spoken in love. Then our words will reform, but not exasperate. Christ by His Holy Spirit will supply the force and the power. This is His work.

Corrupt Speech

Not one word is to be spoken unadvisedly. No evil speaking, no frivolous talk, no fretful repining or impure suggestions, will escape the lips of him who is following Christ. The apostle Paul, writing by the Holy Spirit, says, “Let no corrupt communication proceed out of your mouth.” A corrupt communication does not mean only words that are vile. It means any expression contrary to holy principles and pure, undefiled religion. It includes impure hints and covert insinuations of evil. Unless instantly resisted, these lead to great sin.

Upon every family, upon every individual Christian, is laid the duty of barring the way against corrupt speech. When in the company of those who indulge in foolish talk, it is our duty to change the subject of conversation if possible. By the help of God we should quietly drop words or introduce a subject that will turn the conversation into profitable channels.

It is the work of parents to train their children to proper habits of speech. The very best school for this culture is the home life. From the earliest years the children should be taught to speak respectfully and lovingly to their parents and to one another. They should be taught that only words of gentleness, truth, and purity must pass their lips. Let the parents themselves be daily learners in the school of Christ. Then by precept and example they can teach their children the use of sound speech, that can not be condemned. This is one of the greatest and most responsible of their duties.

As followers of Christ we should make our words such as to be a help and an encouragement to one another in the Christian life. Far more than we do, we need to speak of the precious chapters in our experience. We should speak of the mercy and loving-kindness of God, of the matchless depths of the Saviour's love. Our words should be words of praise and thanksgiving. If the mind and heart are full of the love of God, this will be revealed in the conversation. It will not be a difficult matter to impart that which enters into our spiritual life. Great thoughts, noble aspirations, clear perceptions of truth, unselfish purposes, yearnings for piety and holiness, will bear fruit in words that reveal the character of the heart treasure. When Christ is thus revealed in our speech, we shall have power in winning souls to Him.

The chief requisite of language is that it be pure and kind and true,—“the outward expression of an inward grace.” God says: “Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report: if there be any virtue, and if there be any praise, think on these things.” And if such are the thoughts, such will be the expression.

March 1, 1905

Our Words—No. 2

All are to a great extent under the influence of their own words. They act out the sentiments expressed in their words. Thus the government of the tongue is closely bound up with personal religion. Many are by their own words led to believe that a wrong course is right. Thoughts are expressed in words, and the words react upon the thoughts, and produce other words. The influence is felt, not only upon oneself, but upon others. The Lord God alone can undo the mischievous result of unwise words. Often an opinion or decision, having been once expressed, will be acted upon, tho it may lead to an entirely wrong course. The iron will changes not, because it would be too humiliating to acknowledge oneself in error. The words hastily spoken, to give vent to strong feelings, produce their evil results in hurting, wounding and bruising souls for whom Christ died. Satan is pleased, God is dishonored, and many souls are ruined by hastily spoken words.

Speak gently. Speak words of kindness and uplifting; for this is the fruit borne on the Christian tree. Overcome all harshness. Rash speeches do much harm to the souls of those who utter them and to the souls of those who hear. Eternity alone will reveal how greatly those who made these speeches needed to humble their hearts and make confession to God.

Gossip reveals a lack of true culture and refinement, and of true goodness of heart; it unfits one both for the society of the truly cultured and refined in this world, and for association with the holy ones of heaven.

We think with horror of the cannibal who feasts on the still warm and trembling flesh of his victim; but are the results of even this practise more terrible than are the agony and ruin caused by misrepresenting motive, blackening reputation, dissecting character?

“Death and life are in the power of the tongue.”

In the Scriptures, backbiters are classed with the haters of God, “with inventors of evil things,” with those who are “without natural affection, implacable, unmerciful,” “full of envy, murder, debate, deceit, malignity.” It is “the judgment of God, that they which commit such things are worthy of death.” He whom God accounts a citizen of Zion is he that “speaketh the truth in his heart;” “that backbiteth not with his tongue,” “nor taketh up a reproach against his neighbor.”

God's Word condemns also the use of those meaningless phrases and expletives that border on profanity. It condemns the deceptive compliments, the evasions of truth, the exaggerations, the misrepresentations in trade, that are current in society and in the business world. “Let your speech be, Yea, yea; Nay, nay; and whatsoever is more than these is of the evil one.”

“As a madman who casteth firebrands, arrows, and death, so is the man that deceiveth his neighbor, and saith, Am I not in sport?”

Closely allied to gossip is the covert insinuation, the sly innuendo, by which the unclean in heart seek to insinuate the evil they dare not openly express. Every approach to these practises the youth should be taught to shun as we would shun the leprosy.

In the use of language there is perhaps no error that old and young are more ready to pass over lightly in themselves than hasty, impatient speech. They think it a sufficient excuse to plead, "I was off my guard, and did not really mean what I said." But God's Word does not treat it lightly. The scripture says:

"Seest thou a man that is hasty in his words? there is more hope of a fool than of him."

"He that hath no rule over his own spirit is like a city that is broken down, and without walls."

In one moment, by the hasty, passionate, careless tongue, may be wrought evil that a whole lifetime's repentance can not undo. O, the hearts that are broken, the friends estranged, the lives wrecked, by the harsh, hasty words of those who might have brought help and healing.

"There is that speaketh like the piercings of a sword; but the tongue of the wise is health."

"Who is the wise man and endued with knowledge among you? let him show out of a good conversation his works with meekness of wisdom." My brethren and sisters, how are you employing the gift of speech. Have you learned so to control the tongue that it shall ever obey the dictates of an enlightened conscience and holy affections? Is your conversation free from levity, pride, malice, deceit, and impurity? Are you without guile before God? Words exert a telling power. Satan will, if possible, keep the tongue active in his service. Of ourselves we can not control the unruly member. Divine grace is our only hope.

Wherever there is purity of heart and nobleness of character, it will be revealed in purity and nobility of action and speech.

"He that loveth pureness of heart, for the grace of his lips the king shall be his friend."

March 8, 1905

John the Beloved

Of all the twelve disciples, Peter, James, and John held the closest relationship to Christ. John could be satisfied with a still nearer intimacy, and this he obtained. At that first conference beside the Jordan, when Andrew, having heard Jesus, hurried away to call his brother, John sat silent, rapt in the contemplation of wondrous themes. He followed the Saviour, ever an eager, absorbed listener.

The Saviour loved them all, but John's was the most receptive spirit. He was younger than the others, and with more of a child's confiding trust he opened his heart to Jesus. Thus he came more into sympathy with Christ, and through him the Saviour's deepest spiritual teaching was communicated to the people.

Yet John's was no faultless character. He was no gentle, dreamy enthusiast. He and his brother were called "the sons of thunder." John was proud, ambitious, combative; but beneath all this the divine Teacher discerned the ardent, sincere, loving heart. Jesus rebuked his self-seeking, disappointed his ambitions, tested his faith. But He revealed to him that for which his soul longed,—the beauty of holiness. "Unto the men which Thou gavest Me out of the world," He said, "I have manifested Thy name."

Evil temper, revenge, the spirit of criticism, were all in the beloved disciple. But day by day, in contrast with his own violent spirit, he beheld the tenderness and forbearance of Jesus, and heard His lessons of humility and patience. He opened his heart to the divine influences, and became not only a hearer but a doer of the Saviour's words. Self was hid in Christ. He learned to wear the yoke of Christ and to bear His burden. For him the darkness had passed away, and the true light was shining.

What privilege was theirs who for three years were in daily contact with that divine Life from which has flowed every life-giving impulse that has blessed the world. Above all his companions, John yielded himself to the power of that wondrous life. He says, "The life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us." "Of His fulness have all we received, and grace for grace."

John's was a nature that longed for love, for sympathy and companionship. He pressed close to Jesus, sat by His side, leaned upon His breast. As a flower drinks the sun and dew, so did he drink in the divine light and life. In adoration and love he beheld the Saviour, until likeness to Christ and fellowship with Him became his one desire, and in his character was reflected the character of his Master.

When John testified of the Saviour's grace, his simple language was eloquent with the love that pervaded his whole being. He entered into no controversy, no wearisome contention. He declared what he knew, what he had seen and heard. "That which was from the beginning," he said, "which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; ... that which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with His Son Jesus Christ."

The love of God was the theme upon which John delighted to dwell. "Behold," he said, "what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew Him not, Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is. And every man that hath this hope in him purifieth himself, even as He is pure."

"Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins." "We have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him."

March 22, 1905

John the Beloved—No. 2

Out of a heart overflowing with love and gratitude, John bore witness of Christ as a risen Saviour, and no power could stay his words. To please the Jews, the Romans had crucified Christ, and now, to please them still further, they sought to place John where his voice could not be heard by Jew or Gentile. Thinking to silence him forever, they cast him into a caldron of boiling oil. But his voice was not silenced. As the words were spoken, "So perish all who believe in Jesus of Nazareth," John declared, "My Master patiently submitted to all that Satan and his angels could devise to humiliate and torture Him. He gave His life to save the world. He died that we might live. I am honored in

being permitted to suffer for His sake. I am a weak, sinful man. Christ was holy, harmless, undefiled, separate from sinners. He had no sin, neither was guile found in His mouth." The faithful servant was preserved as were the three Hebrews in the fiery furnace. John was removed from the caldron by the very ones who had cast him in.

Again the enemies of truth sought to silence the voice of the faithful witness. John was banished to the Isle of Patmos. Here, they thought, he could no longer trouble Israel, and he must finally die of hardship and distress.

To outward appearances the enemies of truth were triumphing; but God's hand was moving unseen in the darkness. The Lord permitted His servant to be placed where Christ could give him a more wonderful revelation of Himself than He had ever yet received; where he could receive most precious enlightenment of the churches. He permitted him to be placed in solitude, that his ear and heart might be more fully prepared to hear and receive the revelations that he was to be given. The man who exiled John was not released from responsibility in the matter. But he became an instrument in the hands of God to carry out His eternal purpose; and the very effort to extinguish light placed the truth in bold relief.

John was deprived of the companionship of his brethren, but no man could deprive him of the companionship of Christ. A great light was to shine from Christ to His servant. The Lord watched over His banished disciple, and gave him a wonderful revelation of Himself. Richly favored was this beloved disciple. With the other disciples he had walked and talked with Jesus, learning of Him and feasting on His words. His head had often rested on his Saviour's bosom. But he must see Him also in Patmos. God and Christ and the heavenly host were John's companions on the lonely island, and from them he received instruction of infinite importance. There he wrote out the visions and revelations he received of God, telling of the things that would take place in the closing scenes of this earth's history. When his voice could no longer witness to the truth, the messages given him in Patmos were to go forth as a lamp that burneth. From them men and women were to learn the purposes of God, not concerning the Jewish nation merely, but concerning every nation upon the earth.

Of Christ's appearance to him, John writes: "I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, saying I am Alpha and Omega, the first and the last; and, What thou seest, write in a book, and send it unto the seven churches."

"And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; and in the midst of the seven candlesticks one like unto the Son of Man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and His hairs were white like wool, as white as snow; and His eyes were as a flame of fire; and His feet like unto fine brass, as if they burned in a furnace; and His voice as the sound of many waters. And He had in His right hand seven stars; and out of His mouth went a sharp two-edged sword; and His countenance was as the sun shineth in his strength.

"And when I saw Him, I fell at His feet as dead. And He laid His right hand upon me, saying unto me, Fear not; I am the first and the last; I am He that liveth, and was dead; and, behold, I am alive forevermore, Amen; and have the keys of hell and of death. Write the things which thou hast seen, and the things which are, and the things which shall be hereafter.

The appearance of Christ to John should be to us an evidence that we have a risen Christ. It should give living power to the church. At times dark clouds surround God's people. It seems as if oppression and persecution would destroy them. But it is at such times they are given the most precious lessons. Christ often enters prisons, and reveals Himself to His chosen ones. He is with them at the stake. As in the darkest night the stars shine brightest, so the most brilliant beams of God's glory are revealed in the deepest gloom. The darker the sky, the clearer and more impressive are the rays of the Sun of Righteousness.

March 29, 1905

“Lord, Teach Us to Pray”

It came to pass, that, as He was praying in a certain place, when He ceased, one of his disciples said unto Him, Lord, teach us to pray, as John also taught his disciples.” And Jesus answered them in the words of the Lord's Prayer.

“When ye pray,” He said, “say, Our Father which art in heaven, Hallowed be Thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth. Give us day by day our daily bread. And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil.”

“Our Father which art in heaven.” The word “our” expresses a sense of human brotherhood; the word “father” that of childlike trust. In ancient time there was usually associated with the name “father” all the affection and tenderness now centered in the word “mother.”

When from the heart we say, “Our Father,” we worship God in truth. This petition carries the suppliant away from earth and human beings to the One who is unerring in judgment, compassionate, merciful, pure, and holy.

“Hallowed be Thy name.” Thus we give expression to our reverence for the divine One. All true prayer will first recognize the presence of God, whose eye is open to all that His creatures do. The suppliant's first work is to honor God by giving expression to his reverence for Him.

“Thy kingdom come. Thy will be done, as in heaven, so in earth.” In heaven the will of God is perfectly carried out. Love to God makes service a joy. On earth there is rebellion and variance. The disobedient and rebellious can not understandingly repeat the Lord's Prayer. Their will has never submitted to discipline, and until they are brought into conformity to the will of God, they can not intelligently pray that His will may be done on earth as it is in heaven. It should be the prayer of every true follower of Christ that God will subordinate everything in this world to His will.

Our temporal necessities also are to be the subject of our petitions. We are to call upon God for food. “Give us day by day our daily bread,” Christ said. But we are not to ask God for food, and then sit idly down, doing nothing. In order that our wants may be supplied, our heavenly Father puts work into our hands, that we may co-operate with Him in answering our prayer for food.

“And forgive us our sins; for we also forgive every one that is indebted to us.” Few realize the true import of these words. After completing the Lord's Prayer, as given in the sixth chapter of Matthew, Jesus added, “If ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye

forgive not men their trespasses, neither will your Father forgive your trespasses.” He who is unforgiving cuts off the very channel through which alone he can receive mercy from God. However sorely we may have been wounded, we are not to cherish our grievances, and sympathize with ourselves over our injuries; but as we hope to be pardoned for our offenses against God, we are to pardon all who have done evil to us.

“Lead us not into temptation.” God sometimes allows Satan to tempt His children, that they may be proved and tested. If they rely on their own strength, they will fail in the trial, but if they realize their inability to help themselves, and trust wholly in God, He will provide a way of escape. There are times when it is necessary for men to be exposed to danger, and to be placed among corrupting influences, but a sense of their dependence on God will lead them to keep their hearts uplifted to Him in prayer every hour, for strength to resist and grace to overcome. The experience gained in these fierce conflicts fortifies the soul to pass unscathed through more trying ordeals.

Christ prayed to His Father in behalf of His followers, “I pray not that Thou shouldst take them out of the world, but that Thou shouldst keep them from the evil.” Sin and pollution abound on every hand, and daily, hourly, the prayer should ascend to heaven, “Deliver us from evil.” The offering of this prayer by one who realizes his weakness makes the temptation of the enemy powerless.

April 12, 1905

The Days of the Son of Man

“As the days of Noah were, so shall also the coming of the Son of Man be.”

To us has been given the message of Christ's second coming. At the ascension of our Lord, angels stood beside the disciples, and with them watched the Saviour as He passed into the heavens. Then they turned to the disciples with the words, “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.” This message was given to the disciples to give to us, and God designs that it shall sound till the end of time. We are to wait and watch for Christ to come in His own appointed time, without sin unto salvation.

The vast majority of human beings fail to realize that the judgments of God are about to fall upon the earth. Their minds are filled with thoughts of eating and drinking and getting gain. They have allowed these subjects to take their whole attention, and as a result violence fills the world. Sin is on the increase. Iniquity prevails.

How is the message of warning received?—Just as it was in Noah's day. “All things continue as they were from the beginning,” men say.

But Christ declares, “If that evil servant shall say in his heart, My lord delayeth his coming; and shall begin to smite his fellow servants and to eat and drink with the drunken; the Lord of that servant shall come in a day when he looketh not for Him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites.”

Man was created to glorify his Maker. But iniquity has so increased that at the present time men and women have very little appreciation of the goodness and power of God. They do not believe His Word. Self is the god they worship.

Ever since his fall Satan has been working at cross purposes with God, seeking to obliterate all trace of the divine likeness in man. He has led human beings to indulge an appetite for liquor and tobacco. He knows that those who give themselves up to indulgence of appetite can not stand in their God-given manhood. They are slaves. Their reason is beclouded, their intellect dulled.

All over the world, pride, vanity, and self-indulgence are crippling men and women, so that they dishonor their Creator. The wrath of Jehovah is soon to fall upon the ungodly; but human beings are so controlled by the enemy that they do not see what is coming. So deeply engrossed are they in the things of this world that they have no time to study God's Word, no time to think seriously of their spiritual welfare. Their one thought is to gain wealth, to make a display; and tho they make mistakes, they have no time to remedy them, but hurry on, scarcely thinking that soon they must give an account of their life-work.

Satan comes to men and women with specious temptations. Offering them riches and power, he says, "All these things will I give thee, if thou wilt fall down and worship me." And thousands upon thousands listen to his words, and worship him by becoming wholly engrossed in a search for wealth, or in following the fashions of this degenerate age.

Thus the world is being led captive. The beings that God created in His own image are entirely neglecting to prepare for the judgment.

As the waters of the Flood cleansed the earth in the days of Noah, so will the fire of God purify the earth in the last great day. Then, the water from the heavens united with the water in the bowels of the earth; and in the destruction that is coming, fire from heaven will unite with fire that is stored up in the earth.

Are we preparing for what is coming? Have we thought seriously of these things? You who are giving yourselves up to pride and vanity, have you thought of the day when you must give an account of the time and money that you have wasted?

Christ said to His disciples, "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of Me." They tell us that Christ is soon coming to take to Himself those who have loved Him and have waited for His appearing; and that to those who have devoted their time to money-getting and pleasure-seeking, He will say, "I know you not; ... depart from Me."

Now is our time to prepare to meet Christ. God has given us this time, and if we use it in self-gratification instead of in helping others and honoring God, we shall come up to the judgment unprepared. In that day many will plead as an excuse that they did not know that Christ's coming was near. But the excuse will not be accepted. They did not know simply because they did not want to know. God gave them abundant opportunity for knowing, but they closed their eyes, that they might not see, and stopped their ears, that they might not hear.

Their one thought was to enjoy the things of this world. Like the people of Noah's day, they have spent their lives in self-gratification.

The cases of all are pending in the heavenly sanctuary. Day by day angels of God are watching the development of character, and weighing moral worth. In the judgment the question will not be,

What profession did you make? but, What have you done for Me? What fruit have you borne to My glory? Now is the time to prepare for the coming of the King.

“The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord; the mighty men shall cry there bitterly.... Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath. But the whole land shall be devoured by the fire of His jealousy; for he shall make even a speedy riddance of all them that dwell in the land.” The God who rules in the heavens is our God. We have made a covenant with Him by sacrifice. “Before the decree bring forth, before the day pass as the chaff, before the fierce anger of the Lord come upon you, ... Seek ye the Lord, all ye meek of the earth, which have wrought His judgment; seek righteousness, seek meekness. It may be ye shall be hid in the day of the Lord's anger.”

Shall we not strive to be among that number who will welcome Christ with the words, “Lo, this is our God; we have waited for Him, and He will save us; this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation.”

April 19, 1905

With Power and Great Glory

Christ's second coming will be in marked contrast to His first coming. Then His glory was veiled with the garb of humanity. He came with no outward manifestation of glory. When He comes the second time, His divinity will not be concealed. He will come with His own glory and the glory of His Father. He will come as one equal with God, as His beloved Son, the Prince of heaven and earth. Instead of a crown of thorns, He will wear a crown of glory. Instead of a garment of humility, He will be clad in a garment of royalty. Upon His vesture will be written the name, “King of kings and Lord of lords.”

At His first coming, Christ was denied and rejected by men, and by them dragged as a criminal to Pilate's bar, where they charged Him with blasphemy. He was scourged and crucified. Nails were driven through His hands and His feet. For three hours He hung on the cross, while His enemies said tauntingly, “He saved others; Himself He can not save. If He be the King of Israel, let Him now come down from the cross, and we will believe Him. He trusted in God, let Him deliver Him now, if He will have Him; for He said, I am the Son of God.”

At His second coming, the scene will be changed. He will be acknowledged by all as the King of glory. At the name of Jesus every knee shall bow, and every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father. The angels will bow in adoration before Him. His enemies will see the mistake they have made, and every tongue will confess His divinity.

Christ's glory did not appear when He was upon this earth. He was then a Man of sorrows and acquainted with grief. Men hid their faces from Him. But He was following the path God had marked out for Him. Still bearing humanity, He ascended to heaven, triumphant and victorious. He has taken the blood of the atonement into the holiest of all, sprinkled it upon the mercy-seat and His own garments, and blessed the people. Soon He will appear the second time to declare that there is no more sacrifice for sin.

Then by innumerable voices will be sung the song, “Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be

their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away."

With earnest longing God's people await the tokens of their coming King. As the watchmen are accosted, "What of the night?" the answer is given unfalteringly, "The morning cometh, and also the night." Light is gleaming upon the clouds above the mountain-tops. Soon there will be a revealing of His glory. The Sun of Righteousness is about to shine forth. The morning and the night are both at hand,—the opening of endless day to the righteous, the settling down of eternal night to the wicked.

"The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away."

The Lord is soon coming, and we must be ready and waiting for His appearing. O, how glorious it will be to see Him, and be welcomed as His redeemed ones. Long have we waited, but our hope is not to grow dim. If we can but see the King in His beauty, we shall be forever blessed. I feel as if I must cry aloud, "Homeward bound!" We are nearing the time when Christ will come in power and great glory to take His ransomed ones to their eternal home.

April 26, 1905

God Manifest in the Flesh

This earth has been honored and blessed with the presence of the Son of God. In the Scriptures we read of His incarnation, His teaching, His miracles, His death, and His resurrection. The effort to understand these wonderful subjects puts to the tax the highest powers of the mind, and then there is an infinity beyond which can not be exhausted. The oftener the mind is called to this study, the stronger and clearer it will become. In the daily life will be revealed the mysteries of godliness, which may be experienced, but can not be explained. Throughout the ceaseless ages of eternity the redeemed will study these subjects, ever gaining from them a deeper and clearer knowledge of God and of Christ.

What opposites meet and are revealed in the person of Christ! The mighty God, yet a helpless child! The Creator of all the world, yet, in a world of His creating, often hungry and weary, and without a place to lay His head! The Son of Man, yet infinitely higher than the angels! Equal with the Father, yet His divinity clothed with humanity, standing at the head of the fallen race, that human beings might be placed on vantage-ground! Possessing eternal riches, yet living the life of a poor man! One with the Father in dignity and power, yet in His humanity tempted in all points like as we are tempted! In the very moment of His dying agony on the cross, a Conqueror, answering the request of the repentant sinner to be remembered by Him when He came into His kingdom, with the words, "Verily I say unto thee today, Thou shalt be with Me in Paradise."

Christ was God manifest in the flesh. In Him divinity and humanity were united. In Him dwelt all the fulness of the Godhead bodily. He lived in this world a perfect life, revealing the character to which, through divine grace, man may attain. In His life He left an example that every true Christian must follow. No falsehood ever fell from His lips. Never did He do a dishonest act. He stood forth in unsullied purity and goodness, revealing what man must be before he can enter the holy city.

Christ's life was one of constant self-sacrifice. He came to this world to live, in our behalf, the life of the poorest, to walk and work among the needy and the suffering. Unrecognized and unhonored, He walked in and out among the people for whom He had done so much. On the hillsides of Galilee, in the great thoroughfares of travel, by the seashore, in every place where there were those who needed help, Jesus healed the people, and pointed them to their heavenly Father. His life laid the foundation for a religion in which there is no caste, where Jew and Gentile, free and bond, are linked in a common brotherhood, equal before God.

Christ lived a life of prayer. Daily beset by temptation, constantly opposed by the leaders of the people, He knew that He must strengthen His humanity by prayer. In order to be a blessing to men, He must commune with God, from Him obtaining energy, perseverance, steadfastness.

Christ is our Burden-bearer. He came to bear the trials that we must bear, to resist the temptations that we must resist. He came to show that, by receiving power from on high, man can live an unsullied life. With sympathetic love and tender compassion, without a trace of harshness, He meets us in our necessities. Armed with the weapons of love, He works with gracious helpfulness and unwearying patience. By the gentle touch of grace, He drives from the soul unrest and doubt, changing enmity and unbelief to confidence and faith.

"In the beginning was the Word, and the Word was with God, and the Word was God.... And the Word was made flesh, and dwelt among us, ... full of grace and truth." "We have not an High Priest that can not be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." "In all things it behooved Him to be made like unto His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people."

May 10, 1905

The Workers Needed

God calls for humble, devoted workers, who will impart to others the blessings He has given them. He calls for men who will be wise counsellors, men who will act promptly when they see that the time has come for them to act. Let God's workers keep close by His side. All the way along the danger has been that those who were doing God's will would lose sight of His plans, and would fail to work with an eye single to His glory.

Christ is waiting for human agents through whom to impart to hungry souls the bread of life. Even the ignorant may understand the Scriptures; for heavenly angels are appointed to minister to them. While the day of retribution still lingers, the Gospel is to be preached to the unsaved, and its glad messages brought home to their hearts. God will co-operate with those who proclaim His truth to the unenlightened and the unwarned.

The enemy is continually working through half-converted men and women, leading them to speak words of discouragement, and to stand always on the negative side. Men of activity and clear thought, of spiritual and physical soundness, are needed,—men who can act as leaders and directors; men of wisdom, who, when a crisis comes, will stand boldly in the front ranks, presenting to the enemy an unbroken line of defense.

Those who proclaim the truth for this time must put on the whole armor of God, that they may stand bravely at their post, in the face of detraction and falsehood, resisting the enemy with the weapon that Christ used,—“It is written.”

The Lord expects His servants to be diligent in business and fervent in spirit. But He does not want them to overwork. It is not work, but overwork, without periods of rest, that breaks people down, endangering the life forces. Those who overwork soon reach the place where they work in a hopeless way. The work done to the Lord is to be done in cheerfulness and with courage. He wants us to bring spirit and life and hope into our work.

Bring into the day's work hopefulness, courage, amiability. Do not overwork. Far better leave undone some of the things planned for the day than to overtax yourself, losing the courage necessary for the performance of the tasks of the next day. Do not today violate the laws of nature, lest you lose your strength for the days to come.

Every day consecrate yourself anew to God. Bring to Him an offering untainted by selfishness, and it will be accepted. This is your reasonable service. God calls for a complete sacrifice. It is complete trust in Christ that makes the sacrifice complete, wholly acceptable to God.

Keep yourselves where the three great powers of heaven, the Father, the Son, and the Holy Spirit, can be your efficiency. These powers work with the man who gives himself unreservedly to God, heart and soul and mind and strength. “If a man love Me,” Christ says, “He will keep My words; and My Father will love him, and We will come unto him, and make Our abode with him.” The power that comes with Christ's abiding presence is at the command of His believing ones. The man who makes God his trust is barricaded by an impregnable wall.

Let us take no backward steps, but ever move forward and upward in the pathway of light. Walking in this path, we are following Christ. We certainly have not wisdom to guide ourselves aright. We must be daily learners in the school of Christ, receiving instruction from the great Teacher, that we may impart it to others. We are to practise the lessons that He teaches us.

“Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye. And above all these things, put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful.”

May 17, 1905

A Teacher Sent From God

At the time of Christ's first advent darkness had covered the earth, and gross darkness the people. Truth looked down from heaven, and nowhere could discern the reflection of her image. Spiritual darkness had settled down over the religious world, and this darkness was almost universal and complete.

The scribes and Pharisees professed to explain the Scriptures, but they explained them in accordance with their own ideas and traditions. Their customs and maxims became more and more

exacting. In its spiritual sense, the sacred Word became to the people as a sealed book, closed to their comprehension.

All things proclaimed the urgent necessity on the earth of a Teacher sent from God,—a Teacher in whom divinity and humanity would be united. It was essential that Christ should appear in human form, and stand at the head of the human race, to uplift fallen human beings. Thus only could God be revealed to the world.

Christ volunteered to lay aside His royal robe and kingly crown, and come to this earth to show to human beings what they may be in co-operation with God. He came to shine amidst the darkness, to dispel the darkness by the brightness of His presence.

When in the fulness of time the Son of the infinite God came forth from the bosom of the Father to this world, He came in the garb of humanity, clothing His divinity with humanity. The Father and the Son in consultation decided that Christ must come to the world as a babe, and live the life that human beings must live from childhood to manhood, bearing the trials that they must bear, and at the same time living a sinless life, that men might see in Him an example of what they can become, and that He might know by experience how to help them in their struggles with sin. He was tried as man is tried, tempted as man is tempted. The life that He lived in this world, men can live, through His power and under His instruction.

From the beginning God had spoken through Christ, laying the foundation of the Gospel in the Jewish economy of types and shadows. Before the coming of Christ this economy was unfinished. The ceremonies of the unfinished economy pointed to the reality. God would not leave the plan incomplete. He would work out to its end the plan for the redemption of the race. By sending His Son into the world, He would carry out to its fulfilment the plan ordained in heaven before the world was made.

The apostle Peter declared: "Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul which will not hear that prophet, shall be destroyed from among the people. Yea," Peter continues, "and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days."

Patriarchs and prophets have predicted the coming of a distinguished Teacher, whose words were to be clothed with invincible power and authority. He was to preach the Gospel to the poor, and proclaim the acceptable year of the Lord. He was to set judgment in the earth; the isles were to wait for His law; the Gentiles were to come to His light, and kings to the brightness of His rising. He was "the Messenger of the covenant," and "the Sun of Righteousness."

The Jewish teachers, claiming to give instruction in the things of God, turned minds to things that eclipsed the revelation of God. They gave the things of earth the first consideration and the greatest thought. God beheld in these teachers an ignorance that is death to true godliness. Under the education they gave, virtue and purity grew feeble, and self-sufficiency and pride ruled the life.

Those who loved God and who realized the danger that lay in the struggle for wealth and power, longed for Heaven's enlightenment. They longed for a message direct from the heavenly courts. The heavenly inspiration was begotten, and men began to feel after God, if haply they might find Him.

And “when the fulness of time was come, God sent forth His Son, ... to redeem them which are under the law, that we might receive the adoption of sons.”

Wonder, O heavens, and be astonished, O earth. The heavenly Teacher had come. Who was He?— No less a being than the Son of God Himself. He appeared as God, and at the same time as the Elder Brother of the human race. “The word was made flesh, and dwelt among us.” Christ must come as a human being. Had He come in the glory that He had with the Father, men could not have lived in His presence.

Nearly two thousand years ago a voice of mysterious import was heard in heaven, from the throne of the Highest, “Lo, I come.” “Sacrifice and offering Thou wouldst not, but a body hast Thou prepared Me.... Lo, I come, ... to do Thy will, O God.” In these words is announced the purpose that had been hidden from eternal ages. Christ was about to visit our world, and become incarnate.

Who is this that thus announced His purpose of visiting a guilty world?

We ask Isaiah, and he answers, “Unto us a Child is born, unto us a Son is given; and the government shall be upon His shoulder; and His name shall be called, Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.”

We ask John, the beloved disciple, and he replies: “In the beginning was the Word, and the Word was with God, and the Word was God.... All things were made by Him; and without Him was not anything made that was made.... And the Word was made flesh, and dwelt among us, ... full of grace and truth.”

We ask Paul, and he breaks forth into words of adoring transport: “Without controversy great is the mystery of godliness; God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.”

We ask Him, “Who art Thou?” and the answer comes, “Before Abraham was, I Am.” “I and My Father are one.” “As the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom He will. For the Father judgeth no man, but hath committed all judgment unto the Son.”

June 7, 1905

“In whom we have redemption through His blood, even the forgiveness of sins; who is the image of the invisible God, the firstborn of every creature; for by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities or powers; all things were created by Him, and for Him, and He is before all things, and by Him all things consist.”

“Worthy is the Lamb that hath been slain to receive power, and riches, and wisdom, and might, and honor, and glory, and blessing. And every created thing which is in heaven, and on the earth, and under the earth, and in the sea, and all things that are in them, heard I saying, Unto Him that sitteth on the throne, and unto the Lamb, be the blessing, and the honor, and the glory, and the dominion, forever and ever.”

A Teacher Sent From God

Christ was born a babe in Nazareth, and He grew as other children grow. The powers of mind and body developed gradually, in harmony with the laws of nature. Of Him we read, "The Child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon Him."

When at the age of twelve He mingled with the doctors of the law in the temple at Jerusalem, hearing them, and asking them questions, they were astonished at His questions and answers; for His words opened up subjects of the deepest importance. His knowledge of sacred science was a surprise to these learned men; for He had never been instructed in the schools of the rabbis. They wondered where He had gained His knowledge. They did not comprehend that He had access to a knowledge that they knew not of.

Christ did not pass over the ground of scholastic education, yet He was far in advance of any student under the teaching of the priests and rulers. God did not design that His Son should listen to the needless suppositions included in what was called education. The teachers in the schools of that time—the priests and rulers—tho supposed to be perfect in knowledge, were in need of being taught the first principles of true education. They needed to know the meaning of the command, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself."

Christ's dignity as a divine Teacher was of an order higher than the dignity of priests and rulers. It was distinct from all worldly pomp; for it was divine. He dispensed with all worldly display, and showed that He regarded the gradations of society, fixed by opulence and rank, as of no value. He had laid aside His royal robe and kingly crown, and had stepped down from His high command to bring to human beings power to become the sons of God; and earthly rank was not of the least value with Him. He could have brought with Him ten thousand angels if they would have helped Him in His work of redeeming the race.

Christ passed by the homes of the wealthy, the courts of royalty, the renowned seats of learning, and made His home in obscure and despised Nazareth. His life, from its beginning to its close, was a life of lowliness and humility. Poverty was made sacred by His life of poverty. He would not put on a dignity of attitude that would debar men and women, however lowly, from coming into His presence and listening to His teaching.

In choosing His disciples, Christ passed by the dignitaries of the Jewish nation, and chose lowly, unlearned fishermen. He chose men who had not been spoiled by praise or flattery, men who were not filled with self-sufficiency.

Of Christ's teaching, the witness borne by those who heard Him is, "Never man spake like this Man." This would have been true of Christ had He taught only in the realm of the physical and the intellectual, or in matters of theory and speculation solely. He might have unlocked mysteries that have required centuries of toil and study to penetrate. He might have made suggestions in scientific lines that, till the close of time, would have afforded food for thought and stimulus for invention. But He did not do this. He said nothing to gratify curiosity or stimulate selfish ambition. He did not deal in abstract theories, but in that which is essential to the development of character; that which will enlarge man's capacity for knowing God, and increase his power to do good. He spoke of those truths that relate to the conduct of life, and that unite man with eternity.

Christ's teaching, like His sympathies, embraced the world. Never can there be a circumstance of life, a crisis in human experience, which has not been anticipated in His teaching, and for which its principles have not a lesson. The Prince of teachers, His words will be found a guide to His co-workers till the end of time.

No teacher ever placed such signal honor upon man as did our Lord Jesus Christ. He was known as the friend of publicans and sinners. He mingled with all classes, and sowed the world with truth. In the marketplace and the synagog He proclaimed His message. He relieved every species of suffering, both physical and spiritual. Beside all waters He sowed the seeds of truth. His one desire was that all might have spiritual and physical soundness. He was the friend of every human being. Was He not pledged to bring life and light to all who would receive Him? Was He not pledged to give them power to become the sons of God? He gave himself wholly and entirely to the work of soul-saving.

Selfishness He sternly rebuked, sparing not even His disciples. "All ye are brethren," He would say to any one seeking the highest place. Those who were unjust and unfair in their dealings writhed under His parables. He shielded no one, however high his position, who had been guilty of hypocrisy or fraud.

It was not only on the cross that Christ sacrificed Himself for humanity. As "He went about doing good," every day's experience was an outpouring of His life. In one way only could such a life be sustained. 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. As a man He supplicated the throne of God, until His humanity was charged with a heavenly current that connected humanity with divinity. Receiving life from God, He imparted life to men.

June 7, 1905

From San Francisco to Washington

[Extracts from a letter written by Mrs. E. G. White to her son in Edgefield, Tenn., on her arrival in Washington. It is dated May 10.]

I send you from Washington the assurance that the protecting care of our heavenly Father was over us during our long journey. I want you to know of the goodness and love of God. I stood the trip remarkably well, and was stronger when I left the cars at Washington than when I got on board at San Francisco.

During the first part of the trip the train moved very gently and quietly. It was a pleasure to be on something that moved, and yet did not annoy me in moving. I rested more during the journey than it would have been possible for me to rest in my own home; for, had I remained at home, I fear that I would have been troubled by a constant regret that I had not exercised faith by starting out on the journey.

We traveled under the escort of Mr. Phillips, a very pleasant and obliging young man, who did all in his power to make us comfortable. He seemed to watch for opportunities to suggest something for my comfort and convenience.

All the way along through Texas and Louisiana the ground was brilliantly carpeted with wild flowers, and at every stop the train made, some of the men would get out to gather flowers for those inside.

On Sabbath we had a song service. Brother Lawrence, who is a musician, led the singing. All the passengers in the car seemed to enjoy the service greatly, many of them joining in the singing.

On Sunday we had another song service, after which Elder Corliss gave a short talk, taking as his text the words, "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God." The passengers listened attentively, and seemed to enjoy what was said.

On Monday we had more singing, and we all seemed to be drawing closer together. There was a larger number of passengers on the car than when we came East last year, but during the whole trip nothing occurred to mar the harmony.

We reached Washington at ten o'clock Wednesday morning. There was no one there to meet us; for our people had not been notified of our coming, so we went over to the branch sanitarium, where we were given a hearty welcome. This sanitarium is a beautiful place, in a very fine location. The building is rented furnished throughout, and the house and its appointments are just what is needed in a place like Washington. It is in the city, within easy access, and yet there is plenty of space on all sides. In front of the building, across the street, is a fine park, in which the patients can walk or sit, enjoying the precious sunshine.

God can work wonders in preparing the way before us. I can but say, Praise the Lord, O my soul, and all that is within me bless His holy name, for the love and care that He has shown in opening the way for me to come to this conference. I have nothing but words of encouragement to write regarding my journey across the continent. I had opportunities to give away some of my books, and to speak to some of my fellow-passengers regarding the love and goodness of God. Those with whom I talked seemed eager for opportunities to hear more. I held myself in readiness to speak a word in season and out of season, here a little and there a little.

June 14, 1905

A Contrast

Adam became a law to himself, and discord and unhappiness came into his life. A separation was made between him and God.

Christ's life was one of perfect obedience. Constantly He followed the pathway of obedience that He might set an example that all could follow.

"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned; ... even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous."

Think of what Christ's obedience means to us. It means that in His strength we, too, may obey. He came to this world to show us what God can do for us, and what we can do in co-operation with God. In human flesh He went into the wilderness to be tempted by the enemy. He knows what it is to hunger and thirst. He knows the weakness and the infirmities of the flesh. He was tempted in all points like as we are tempted, yet without sin.

Ransomed from Sin

Our ransom has been paid by our Saviour. No one need be enslaved by Satan. Christ stands before us as our divine example, our all-powerful helper. We have been bought with a price that it is impossible to compute. Who can measure the goodness and mercy of redeeming love?

Those who are indeed adopted into the family of God are transformed by His Spirit. Self-indulgence and love for self is changed for self-denial and supreme love for God. No man inherits holiness of character by nature, nor can any man, in his own strength, become loyal to God. "Without Me," Christ says, "ye can do nothing." Human righteousness is as "filthy rags." But with God all things are possible. In the strength of the Redeemer, weak, erring man can be made more than a conqueror over the evil that besets him.

Christ Our Only Hope

As we see the condition of mankind today, the question arises in the minds of some, Is man by nature totally and wholly depraved? Is he hopelessly ruined?

Men have sold themselves to the enemy of all righteousness. They can not redeem themselves. Of themselves they can do no good thing. But there is a way of escape. When man sinned, Christ offered to stand as his substitute and surety, in order to provide a way whereby the guilty race might return to loyalty. He took humanity, and passed over the ground where Adam stumbled and fell. Without swerving from His allegiance, He met the temptations wherewith man is beset.

Only by accepting Christ as a personal Saviour can human beings be uplifted. Beware of any theory that would lead men to look for salvation from any other source than that pointed out in the Word. Only through Christ can men sunken in sin and degradation be led to a higher life. Theories that do not recognize the atonement that has been made for sin, and the work that the Holy Spirit is to do in the hearts of human beings, are powerless to save.

Man's pride would lead him to seek for salvation in some other way than that devised by God. He is unwilling to be accounted as nothing, unwilling to recognize Christ as the only One who can save to the uttermost. To this pride Satan appealed in the temptation that he brought to our first parents. "Ye shall not surely die; ... ye shall be as gods," he said. And by belief of his words, they placed themselves on his side.

Of Christ it is written: "There is none other name under heaven given among men, whereby we must be saved." "In all things it behooved Him to be made like unto His brethren, that He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that He Himself hath suffered being tempted, He is able to succor them that are tempted."

June 21, 1905

The Christian Life

Be ye therefore perfect, even as your Father which is in heaven is perfect.”

We are to strive earnestly to reach the standard set before us. Not as a penance are we to do this, but as the only means of gaining true happiness. The only way to gain peace and joy is to have a living connection with Him who gave His life for us, who died that we might live, and who lives to unite His power with the efforts of those who in this life are striving to overcome.

Holiness is constant agreement with God. Shall we not be that which Christ so greatly desires us to be,—Christians in deed and in truth,—that the world may see in our lives a revelation of the saving power of truth? This world is our preparatory school, and while here we shall meet with trials and difficulties. But we are safe while we cleave to Him who gave His life as an offering for us. The whole world was gathered in the embrace of Christ. He died on the cross to give the death stroke to Satan, and to take away the sin of every believing soul. He calls upon us to offer ourselves on the altar of service, a living, consuming sacrifice. We are to make an unreserved surrender to God of all that we have and are.

In this lower school of earth we are to learn the lessons that will prepare us to enter the higher school, where our education will continue under the personal supervision of Christ. Then He will open to us the meaning of His word. We can not afford to miss the privilege of seeing His face. Shall we not put our whole souls into the work of preparing for admission into the higher school, where we shall see Christ face to face? Shall we not be determined to obey the word of God? Or shall we choose our own wisdom, and trifle away the day of gracious opportunity, wasting the years and months so rapidly passing into eternity.

Life is too short, the hours of probation too precious, for us to make a mistake in our religious life. Earnest men and women, filled with courage and devotion, are needed in the Master's service. The call comes to us, “Be not conformed to this world; but be ye transformed by the renewing of your mind.” As we obey this command, the power of the Holy Spirit will come upon mind and body, bringing us into conformity to the will of Christ, and renewing us in His likeness. The hereditary and cultivated tendencies to wrong will die, and Christ will be formed within, the hope of glory. It will be seen that we are indeed followers of Christ.

We are not to trust in our own wisdom, but in the wisdom of God. This will bring into the character the patience, kindness, and love of Christ. And we are to remember that in doing well the work nearest us, we shall be preparing for a wider field of usefulness. There is to be constant growth in grace. We are to make constant advancement in preparing for the future, immortal life. We shall leave behind no knowledge that in this world we have gained of God and heaven. This mental and spiritual wealth we shall take with us when we answer the call, Child, come up higher.

Let us strive to help those connected with us. To this work let us devote our tact and ingenuity. Let us reach higher and still higher for purity and devotion, our hearts filled with a desire to know the will of God. Let us consecrate our all to the service of humanity. We shall receive our reward in the future life. Reveal the living charm of the Saviour's love. Represent Christ by revealing faith and hope and love. In short, copy the Pattern. Let your light shine forth in good works. Christians have no need

or desire for the billiard table, the theater, the dancing hall, or the many other forms of worldly diversion. A Christian does nothing which he can not do to the glory of God, upon which he can not ask the Lord's blessing.

Work as in the presence of heavenly intelligences. God calls for loyalty, for faithfulness; for we have been bought with a price. Stand firm for the right, and you will be more than conquerors through Him who loved you and gave His life for you.

It is faith and prayer that cast out evil spirits. We may ask Christ with full assurance of faith for enlarged capacity for service, for increased power to help souls. But let us remember constantly that it is through the Holy Spirit that we receive power and efficiency.

He who makes advancement in the school of Christ here below will at last pass through the pearly gates of the city of God, to enter the higher school, there to receive instruction from the divine Teacher. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him."

June 28, 1905

The Results of Repentance

Repentance is one of the first-fruits of saving grace. Repentance includes sorrow for sin, and a turning away from it. We shall not renounce sin until we see its sinfulness; until we turn away from it in heart, there will be no real change in the life. Repentance is the only process by which infinite purity reflects the image of Christ in His redeemed subjects.

The great Teacher, in His lessons, presents the life-diffusing power of His grace, declaring that through His grace men and women may live the new life of holiness and purity. He who lives this life works out the principles of the kingdom of heaven. Taught of God, he leads others in straight paths. The working of the Holy Spirit in his life shows that he is a partaker of the divine nature. Every soul thus worked receives so abundant a supply of the rich grace of heaven that, beholding his good works, unbelievers acknowledge that he is controlled and sustained by divine power, and give to God the glory.

There are those who, notwithstanding all the gracious invitations of Christ, continue to reveal ungodliness in their lives. To such ones God says: "How long, ye simple ones, will ye love simplicity? and the scorners delight in their scorning, and fools hate knowledge? Turn you at My reproof; behold I will pour out My spirit unto you; I will make known My words unto you."

The most striking feature of the covenant of peace that the Lord has made with human beings is the exceeding richness of the pardoning mercy offered to the sinner if he repents and turns from sin. "I will be merciful to their unrighteousness," the Lord declares of those who repent, "and their sins and their iniquities will I remember no more." Does God turn from justice in showing mercy to the sinner?—No; God can never dishonor His law by suffering it to be transgressed with impunity. Under the new covenant, perfect obedience is the condition of life. If the sinner repents, and confesses his sin, he will find pardon. Forgiveness is secured for him by Christ's sacrifice in his behalf. Christ has paid the demands of the law for every repentant, believing sinner. "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." "The

Word was made flesh and dwelt among us, ... full of grace and truth.... And of His fullness have all we received, and grace for grace."

The atonement that has been made for us by Christ is wholly satisfactory to the Father. God can be just, and yet the justifier of those who believe.

"Behold the Lamb of God, which taketh away the sin of the world." By beholding Him, we may be changed into His image. The promise has been made, "I will put My laws into their hearts, and in their minds will I write them." Through disobedience man forfeited holiness, accepting in its place the principles of unrighteousness. But by breaking the yoke that Satan has fastened upon him, and taking the yoke of Christ, learning of Him His meekness and lowliness, man is created anew. Christ has promised to write in the heart of every repentant sinner His law, which is holy, just, and good. He promises to renovate the soul, through the medium of truth. He diffuses His own life through the entire being. Thus the sinner is born again, and henceforth, in a life of loving service, he is to work out the grand, ennobling principles that he can take with him into the heavenly courts. There is placed upon him a new mould of character, which the world knows not, but which all must receive who obtain entrance into the courts above.

Well may we count all things but loss for the excellency of the knowledge of Christ Jesus our Lord. This knowledge is the highest science that man can study. It is the sum of all true science. "This is life eternal," Christ declared, "that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent."

July 12, 1905

Taught of God

The education received by Moses in the court of Egypt, as the adopted son of the king's daughter, was very thorough. Nothing was neglected that was necessary to make him a wise man, as the Egyptians understood wisdom. But this education did not fit him to do the work to which God had appointed him. In the wilds of Midian, Moses spent forty years as a keeper of sheep. Apparently cut off forever from his life's mission, he was receiving the discipline necessary for its fulfilment. As he led his flocks through the wilds of the mountains and into the green pastures of the valleys, the God of nature gave him the highest and grandest wisdom. In the school of nature, with Christ Himself for teacher, he learned lessons of humility, meekness, faith, and trust, and daily his soul was bound closer to God. In the solitudes of the mountains he learned that which all the instruction received in the king's palace was unable to impart to him,—simple, unwavering faith and trust in the Lord.

Prior to gaining this experience, Moses thought that his education in the wisdom of Egypt had fully qualified him to lead Israel from bondage. Had he not had the greatest advantages of the best schools in the land? Was he not learned in all things necessary for a general of armies to know? He felt that he was fully able to deliver Israel.

Moses set about his work by trying to obtain the favor of his people by redressing their wrongs. He killed an Egyptian who was ill-treating an Israelite. In this he manifested the spirit of him who was a murderer from the beginning, and proved himself unfit to represent the God of mercy, love, and tenderness. He made a miserable failure of his first attempt. Like many another, he immediately lost confidence in God and turned, his back on his appointed work. He fled from the wrath of Pharaoh.

He concluded that because of his mistake, his sin in taking the life of the Egyptian, God would not permit him to have any part in the work of delivering His people from their cruel bondage. But the Lord permitted him to make this mistake in order that He might be able to teach him the gentleness, goodness, longsuffering, that is necessary for every worker for the Lord to possess.

A knowledge of the attributes of God's character can not be obtained by means of the highest education in the most scientific schools. From the great Teacher alone is this knowledge obtained. Only in the school of Christ are taught effectively the lessons of meekness, lowliness, and reverence for sacred things.

Moses had been taught to expect praise and flattery, because of his superior abilities; but now he was to learn a different lesson. As a shepherd, he was taught to care for the afflicted, to seek patiently for the straying, to bear long with the unruly, to supply with loving solicitude the necessities of the young and the feeble.

As these phases of his character were developed, he was drawn nearer to the great Shepherd. He became united to the Holy One of Israel. Through humble prayer he held communion with the Father. He looked to the Highest for an education in spiritual things and for an understanding of his duty as a faithful shepherd. So closely linked with Heaven did he become that God talked with him face to face.

Thus prepared, Moses was ready to heed the call of God to exchange the shepherd's crook for the rod of authority; to leave his flock of sheep to take the leadership of more than a million idolatrous, rebellious people. But he was ever to depend on his invisible Leader. Even as the rod was simply an instrument in his hands, so he was to be a willing instrument in the hands of Christ.

Faith moves forward in the strength and wisdom of God, not in human self-sufficiency. By faith Moses was enabled to press through difficulties, and to overcome obstacles which seemed almost unsurmountable. It was this implicit faith in God that made Moses what he was. According to all that the Lord had commanded, so did he. All the learning of the wise men could not make him a channel for God's working. But when he lost his self-confidence, and, realizing his helplessness, put his entire trust in God; when he was willing to obey Heaven's commands, whether they seemed to human reason proper or not, then the Lord could work mightily through him.

By submitting to God's discipline, Moses became a channel through which the Lord could work. He did not hesitate to change his way for the Lord's way, even tho it did lead him in strange, untried paths. He placed a very low estimate on his own ability to carry forward successfully the great work entrusted to him. But he did not endeavor to show the unreasonableness of God's commands, and the impossibility of obeying them. To all human appearances, he had started out in a hopeless undertaking; but he put his trust in Him with whom all things are possible, and went forward without faltering.

The faith of Moses puts to shame the unbelief of many in our day who have had far greater opportunities for obtaining a knowledge of God than Moses had. At the command of God, Moses moved forward, tho often it seemed that there was nothing ahead for his feet to tread upon. More than a million people were depending on him, and, step by step, day by day, he lead them through the wilderness. It was not the education received in Egypt that enabled Moses to triumph over his

enemies, but an ever-abiding, unflinching faith, which did not fail under the most trying circumstances.

When Moses received a command from God to do a certain thing he did it, without stopping to ask what the consequences might be. Those who refuse to move forward until they see every step plainly marked out before them, will never accomplish much; but those who have unswerving trust in the Lord, and who obey without questioning, will be successful workers.

Today God is not seeking for men of perfect education, but for men who will honor Him by rendering implicit obedience to His requirements. There is no limit to the usefulness of those who, putting self out of sight, make room for the working of the Holy Spirit on their hearts, and live lives wholly consecrated to God, enduring the discipline imposed by the Lord without complaining or fainting by the way. God longs to reveal His salvation to the children of men; and if men and women will remove the obstructions, He will pour forth the waters of salvation in abundant streams through human channels.

Many who are seeking efficiency for the service of God by perfecting their education in the schools of the world will find that they have failed of learning the more important lessons which the Lord would teach them. By neglecting to submit to the impressions of the Spirit, by refusing to live in obedience to God's requirements, they have weakened their spiritual efficiency and lost their ability to do successful work for the Lord. By absenting themselves from the school of Christ, they have forgotten the voice of the divine Teacher, and He can not direct their way. Men may acquire all the knowledge that human teachers can impart, but God requires them to gain a higher wisdom than this. Like Moses, they must learn meekness, lowliness, and distrust of self. They must learn that in humanity alone there is no strength. Only by becoming partakers of the divine nature can we gain efficiency for the work of God.

July 19, 1905

Fishers of Men

And Jesus, walking by the Sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea; for they were fishers. And He saith unto them, Follow Me, and I will make you fishers of men. And they straightway left their nets, and followed Him. And going on from thence, He saw two other brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and He called them. And they immediately left the ship and their father, and followed Him."

The prompt obedience of these men, without one question, without one promise of wages, seems remarkable; but the words of Christ were an invitation which implied all that He meant them to. There was an impelling influence in His words. He made no long explanation, but what He said had a drawing power.

Christ would make these humble fishermen, in connection with Himself, the means of taking men out of the service of Satan, and placing them in the service of God. In this work they would become His witnesses, bearing to the world His truth unmingled with the traditions and sophistries of men. By practising His virtues, by walking and working with Him, they were to be qualified to be fishers of men. They were to be His prime ministers. But He did not tell them to go to worldly schools, to

obtain the advantages of worldly cultivation. He did not tell them to go to the Jewish synagogues to learn of the rabbis their customs and traditions, in order that they might be prepared for the work He had for them to do as His evangelists. They were not to be teachers after the manner of the Jewish educators. "Follow Me," Christ said, "and I will make you fishers of men."

Thus the first disciples were appointed to the work of the Gospel ministry. For three years they were workers with the Saviour, and by His teaching, His works of healing, His example, they were being prepared to carry on the work that He began.

His treasure of knowledge was put into earthen vessels. By the simplicity of faith, by pure, humble service, the disciples were being educated in the school of Christ to carry responsibilities of the same kind that He was bearing.

Certainly Christ chose the foolish things of this world, those whom the world pronounced ignorant and unlearned, to confound the wise. The disciples were unlearned in the traditions of the rabbis, but with Christ as their example and their teacher, they were gaining an education of the highest order. Christ was preparing them to proclaim truths of the highest order.

Requisites to Preaching Christ

Those who preach Christ must learn daily of Christ, in order to understand the mystery of saving and serving the souls for whom He died. They must bring into their work no pride or self-indulgence. In thought, word, and deed they are to reveal the spiritual refinement, the Christlike courtesy, that connection with the Saviour gives. His love and compassion are constantly to be manifested in their lives.

"Follow Me," said the great Teacher, "and I will make you fishers of men." Those who obey this call must work with hearts filled with Christlike love for souls. In all things they must follow the example of the Saviour, sharing His tender compassion and His sternness against all evil working. Christ is the great Pattern for all. We are to be workers together with Him. Those who are in His service are to separate from all business entanglements that would tarnish their Christlikeness of character. The fishermen that the Saviour called straightway left their nets. Those who give themselves to the work of the ministry must not entangle themselves in business lines that would bring coarseness into their lives, and hinder them from making advancement in spiritual things.

In this closing work of the Gospel there is a vast field to be occupied; and more than ever before, the work is to enlist helpers from the common people. Both the youth and those older in years will be called from the field, from the vineyard, and from the workshop, and sent forth by the Master to give His message. Many of these have had little opportunity for education; but Christ sees in them qualifications that will enable them to fulfill His purpose. If they put their hearts into the work, and continue to be learners, He will fit them to labor for Him.

He who knows the depths of the world's misery and despair, knows by what means to bring relief. He sees on every hand souls in darkness, bowed down with sin and sorrow and pain. But He sees also their possibilities; He sees the height to which they may attain. Altho human beings have abused their mercies, wasted their talents, and lost the dignity of godlike manhood, the Creator is to be glorified in their redemption.

The burden of labor for these needy ones in the rough places of the earth, Christ lays upon those who can feel for the ignorant and for such as are out of the way. He will be present to help those whose hearts are susceptible to pity, tho their hands may be rough and unskilled. He will work through those who can see mercy in misery, and gain in loss. When the Light of the world passes by, privilege will be discerned in hardship, order in confusion, success in apparent failure. Calamities will be seen as disguised blessings; woes, as mercies. Laborers from the common people, sharing the sorrows of the whole human race, will by faith see Him working with them.

July 26, 1905

The Knowledge of God

The knowledge of God is as a great ocean, without bottom or shore. No line can fathom it, no eye measure it. Every needy soul may be supplied from this boundless sea. In every emergency, in every time of need, men and women may receive God's grace and power, and yet there will be no lessening of the supply. God's great resources can not be too heavily drawn upon. The gifts provided for all true, earnest seekers after truth are without measure.

In all ages God has given human beings divine revelations, that thus He may fulfil His purpose of unfolding gradually the doctrines of grace. His manner of imparting truth is illustrated by the words, "His going forth is prepared as the morning." He who places himself where God can enlighten him, advances, as it were, from the partial obscurity of dawn to the full radiance of noonday.

A cold, lifeless theory is not a knowledge of God. Those who have a knowledge of God must have His love, must understand its sacrifice, its condescension. The hungry mind and heart must receive His grace, to impart to others its fulness, its sufficiency. It is not a head acceptance of truth, but heart reception, that moulds and fashions aright the emotions and impulses of the soul, making it tender and compassionate, humble and contrite. Christ received into the soul makes man one with God in His beloved Son. Then the love of the Redeemer is acknowledged as beyond all estimate. And more than this: the life and character are changed by the presence of the indwelling Saviour.

Only when the heart is moulded and fashioned by the love of God can human beings reveal Christ. Then and then only can they impart the knowledge of God as it shines in the face of His Son. The Holy Spirit is with them, quickening their minds, showing that Bible truth has life-giving power, power to convict hearts and transform lives. The lifting up of Christ's countenance upon the human agent, the glorious light shining from His face, makes all things clear.

The knowledge of God is the knowledge of all truth, and is the beginning of all understanding. It is our righteousness, our sanctification, our redemption. To those who receive and practise them, the truths of the Word of God are as the leaves of the tree of life. But before man can receive these truths, he must realize his need.

Out of Bondage

Self—the old disobedient nature—must be crucified, and Christ must take up His abode in the heart. Thus the human agent is born again, with a new nature. The newborn child of God begins to have some conception of what God is. To all intents and purposes, truth is truth to him. He has caught a glimpse of God's glory. A sense of his accountability to God quenches the unholy ambition that

keeps upon the soul a galling yoke of guilt. The light in which he enters is softened and subdued, tempered to suit his condition. By daily beholding Jesus and striving to practise His virtues, his spiritual perceptions grow clearer and stronger.

God says, "A new heart will I give you." Every learner may be renewed in knowledge and true holiness. The ransom of an enslaved race was Christ's purpose in coming to this earth. Christ alone can make us free. And those whom He makes free are free indeed. His power breaks the yoke of bondage that binds man to the great deceiver. But how many there are who are unwilling to allow Christ to break their shackles. How many there are who choose to cling to the thralldom of sin.

The Gospel of Christ is truly believed only when it is practised. Faith is justified by works. Self must be hid; Christ must appear as the Chiefest among ten thousand, the One altogether lovely. When an unreserved surrender of the powers of the whole being is made to the Saviour, self no longer strives for the mastery. What man needs today is the crucifixion of self and the revelation in his life of Christ, the hope of glory. Then will be fulfilled the words, "Ye are the light of the world."

As yet we have scarcely been a light in the world, because we cling to our sinful practises. We have been too well satisfied with the twilight glow of heavenly enlightenment. We have not yet gained the experience that would make us feel at home in heaven. As yet we are but stepping over the threshold of the sanctuary containing the truth that every one who enters heaven must receive and practise.

August 2, 1905

Christ Our Only Hope

Before the foundations of the world were laid, Christ, the Only-begotten of God, pledged Himself to become the Redeemer of the human race, should Adam sin. Adam fell, and He who was partaker of the Father's glory before the world was, laid aside His royal robe and kingly crown, and stepped down from His high authority to become a Babe in Bethlehem, that by passing over the ground where Adam stumbled and fell, He might redeem fallen human beings. He subjected Himself to all the temptations that the enemy brings against men and women; and all the assaults of Satan could not make him swerve from his loyalty to the Father. By living a sinless life He testified that every son and daughter of Adam can resist the temptations of the one who first brought sin into the world.

Christ brought men and women power to overcome. He came to this world in human form, to live a man amongst men. He assumed the liabilities of human nature, to be proved and tried. In His humanity He was a partaker of the divine nature. In His incarnation He gained in a new sense the title of the Son of God. Said the angel to Mary, "The power of the Highest shall overshadow thee; therefore also that Holy Thing which shall be born of thee shall be called the Son of God." While the Son of a human being, He became the Son of God in a new sense. Thus He stood in our world—the Son of God, yet allied by birth to the human race.

Christ came in human form to show the inhabitants of the unfallen worlds and of the fallen world that ample provision has been made to enable human beings to live in loyalty to their Creator. He endured the temptations that Satan was permitted to bring against Him, and resisted all his assaults. He was sorely afflicted, and hard beset, but God did not leave Him without recognition. When He was baptized of John in Jordan, as He came up out of the water, the Spirit of God, like a dove of

burnished gold, descended upon Him, and a voice from heaven said, "This is my beloved Son, in whom I am well pleased."

It was directly after this announcement that Christ was led by the Spirit into the wilderness. Mark says: "Immediately the Spirit driveth him into the wilderness. And he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts." "And in those days he did eat nothing."

Meeting Temptation

When Jesus was led into the wilderness to be tempted, He was led by the Spirit of God. He did not invite temptation. He went to the wilderness to be alone, to contemplate His mission and work. By fasting and prayer He was to brace Himself for the blood-stained path He was to travel. How should He begin His work of freeing the captives held in torment by the destroyer? During His long fast, the whole plan of His work as man's deliverer was laid out before Him.

When Jesus entered the wilderness He was shut in by the Father's glory. Absorbed in communion with God, He was lifted above human weakness. But the glory departed, and He was left to battle with temptation. It was pressing upon Him every moment. His human nature shrank from the conflict that awaited Him. For forty days He fasted and prayed. Weak and emaciated from hunger, worn and haggard with mental agony, "His visage was so marred more than any man, and his form more [than] the sons of men." Now was Satan's opportunity. Now he supposed that he could overcome Christ.

There came to the Saviour, as if in answer to His prayers, one in the guise of an angel of light, and this was the message that he bore: "If thou be the Son of God, command that these stones be made bread."

Jesus met Satan with the words, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." In every temptation the weapon of His warfare was the Word of God. Satan demanded of Christ a miracle as a sign of His divinity. But that which is greater than all miracles, a firm reliance upon a "thus saith the Lord" was a sign that could not be controverted. So long as Christ held to this position, the tempter could gain no advantage.

A familiarity with the Word of God is our only hope. Those who diligently search the Scriptures will not accept Satan's delusions as the truth of God. No one need be overcome by the speculations presented by the enemy of God and of Christ. We are not to speculate regarding points upon which the Word of God is silent. All that is necessary for our salvation is given in the Word of God. Day by day we are to make the Bible the man of our counsel.

From all eternity Christ was united with the Father, and when He took upon Himself human nature, He was still one with God. He is the link that unites God with humanity. "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same." Only through Him can we become children of God. To all who believe on Him, He gives power to become the sons of God. Thus the heart becomes the temple of the living God. It is because Christ took human nature that men and women become partakers of the divine nature. He brings life and immortality to light through the Gospel.

August 9, 1905

“Wounded For Our Transgressions”

Read the record of Christ's suffering in the Garden of Gethsemane. Never before or since has so fearful a strain been brought upon a human being as that which God permitted to be brought upon His Son at this time. It is not possible for His suffering and distress to be exceeded; for He was bearing the sins of the whole world; and in all His suffering He gave an example of absolute submission to the divine will. The sinless Son of God was treated as a sinner, that sinful human beings might be treated as innocent. “He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed.” He laid off His royal robe and kingly crown, and clothed His divinity with humanity, that He might live in our behalf a life of sinlessness, and on the cross make an atonement for our transgressions. He consented to take the body of humanity. He could have refused to be thus humiliated; but it was to suffer humiliation and death that He came into the world.

It was the anguish of separation from His Father's favor that made Christ's sufferings so acute. As the agony of soul came upon Him, “He sweat as it were great drops of blood falling down to the ground.” His terrible suffering, caused by the thought that in this hour of need God had forsaken Him, portrays the anguish that the sinner will feel when, too late, he realizes that God's Spirit has been withdrawn from him.

Christ's human nature recoiled from the trial, and with strong crying and tears he said, “O My Father, if it be possible, let this cup pass from Me.” The humanity of Christ trembled in that trying hour. The awful moment had come,—that moment which was to decide the destiny of the world. The fate of humanity hung in the balance. Christ might even now refuse to drink the cup apportioned to guilty man. It was not yet too late. He might wipe the bloody sweat from His brow, and leave man to perish in his iniquity. He might say, Let the transgressor receive the penalty of his sin, and I will go back to My Father. Will the Son of God drink the bitter cup of humiliation and agony. Will the innocent suffer the consequences of the curse of sin, to save the guilty? The words fall tremblingly from the pale lips of Jesus, “O My Father, if this cup may not pass away from Me, except I drink it, Thy will be done.”

How little can we enter into this dreadful experience through which the Saviour passed. His prayer was heard, in that He feared. What did He fear?—That He would refuse to drink the cup of suffering. But a refusal to drink this cup would mean that no human being could be saved. Only by His suffering and death could human beings be placed on vantage-ground. Only by drinking of the bitter cup of imputed transgression could He save the race from perishing in sin.

Fulness of Suffering

Christ drank the bitter draught to the very dregs. He was not spared one pang of anguish. This was His hour, and the power of darkness. In this awful crisis, when everything was at stake, when the mysterious cup trembled in the hand of the Sufferer, the heavens opened, a light shone forth amidst the darkness, and the mighty angel who stands in God's presence, from which Satan fell, came to the side of Christ. The angel came not to take the cup from Christ's hands, but to strengthen Him to drink it, with the assurance of the Father's love. He came to give power to the divine-human Suppliant He pointed Him to the open heavens, telling Him of the souls that would be saved as the result of His sufferings. He assured Him that His Father is greater and more powerful than Satan, that

His death would result in the discomfiture of Satan, and that the kingdom of this world would be given to the saints of the Most High. He told Him that He would see of the travail of His soul, and be satisfied, for He would see a multitude of the race saved, eternally saved.

Christ had spoken to His disciples of the experience awaiting Him. "I have a baptism to be baptized with," He said, "and how am I straightened till it be accomplished?" He could not but feel a dread, as He thought of what that hour would bring to Him. Fear came upon Him, as He thought of the strain that His humanity would have to bear, and the prayer came from His lips, "Father, save Me from this hour." Then He added, "But for this cause came I unto this hour." He had pledged Himself to bear the penalty of sin. He had entered into a covenant to offer a sacrifice that would make possible the salvation of every repentant sinner.

Only through the death of Christ could Satan's kingdom be overthrown. Only thus could man be redeemed, and God be glorified. Jesus consented to the agony, He accepted the sacrifice. The Majesty of heaven consented to suffer as the Sin-bearer. "Father, glorify Thy name," He said. As Christ spoke these words, a response came from the cloud which hovered above His head, "I have both glorified it, and will glorify it again." Christ's whole life, from the manger to the time when these words were spoken, had glorified God; and in the coming trial His divine-human sufferings would indeed glorify His Father's name.

The Second Adam

Christ bore the sins of the whole world. He was the second Adam. Taking upon Himself human nature, He passed over the ground where Adam stumbled and fell. Having taken humanity, He has an intense interest in human beings. He felt keenly the sinfulness, the shame, of sin. He is our Elder Brother. He came to prove that human beings can, through the power of God, live sinless lives.

Satan had made the boast that he would gather the world under his banner of rebellion. He declared that man could not keep the law of God. Christ came to prove this assertion false. He came to meet all the temptations wherewith man is beset, and to endure all the trials that we are called to endure. He was tempted in all points like as we are tempted, yet His life was without spot or stain of sin. He redeemed Adam's failure, and worked out for us a perfect character.

Victory in Death

Christ did not yield up His life until He had accomplished the work that He came to do, and with His parting breath He exclaimed, "It is finished." The battle had been won. His right arm had gotten Him the victory. As a conqueror He planted His banner on the eternal heights. Was there not joy among the angels? All heaven triumphed in the Saviour's victory. Satan was defeated, and knew that his kingdom was lost.

Could one sin have been found in Christ, had He in one particular yielded to Satan in order to escape the terrible torture, the enemy of God and man would have triumphed. Christ bowed His head and died, but He held fast His faith in God. "And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of His Christ; for the accuser of our brethren is cast down, which accused them before our God day and night."

No one need be overcome by Satan's assaults. Christ has conquered for every son and daughter of Adam. He came to cut every thread that binds human beings to Satan. His life of pure, unselfish service is our example. Let us study His work in our world. As we stand at the foot of the cross, and behold the infinite sacrifice made in our behalf, we shall be humbled and subdued. Our hearts will be filled with a desire to practise the self-denial and sacrifice seen in Christ's life. Self will sink out of sight. All worldly ambition, all desire for earthly gain, will be quenched. We shall count all things but loss for the excellency of the knowledge of Christ Jesus our Lord. Our highest aim will be to know Him, "and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death."

August 16, 1905

Living for Christ

As a Christian submits to the solemn rite of baptism, the three highest powers in the universe,—the Father, the Son, and the Holy Spirit,—place their approval on his act, pledging themselves to exert their power in his behalf as he strives to honor God. He is buried in the likeness of Christ's death, and is raised in the likeness of His resurrection. The Saviour went down into the grave, but He rose from the dead, proclaiming over the rent sepulcher, "I am the Resurrection and the Life."

The three great powers of heaven pledge themselves to furnish the Christian with all the assistance he requires. The Spirit changes the heart of stone to the heart of flesh. And by partaking of the Word of God, Christians obtain an experience that is after the divine similitude. When Christ abides in the heart by faith, the Christian is the temple of God. Christ does not abide in the heart of the sinner, but in the heart of him who is susceptible to the influences of heaven.

The light that shines forth from the life of the true Christian testifies to his union with Christ. Self is hidden from view, and Christ is revealed. Heaven recognizes the fulfilment of the promise, "I will make a man more precious than fine gold, even a man than the golden wedge of Ophir." "Now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is." Then those whose lives have been hidden with Christ, those who on this earth have fought the good fight of faith, will shine forth with the Redeemer's glory in the kingdom of God.

My brother, my sister, God's purpose for you is that you shall live a life that will make others better,—a life which will show that Christ is formed within, the hope of glory. It is His purpose that you shall be able to say with the apostle Paul, "I live: yet not I, but Christ liveth in me." In perfect content, resting in the love of Christ, trusting the Redeemer and Life-giver to work out for you the salvation of your soul, you will know, as you draw nearer and still nearer to Him, what it means to endure the seeing of Him who is invisible. God desires us to rest content in His love. The contentment that Christ bestows is a gift worth infinitely more than gold and silver and precious stones.

Love the right because it is right, and analyze your feelings, your impressions, in the light of the Word of God. Misdirected ambition will lead you into sorrow as surely as you yield to it. Cherish an ambition that will bring glory to God because it is sanctified by the Holy Spirit. Consecrate every power of your being to the accomplishment of a holy work. Make every effort, in and through the

grace of Christ, to reach the high standard set before you. You can be perfect in your sphere, even as God is perfect in His sphere. Has not Christ declared, "Be ye therefore perfect, even as your Father which is in heaven is perfect"?

Our lives are pure only when we are under the control of God, and happy only when we hold communion with Him. The luster possessed by those who have gained the richest experience is but the reflection of the light of the Sun of Righteousness. He who lives nearest to Jesus shines the brightest. And let us thank God that the Master has His hidden ones whose value may not be recognized by the world, but whose names are written in the Lamb's book of life. The Lord knoweth them that are His. "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."

"Behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear My name shall the Sun of Righteousness arise with healing in His wings."

I am so glad that we have a God who understands,—a God who will reward every man according as his work shall be.

I long to see Christians who are harmonious in all their parts. It is so sad to see those whose lives are a jumble of opposites. Christians must be Christlike. The life of a true, lovable Christian is the most powerful argument that can be produced in favor of the Gospel.

August 23, 1905

Right-Thinking

"Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

More precious than the golden wedge of Ophir is the power of right thought. We need to place a high value upon the right control of our thoughts; for such control prepares us to labor for the Master. It is necessary for our peace and happiness in this life that our thoughts center in Christ. As a man thinketh, so is he.

The merciful shall find mercy, and the pure in heart shall see God. Every impure thought defiles the soul, impairs the moral sense, and tends to obliterate the impressions of the Holy Spirit. It dims the spiritual vision, so that men can not behold God. The Lord may and does forgive the repenting sinner; but tho forgiven, the soul is marred. All impurity of speech and thought must be shunned by him who would have clear discernment of spiritual truth.

Evil thoughts destroy the soul. The converting power of God changes the heart, refining and purifying the thoughts. Unless a determined effort is made to keep the thoughts centered on Christ, grace can not reveal itself in the life. The mind must engage in the spiritual warfare. Every thought must be brought into captivity to the obedience of Christ. All the habits must be brought under God's control.

We need a constant sense of the ennobling power of pure thoughts and the damaging influence of evil thoughts. Let us place our thoughts upon holy things. Let them be pure and true; for the only security for any soul is right-thinking. We are to use every means that God has placed within our reach for the government and cultivation of our thoughts. We are to bring our minds into harmony with Christ's mind. His truth will sanctify us, body, soul, and spirit, and we shall be enabled to rise above temptation.

"The prince of this world cometh," said Jesus, "and hath nothing in Me." There was in Him nothing that responded to Satan's sophistry. He did not consent to sin. Not even by a thought did He yield to temptation. So may it be with us. Christ's humanity was united with divinity; He was fitted for the conflict by the indwelling of the Holy Spirit. And He came to make us partakers of the divine nature. So long as we are united to Him by faith, sin has no more dominion over us. God reaches for the hand of faith in us to direct it to lay fast hold upon the divinity of Christ, that we may attain to perfection of character.

And how this is accomplished, Christ has shown us. By what means did He overcome in the conflict with Satan?—By the Word of God. Only by the Word could He resist temptation. "It is written," He said. And unto us are given "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." Every promise in God's Word is ours. "By every word that proceedeth out of the mouth of God" are we to live. When assailed by temptation, look not to circumstances or to the weakness of self, but to the power of the Word. All its strength is yours. "Thy word," says the psalmist, "have I hid in mine heart, that I might not sin against Thee." "By the word of Thy lips I have kept me from the paths of the destroyer."

August 30, 1905

Soldiers of the Cross

The work of soul-saving is to be carried forward by aggressive warfare, in the midst of opposition, peril, loss, and suffering. The life of a Christian is compared to the life of a soldier. "Thou therefore endure hardness," Paul wrote to Timothy, "as a good soldier of Jesus Christ."

Soldiers engaged in battle have to meet difficulties and hardships. Coarse food is given them, and that often in limited quantities. They must make long, weary marches, day by day, over rough roads and under the burning sun, camping out at night, sleeping perhaps on the bare ground, with only the canopy of heaven for a covering, exposed to drenching rains and chilling frosts, hungry, faint, exhausted, now standing as a target for the foe, now in deadly encounter. Thus they learn what active service means.

The idea that Christ's followers can be excused from the conflict, meeting no trials and at all times enjoying the comforts and even the luxuries of life, is a fearful mistake. The Christian life is a battle and a march, calling for aggressive warfare, perseverance, and endurance. It is not mimic battles in which we are engaged. This is no make-believe conflict. We have most powerful adversaries to meet. Those who serve under the blood-stained banner of Prince Emmanuel will be given difficult work, which will tax every power of the being. They will have painful trials to endure for Christ's sake. They will have conflicts which will rend the soul. But if they are faithful soldiers, they will say,

“Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal.”

“I have fought a good fight,” Paul declared. His words to the Corinthians describe the conflict that he endured: “In all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings; by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left, by honor and dishonor, by evil report and good report; as deceivers, and yet true; as unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed; as sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.”

Not all who enter the army can be generals, captains, sergeants, or even corporals. Not all are called to bear the care and responsibility of leaders. There is hard work of other kinds to be done. While there are but few officers, it requires many soldiers to form the rank and file of the army; and its success depends upon the fidelity of every soldier.

An army would be demoralized if the soldiers did not obey the orders of the leader. They must act in concert. Union is strength; without union efforts are meaningless. Whatever excellent qualities a soldier may possess, he can not be safe and trustworthy if he claims a right to act independently of his fellow comrades. This independent action can not be maintained in the service of Christ. The soldiers of the cross must move in concert.

He who enters Christ's army must obey His orders. He has placed himself under the Saviour's leadership, and he is to give Him willing obedience. He is to speak no word, perform no act, that would misrepresent the high and holy principles by which the kingdom of heaven is to be governed.

October 25, 1905

Man's Utter Need

Man was originally endowed with noble powers and a well-balanced mind. He was perfect in his being, and in harmony with God. His thoughts were pure, his aims holy. But through disobedience his powers were perverted, and selfishness took the place of love. His nature became so weakened through transgression that it was impossible for him, in his own strength, to resist the power of evil. He was made captive by Satan, and would have remained so forever had not God specially interposed. It was the tempter's purpose to thwart the divine plan in man's creation, and fill the earth with woe and desolation. And he points to all this evil as the result of God's work in creating man.

In his sinless state, man held joyful communion with Him in whom are hid all the treasures of wisdom and knowledge. But after his sin he could no longer find joy in holiness, and he sought to hide from the presence of God.

It is impossible for us, of ourselves, to escape from the pit of sin in which we are sunken. Our hearts are evil, and we can not change them. “Who can bring a clean thing out of an unclean?—Not one.”

“The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be.” Education, culture the exercise of the will, human effort, all have their proper sphere, but here they are powerless. They may produce an outward correctness of behavior, but they can not change the heart; they can not purify the springs of life. There must be a power working from within, a new life from above, before man can be changed from sin to holiness. That power is Christ. His grace alone can quicken the lifeless faculties of the soul, and attract it to God, to holiness.

“When the fulness of the time was come, God sent forth His Son, ... to redeem them that were under the law, that we might receive the adoption of sons.” 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 the 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.[”] You can never perish while you do this—never.

Jesus knows the circumstances of every soul. He turns no weeping, contrite one away. He does not tell to any one all that He might reveal, but He bids every trembling soul take courage. Freely will He pardon all who come to Him for forgiveness and restoration.

Christ might commission the angels of heaven to pour out the vials of His wrath on our world, to destroy those who are filled with hatred of God. He might wipe this dark spot from His universe. But He does not do this. He is today standing at the altar of incense, presenting before God the prayers of those who desire His help.

The souls that turn to Him for refuge, Jesus lifts above the accusing and the strife of tongues. No man or evil angel can impeach these souls. Christ unites them to His own divine-human nature. They stand before the great Sin-bearer, in the light proceeding from the throne of God. “Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.”

The work of Christ in cleansing the leper from his terrible disease is an illustration of His work in cleansing the soul from sin. The man who came to Jesus was “full of leprosy.” Its deadly poison had permeated his whole body. The disciples sought to prevent their Master from touching him, for he who touched a leper became himself unclean. But in laying His hand upon the leper, Jesus received no defilement.

His touch imparted life-giving power. The leprosy was cleansed. Thus it is with the leprosy of sin—deep-rooted, deadly, and impossible to be cleansed by human power. “The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it, but wounds, and bruises, and putrefying sores.” But Jesus, coming to dwell in humanity, receives no pollution. His presence has healing virtue for the sinner. Whoever will fall at His feet, saying in faith, “Lord, if Thou wilt, Thou canst make me clean,” shall hear the answer, “I will; be thou clean.”

The Saviour never passed by one soul, however sunken in sin, who was willing to receive the precious truth of heaven. To publicans and harlots His words were as the beginning of a new life. Mary Magdalene, out of whom He cast seven devils, was the last at the Saviour's tomb, and the first whom He greeted in the morning of His resurrection. It was Saul of Tarsus, one of the most determined enemies of the Gospel, who became Paul, the devoted minister of Christ.

The dying thief, seeing in Jesus the Lamb of God, that taketh away the sin of the world, cried, "Lord, remember me when Thou comest in Thy kingdom."

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

As Christ spoke the words of promise, the dark cloud that seemed to enshroud the cross was pierced with a bright and living light. To the penitent thief came the perfect peace of acceptance with God. Christ in His humiliation was glorified. He who in all other eyes appeared to be conquered was a conqueror. He was acknowledged as the Sin-bearer. Men might exercise power over His human body. They might pierce the holy temple with the crown of thorns. They might strip from Him His raiment, and quarrel over its division. But they could not rob Him of His power to forgive sins. In dying He bore witness to His own divinity and to the glory of the Father. His ear is not heavy that it can not hear, neither is His arm shortened that it can not save. It is His royal right to save unto the uttermost all who come unto God by Him. "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved."

November 22, 1905

Our Preparation for the End

What That Preparation Must Be

To us has been given the message of Christ's soon coming. At the ascension of our Lord, angels stood beside the disciples, and with them watched the Saviour as He passed into the heavens. Then they turned to the disciples with the word, "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."

Are we preparing for this great event? Are we preparing to meet the Saviour in peace, or are we absorbed in worldly business and pleasure? In the judgment, the question will not be, What profession did you make? but, What have you done for Me? What fruit have you borne to My glory? Now is the time to prepare for the coming King.

As John saw the multitude standing around the throne of God, the question was asked, "What are these which are arrayed in white robes? and whence came they?" The angel answered, "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." At infinite cost a fountain has been prepared for our cleansing. If we now wash our robes of character at this fountain, God will give us a place in the mansions that are being prepared for those who love Him.

His Robe of Righteousness

Only the covering which Christ Himself has provided can make us meet to appear in God's presence. This covering, the robe of His own righteousness, Christ will put upon every repenting, believing soul. "I counsel thee," He says, "to buy of Me ... white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear."

This robe, woven in the loom of heaven, has in it not one thread of human devising. Christ in His humanity wrought out a perfect character, and this character He offers to impart to us. "All our righteousnesses are as filthy rags." Everything that we of ourselves can do is defiled by sin. But the Son of God was "manifested to take away our sins; and in Him is no sin." Sin is defined to be "the transgression of the law." But Christ was obedient to every requirement of the law. He said of Himself, "I delight to do Thy will, O My God; yea, Thy law is within My heart." When on earth He said to His disciples, "I have kept My Father's commandments." By His perfect obedience, He has made it possible for every human being to obey God's commandments. When we submit ourselves to Christ the heart is united with His heart; the will is merged in His will; the mind becomes one with His mind; the thoughts are brought into captivity to Him; we live His life. This is what it means to be clothed with the garment of His righteousness. Then, as the Lord looks upon us, He sees, not the fig-leaf garment, not the nakedness and deformity of sin, but His own robe of righteousness, which is perfect obedience to the law of Jehovah.

What the Judgment Will Reveal

Sad will be the retrospect in that day when men stand face to face with eternity. The whole life will present itself just as it has been. The world's pleasures, riches, and honors will not then seem so important. Men will then see that the righteousness they despised is alone of value. They will see that they have fashioned their characters under the deceptive allurements of Satan. The garments they have chosen are the badge of their allegiance to the first great apostate. Then they will see the results of their choice. They will have a knowledge of what it means to transgress the commandments of God.

There will be no second probation in which to prepare for eternity. It is in this life that we are to put on the robe of Christ's righteousness. This is our only opportunity to form characters for the home which Christ has made ready for those who obey His commandments.

The days of our probation are fast closing. The end is near. Solemnly there come down to us through the centuries the warning words of our Lord from the Mount of Olives: "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." Beware lest it find you unready. Take heed lest you be found at the King's feast without a wedding garment. "In such an hour as ye think not the Son of Man cometh." "Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man."

December 6, 1905

Nature Speaks of God

The glory of God is displayed in His handiwork. Here are mysteries that the mind will become strong in searching out. Minds that have been amused and abused by reading fiction may in nature have an

open book, and read truth in the works of God around them. All may find themes for study in the simple leaf of the forest tree, the spires of grass covering the earth with their green, velvet carpet, the plants and flowers, the stately trees of the forest, the lofty mountains, the granite rocks, the restless ocean, the precious gems of light studding the heavens to make the night beautiful, the exhaustless riches of the sunlight, the solemn glories of the moon, the winter's cold, the summer's heat, the changing, recurrent seasons in perfect order and harmony, controlled by infinite power; here are subjects which call for deep thought, for the stretch of the imagination.

If the frivolous and pleasure-seeking will allow their minds to dwell upon the real and true, the heart can not but be filled with reverence, and they will adore the God of nature. The contemplation and study of God's character as revealed in His created works will open a field of thought that will draw the mind away from low, debasing, enervating amusements.

The knowledge of God's works and ways we can only begin to obtain in this world; the study will be continued throughout eternity. God has provided for man subjects of thought which will bring into activity every faculty of the mind. We may read the character of the Creator in the heavens above and the earth beneath, filling the heart with gratitude and thanksgiving. Every nerve and sense will respond to the expressions of God's love in His marvellous works.

God, who created everything lovely and beautiful that the eye rests upon, is a lover of the beautiful. He shows us how he estimates true beauty. The ornament of a meek and quiet spirit is in His sight of great price. Shall we not seek earnestly to gain that which God estimates as more valuable than costly dress, or pearls, or gold? The inward adorning, the grace of meekness, a spirit in harmony with the heavenly angels, will not lessen true dignity of character, or make us less lovely here in this world.

The Redeemer has warned us against the pride of life, but not against its grace and natural beauty. He pointed to the glowing beauty of the flowers of the field, and said, "Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these." Here He shows that, even though persons may toil with weariness to make themselves objects of admiration, that which they value so highly will not bear comparison with the flowers of the field. Even these simple flowers, with God's adornment, would outvie in loveliness the gorgeous apparel of Solomon. In the growth and development of nature, learn the principles of Christ's kingdom. Thus the light of heaven will quicken the mind. Christ Himself will be your teacher. Those who combine with their school education a knowledge of God's working through physical life, in the garden of nature, will receive lessons simple, yet full of instruction, in regard to His working through spiritual life, in the garden of the heart.

December 13, 1905

Ministering Spirits

There are many passages of Scripture which, in their tender adaptation to the needs of men, are God's own messages of comfort to His trusting children. A beautiful illustration of this occurs in the history of the apostle Peter. Peter was in prison, expecting to be brought forth the next day to death; he was sleeping at night "between two soldiers, bound with two chains; and the keepers before the door kept the prison. And, behold, the angel of the Lord came upon him, and a light

shined in the prison, and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands."

Peter, suddenly awaking, was amazed at the brightness that flooded his dungeon, and the celestial beauty of the heavenly messenger. He understood not the scene, but he knew that he was free, and in his bewilderment and joy he would have gone forth from the prison unprotected from the cold night air. The angel of God, noting all the circumstances, said, with tender care for the apostle's needs, "Gird thyself, and bind on thy sandals." Peter mechanically obeyed; but so entranced was he with the revelation of the glory of heaven, that he did not think to take his cloak. Then the angel bade him, "Cast thy garment about thee, and follow me."

And he went out, and followed him; and wist not that it was true which was done by the angel; but thought he saw a vision. When they were past the first and the second ward, they came unto the iron gate which leadeth into the city; which opened to them of his own accord. And they went out, and passed through one street; and forthwith the angel departed from him." The apostle found himself in the streets of Jerusalem alone. "And when Peter was come to himself, he said, "Now I know of a surety that the Lord hath sent His angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews."

Skeptics may sneer at the thought that a glorious angel from heaven should give attention to a matter so commonplace as caring for simple human needs, and may question the inspiration of the narrative. But in the wisdom of God these things are recorded in sacred history for the benefit, not of angels, but of men, that as they should be brought into trying places, they might find comfort in the thought that Heaven knows it all. Jesus declared to His disciples that not a sparrow falls to the ground without the notice of the heavenly Father, and if God keeps in mind the little birds, how much more will He care for those who through faith in Him may become heirs of eternal life.

O, if the human mind were to comprehend—in such a measure as the plan of redemption can be comprehended by human minds—the work of Jesus in taking upon Himself our nature, and what is to be accomplished for us by this marvelous condescension, the hearts of men and women would be melted with gratitude at the thought of God's great love, and in humility they would adore the divine wisdom that devised the mystery of grace.

Today angels of heaven are sent forth to minister to those who shall be heirs of salvation. We know not now who they are; it is not yet made manifest who shall overcome and share the inheritance of the saints in light; but angels of heaven are passing throughout the length and breadth of the earth, seeking to comfort the sorrowing, to protect the imperilled, to win the hearts of men to Christ. Not 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.

Heaven and earth are no wider apart today than when 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 noonday, and talked with the heavenly messengers in the vineyards and fields. To us in the common walks of life, heaven may be very near. Angels from the courts above will attend the steps of those who come and go at God's command.

December 20, 1905

A Divine Leader

In our behalf the Saviour gave Himself to a life of self-denial and sacrifice. He laid aside His royal robe and kingly crown, and stepped down from His position as commander in the heavenly courts, to take humanity upon Himself, and stand at the head of the human race. He came to be tempted as man is tempted, to pass through the vicissitudes through which human beings are called to pass, and to live a life of sinlessness, showing to all the “better part” that they may obtain by living for God, through the grace received from heaven. For our sake He became poor, that we might come into possession of eternal riches He took our nature upon Him, that we might be partakers of the divine nature, and escape the corruption that is in the world through lust. He subjects Himself to poverty and temptation, that human beings, seeing His example, listening to His teaching, obeying His lessons, might obtain everlasting life—even an eternal weight of glory.

O Jesus, what humiliation, what suffering, what trial, Thou didst endure to procure for us happiness in this world and in the world to come! Thou wast wounded for our transgressions, bruised for our iniquities. The chastisement of our peace was upon Thee, and by Thy stripes we are healed.

It is a marvel to the angels that human beings should choose to be incapable of realizing how greatly Christ humiliated Himself in their behalf. They marvel that men and women do not rejoice to acknowledge Christ as their Saviour, to accept Him as their Leader, and to follow His example of self-denial.

The course followed by human beings seems to the angels strangely inconsistent. They wonder why beings dependent on their Creator for every breath they draw act so unreasonably; why they choose the side of the one who crucified Christ, and who has filled the world with envy and strife and jealousy.

Can we, as reasoning beings, regard as wise the choice that leads us to stand under the black banner of rebellion, rather than under the banner of Prince Emmanuel?

Choose the Life

Christ is the Lord our righteousness. Let us take our stand on His side. Let none be ashamed to acknowledge Him as their leader, their counselor, their guide, and their exceeding great reward. Is this sacrificing anything? Is it an honor to be numbered among Satan's army? Those who make this choice gain nothing. Only death, eternal death, awaits them.

Satan charged God with possessing the attributes that he himself possessed. Christ came to this world to reveal God's character as it really is. He is the perfect representation of the Father. His life of sinlessness, lived on this earth in human nature, is a refutation of Satan's charge against the character of God.

Christ is the Light of the World, pure, clear, and undimmed. This light shines out in sharp contrast with Satan's gloom. Into the darkness of error and deception it casts a light that is a perpetual reproach to the sin of the world. Our Redeemer did no sin, neither was guile found in His mouth. He is “the true Light, which lighteth every man that cometh into the world.” He offers to cover our unworthiness with the spotless robe of His righteousness.

Christ is constantly inviting us, Look unto Me. He that followeth Me shall not walk in darkness, but shall have the light of life. No man can look to Christ without being strengthened and uplifted. By beholding Him, we are changed into His likeness, and cherish the same spirit. All sullenness, all gloom, are gone. The experience of the Christian is as clear as the sunlight. His constant question is, What shall I render to Thee for all Thine infinite love and mercy to me? I am Thy servant; for Thou hast loosed my bonds.

What Holiness and Love Require

True holiness is wholeness in the service of God. This is the condition of true Christian living. Christ asks for unreserved consecration, for undivided service. He demands the heart, the mind, the soul, the strength. Self is not to be cherished. He who lives to himself is not a Christian.

Love must be the principle of action. Love is the underlying principle of God's government in heaven and earth, and it must be the foundation of the Christian's character. This alone can make and keep him steadfast. This alone can enable him to withstand trial and temptation.

And love will be revealed in sacrifice. The plan of redemption was laid in sacrifice,—a sacrifice so broad and deep and high that it is immeasurable. Christ gave all for us, and those who receive Christ will be ready to sacrifice all for the sake of their Redeemer. The thought of His honor and glory will come before anything else.

If we love Jesus, we shall love to live for Him, to present our thank-offerings to Him, to labor for Him. The very labor will be light. For His sake we shall covet pain and toil and sacrifice. We shall sympathize with His longing for the salvation of men. We shall feel the same tender craving for souls that He has felt.

This is the religion of Christ. Anything short of it is a deception. No mere theory or profession of discipleship will save any soul.

We do not belong to Christ unless we are His wholly. It is by half-heartedness in the Christian life that men become feeble in purpose and changeable in desire. The effort to serve both self and Christ makes one unfit to endure when the test comes upon him.

December 27, 1905

The Peace that Passeth All Understanding

Before our Lord went to His agony on the cross, He made His will. He had no silver or gold or houses to leave to His disciples. He was a poor Man, as far as earthly possessions were concerned. Few in Jerusalem were so poor as He. But He left His disciples a richer gift than any earthly monarch could bestow on his subjects. "Peace I leave with you, My peace I give unto you," He said, "not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

He left them the peace which had been His during His life on the earth, which had been with Him amidst poverty, buffeting, and persecution, and which was to be with Him during His agony in Gethsemane and on the cruel cross.

The Saviour's life on this earth, tho lived in the midst of conflict, was a life of peace. While angry enemies were constantly pursuing Him, He said, "He that sent Me is with Me; the Father hath not left Me alone; for I do always those things that please Him." No storm of satanic wrath could disturb the calm of that perfect communion with God. And He says to us, "My peace I give unto you."

Those who take Christ at His word, and surrender their souls 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. In perfect acquiescence there is perfect rest. The Lord says, "Thou wilt keep him in perfect peace, whose mind is stayed on Thee; because he trusteth in Thee."

It is the love of self that destroys our peace. While self is alive, we stand ready continually to guard it from mortification and insult; but when self is dead, and our life hid with Christ in God, we shall not take neglects or slights to heart. We shall be deaf to reproach, and blind to scorn and insult. "Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil; rejoiceth not in unrighteousness, but rejoiceth with the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth."

Every man's experience testifies to the truth of the words of Scripture: "The wicked are like the troubled sea, when it can not rest.... There is no peace, saith my God, to the wicked." Sin has destroyed our peace. While self is unsubdued we find no rest. The masterful passions of the heart no human power can control. We are as helpless here as were the disciples to quiet the raging storm. But He who spoke peace to the billows of Galilee, has spoken the word of peace for every soul. However fierce the tempest, those who turn to Jesus with the cry, "Lord, save us," will find deliverance. His grace, which reconciles the soul to God, quiets the strife of human passion, and in His love the heart is at rest. "He maketh the storm a calm, so that the waves thereof are still. Then are they glad because they be quiet; so He bringeth them unto their desired haven." "Being justified by faith, we have peace with God through our Lord Jesus Christ." "The work of righteousness shall be peace; and the effect of righteousness, quietness and assurance forever."

"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." When we receive Christ into the soul as an abiding guest, the peace of God, which passeth all understanding, will keep our hearts and minds. There is no other ground of peace than this. The grace of Christ, received into the heart, subdues enmity; it allays strife, and fills the soul with love. He who is at peace with God and his fellow men, can not be made miserable. Envy will not be in his heart; evil surmisings will find no room there; hatred can not exist. The heart that is in harmony with God is a partaker of the peace of heaven, and will diffuse its blessed influence all around. The spirit of peace will rest like dew upon hearts weary and troubled with worldly strife.