

Ellen G. White 1908 Sign Of The Times

May 6, 1908

“Follow Me, and I Will Make You Fishers of Men”

And it came to pass, that, as the people pressed upon Him to hear the word of God, He stood by the lake of Gennesaret, and saw two ships standing by the lake; but the fishermen were gone out of them, and were washing their nets. And He entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And He sat down, and taught the people out of the ship.”

The discourse ended, Jesus turned to Peter, and bade him launch out into the sea, and let down his net for a draft; but Peter was disheartened. All night he had taken nothing. During the lonely hours he had thought of the fate of John the Baptist, who was languishing alone in his dungeon. He had thought of the prospect before Jesus and His followers, and of the ill-success of the mission to Judea, and the malice of the priests and rabbis. Even his own occupation had failed him; and as he watched by the empty nets, the future had seemed dark with discouragement. “Master,” he said, “we have toiled all night, and have taken nothing; nevertheless at Thy word I will let down the net.”

Night was the only favorable time for fishing with nets in the clear waters of the lake. After toiling all night without success, it seemed hopeless to cast the net by day; but Jesus had given the command, and love for their Master moved the disciples to obey. Simon and his brother together let down the net. As they attempted to draw it in, so great was the quantity of fish enclosed that it began to break. They were obliged to summon James and John to their aid. When the catch was secured, both the boats were so heavily laden that they were in danger of sinking.

But Peter was unmindful now of boats or lading. This miracle, above any other he had ever witnessed, was to him a manifestation of divine power. In Jesus he saw One who held all nature under His control. The presence of Divinity revealed his own unholiness. Love for his Master, shame for his own unbelief, gratitude for the condescension of Christ, above all, the sense of his uncleanness in the presence of infinite purity, overwhelmed him. While his companions were securing the contents of the net, Peter fell at the Saviour's feet exclaiming, “Depart from me; for I am a sinful man, O Lord.”

Altho Peter said to Christ, “Depart from me,” he still clung to the Saviour's knees, feeling that he could not be parted from Him. “And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men.” When they had brought their ships to land, Peter and his companions forsook all, and followed Jesus. Thus were these humble fishermen called by the God of heaven to their life-work.

Every one who in living faith follows Jesus, with an eye single to His glory, will see of the salvation of God just as surely as these discouraged fishermen saw their boats filled by the miraculous draft. It was because Christ was in the ship that they were successful in their efforts to catch fish. The indwelling presence of the Saviour is equally necessary in the work of winning souls.

In order to save the fallen race, Christ, the Majesty of heaven, the King of glory, laid aside His royal robe and kingly crown, clothed His divinity with humanity, and came to this earth as our Redeemer. Here He lived as a Man among men, meeting the temptations that we must meet, and overcoming

thru strength from above. By His sinless life He demonstrated that thru the power of God it is possible for man to withstand Satan's temptations.

We may endeavor to resist temptation in our own strength, doing our best to overcome; but we shall meet with disappointment after disappointment. And thus it is in our efforts to win men and women to the Saviour. Dependence on our own wisdom will result in repeated failure, causing us much anxiety and sorrow. This was the condition of mind in which Christ found the fishermen on the shore of the Sea of Galilee, after their night of unrewarded labor.

Long had the fishermen toiled that night; often had they been disappointed, as time and again the net was drawn up empty. But now, at the bidding of the Divine One, they launched out into the deep, and once more cast their net into the sea. And what an abundance of fish they gathered! The sight of the miraculous draft swept away their unbelief, and they were ready to respond to the Saviour's invitation to follow Him, and learn to be fishers of men.

The breaking net, the sinking ship, the surprise and gratitude of Peter and his companions, their willingness to follow the Saviour and to do His bidding—all these are object-lessons for us in the work of soul-saving. However long and faithfully we may toil in our human strength, we can hope for no results for good; but as soon as we welcome Christ into the heart, He works with and thru us for the salvation of souls.

God has promised to cooperate with those who choose to labor in harmony with His purpose. We are to do our utmost to act our part faithfully, in order that He may demonstrate to the world what He can do thru us. "Ye are laborers together with God," He declares. It is God that gives success to human endeavor. Without His presence with us, our efforts would amount to nothing. We are simply channels thru which His blessings flow to our fellow beings. From every one in whose heart Christ is an abiding presence, will go forth a power that will influence others to accept the Saviour as their Redeemer.

May 20, 1908

Our Comfort in Trial

God sees and tenderly sympathizes with those who are tempted. He hears the voice of supplication and distress. Not a groan, not a tear, not a sigh, escapes His notice. Christ came to this world to work out the plan of redemption in man's behalf, to show him how to overcome the temptations of the enemy. Will God, then, withhold from His children anything that will perfect their characters? If He did not love us, this great sacrifice would not have been made.

The Father's presence encircled Christ, and nothing befell Him but that which infinite love permitted for the blessing of the world. Here was His source of comfort, and it is for us. He who is imbued with the Spirit of Christ abides in Christ. Whatever comes to him comes from the Saviour, who surrounds him with His presence. Nothing can touch him except by the Lord's permission. All our sufferings and sorrows, all our temptations and trials, all our sadness and griefs, all our persecutions and privations, in short, all things work together for good. All experiences and circumstances are God's workmen whereby good is brought to us.

The gift of Christ is our pledge of help in trouble, and of victory in conflict. In Christ is the strength of His people; for to Him all power has been given. "He giveth power to the faint, and to them that have no might He increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall; but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."

In the darkest hour, let faith pierce the cloud surrounding you; for Christ is behind, and He does all things well. We have a covenant-keeping God, who knows all our necessities, a God who unites with His majesty the gentleness and tenderness of the shepherd. He has pledged Himself to supply all our need. Have faith in Him; for His honor is at stake. He will not alter the thing that has gone out of His mouth. He will fulfil His promise. Absolute power is His, and no obstacle can stand before Him. His understanding is infinite; He can not err. He is never in perplexity in regard to the means that He will employ. He says, "Fear thou not; for I am with thee.... I the Lord thy God will hold thy right hand, saying unto thee, Fear not, I will help thee."

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

As thru Jesus we enter into rest, heaven begins here. We respond to His invitation, "Come, learn of Me," and in thus coming, we begin the life eternal. Heaven is a ceaseless approaching to God thru Christ. The longer we are in the heaven of bliss, the more and still more of glory will be revealed to us; and the more we know of God the more intense will be our happiness. As we walk with Jesus in this life, we may be filled with His love, satisfied with His presence. All that human nature can bear, we may receive here. But what is this compared with the hereafter! There "are they before the throne of God, and serve Him day and night in His temple; and He that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes."

June 3, 1908

True Happiness in Service

The man whose experience is least to be envied is the one who shuts up his sympathies within his own heart. Those who get the most good out of life, who feel the truest satisfaction, are those who receive to give. Those who live for self are always in want; for they are never satisfied. There is no Christianity in shutting our sympathies up in our own selfish hearts. We are to bring brightness and blessing into the lives of others. The Lord has chosen us as His channels thru which to communicate His blessings.

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

Christ bound men to His heart by the ties of love and devotion; and by the same ties He bound them to their fellow men. With Him love was life, and life was service. "Freely ye have received," He said, "freely give."

It was not on the cross only 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 life 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.

"God sent not His Son into the world to condemn the world; but that the world thru Him might be saved." Looking upon men in their suffering and degradation, Christ perceived ground for hope where appeared only despair and ruin. Wherever there existed a sense of need, there He saw opportunity for uplifting. Souls tempted, defeated, feeling themselves lost, ready to perish, He met, not with denunciation, but with blessing.

The beatitudes were His greeting to the whole human family. Looking upon the vast throng gathered to listen to the Sermon on the Mount, He seemed to have forgotten for the moment that He was not in heaven, and He used the familiar salutation of the world of light. From His lips flowed blessings as the gushing forth of a long-sealed fountain.

Turning from the ambitious, self-satisfied favorites of this world, He declared that those were blessed who, however great their need, would receive His light and love. To the poor in spirit, the sorrowing, the persecuted, He stretched out His arms, saying, "Come unto me, ... and I will give you rest."

In every human being He discerned infinite possibilities. He saw men as they might be, transfigured by His grace,—in "the beauty of the Lord our God." Looking upon them with hope, He inspired hope. Meeting them with confidence, He inspired trust. Revealing in Himself man's true ideal, He awakened, for its attainment, both desire and faith. In His presence, souls despised and fallen realized that they still were men, and they longed to prove themselves worthy of His regard. In many a heart that seemed dead to all things holy were awakened new impulses. To many a despairing one there opened the possibility of a new life.

Every true, self-sacrificing worker is willing to spend and be spent for the sake of others. Christ says, "He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal. If any man serve Me, let him follow Me; and where I am, there shall also My servant be: if any man serve Me, him will My Father honor." By earnest, thoughtful efforts to help where help is needed, the true Christian shows his love for God and for his fellow beings. He may lose his life in service; but when Christ gathers His jewels to Himself, he will find it again.

There are many souls in perplexity, weighed down by a load of guilt. They desire to be delivered from sin. They have wandered from the springs of true happiness, and have poisoned their lives by drinking of the murky waters of transgression. They need the help of a friendly, outstretched hand. Teach them how to reach upward, how to live so that they will gain the respect of their fellow men.

Altho the will has been depraved and weakened, there is hope for them in Christ. He will waken in their hearts higher impulses and holier desires.

They need to hear words of encouragement, that they may lay hold of the hope set before them in the Gospel. The promises of God's word will be to them as the leaves of the tree of life. Patiently continue your efforts, until with grateful joy the trembling hand grasps the hope of redemption thru Christ.

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

June 10, 1908

Unreserved Surrender

Those who would at last be received into heaven as members of the royal family must here give themselves—body, soul, and spirit—to the service of Him who paid the price of their redemption. All that we have and are belongs to the Lord. "Ye are not your own," the apostle declares; "for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's."

Christ declares, "If any man will come after Me, let him deny himself, and take up his cross daily and follow Me. For whosoever will save his life shall lose it; but whosoever will lose his life for My sake, the same shall save it. For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away? For whosoever shall be ashamed of Me and of My words, of him shall the Son of Man be ashamed, when He shall come in His own glory, and the Father's, and of the holy angels."

By the casting of grain into the earth, the Saviour represents His sacrifice for us. "Except a corn of wheat fall into the ground and die," He says, "it abideth alone; but if it die, it bringeth forth much fruit." Only thru the sacrifice of Christ, the Seed, could fruit be brought forth for the service of God.

So with all who bring forth fruit as workers together with Christ, self-love, self-interest, must perish; the life must be cast into the furrow of the world's need. But the law of self-sacrifice is the law of self-preservation. The husbandman preserves his grain by casting it away. So the life that will be preserved is the life that is freely given in service to God and man.

The fulfilment of the promise that we shall be joint-heirs with Christ rests upon our willingness to deny self. When Christ takes possession of His kingdom, it will be those who on this earth have followed Him in self-denial and self-sacrifice that will receive the reward of everlasting life.

Christ's call to sacrifice and unreserved surrender means crucifixion of self. In order to obey it, we must have unquestioning faith in Him as the perfect example, and a clear realization that we are to represent Him to the world. The characters of those who work for Christ are to be conformed to His character. They are to work in His lines; they are to live His life. His call to unreserved surrender is to

be to them supreme. They are to allow no earthly tie or interest to prevent them from giving Him the homage of their hearts and the service of their lives. Earnestly and untiringly they are to labor with God to save perishing souls from the power of the tempter.

Those who are thus connected with Christ learn constantly of Him, passing thru the successive stages of progress in Christian experience. Difficulty and perplexity come to them that they may learn more perfectly the will and way of Christ. But they pray and believe, and by exercise their faith increases.

"Take My yoke upon you," Christ said, as in human nature He lived and worked upon this earth. Constantly He wore the yoke of submission, meeting the difficulties that human beings must meet, bearing the trials that they must bear. The enemy will constantly assault as he assaulted Christ, bringing against us strong temptation. But for every one there is a way of escape. "Take My yoke upon you," Christ says, "and learn of Me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For My yoke is easy, and My burden is light."

God's true workers accept their calling with an understanding of the conditions on which they serve the Master who was crucified for them. They stand ready to go where God sends them. They hold their possessions at His disposal, regarding themselves as stewards of His grace. Such Christians Christ counts worthy of a place in His kingdom. Their hearts throb in unison with the heart of Christ. Hearing the Macedonian cry, they say, "Lord, here am I; send me." Desire ripens into earnest endeavor as they move forward in His strength. They delight to testify of their loyalty to Him whose goodness they can never repay. Their hearts are filled with thanksgiving to Him whose mercies are too numerous to be numbered; and their great desire is to do something for Him who loves them and calls them His friends.

July 8, 1908

Teaching Lessons of Purity

It is the mother's privilege to bless the world by her influence, and in doing this, she will bring joy to her own heart. She may make straight paths for the feet of her children, thru sunshine and shadow, to the glorious heights above. But it is only when she seeks in her own life to follow the teachings of Christ, that the mother can hope to form the character of her children after the divine Example.

The world teems with corrupting influences. Fashion and custom exert a strong power over the young. From their infancy children should be taught lessons of purity. Mothers can not begin too early to fill the minds of their children with pure, holy thoughts. And one way of doing this is to keep everything about them clean and pure.

Mothers, if you desire your children's thoughts to be pure, let their surroundings be pure. Let their sleeping-rooms be scrupulously neat and clean. Teach them habits of order and neatness. See that they have a daily bath, followed by friction until their bodies are aglow. Tell them that God does not like to see His children with unclean bodies and ragged garments. Then go farther and speak of inward purity. Let it be your constant effort to uplift and ennoble your children.

Order is Heaven's first law, and the Lord desires His people to give in their homes a representation of the order and harmony which pervade the heavenly courts. Truth never places her delicate feet in the path of uncleanness and impurity. Truth does not make men and women coarse or rough or untidy. It raises all who accept it to a higher level. Under Christ's influence, a work of constant refinement goes on.

We are living in the last days. Soon Christ is coming for His people, to take them to the mansions He is preparing for them. But nothing that defiles can enter those mansions. Heaven is pure and holy, and those who pass thru the gates of the city of God must be clothed with inward and outward purity. They must be without "spot, or wrinkle, or any such thing." The charge to us is, "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty. Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting [holiness] in the fear of God."

Influence of Association

God's word places great stress upon the influence of association, even upon men and women. How much greater is its power upon the developing mind and character of children and youth! The company they keep, the principles they adopt, the habits they form, will decide the question of their usefulness here, and of their future eternal interest.

It is a terrible fact, and one that should make the hearts of parents tremble, that in so many of the schools and colleges to which the youth are sent for mental culture and discipline, influences prevail which misshape the character, divert the mind from life's true aims, and debase the morals. Thru contact with the irreligious, the pleasure-loving, and the corrupt, many, many youth lose the simplicity and purity, the faith in God, and the spirit of self-sacrifice that Christian fathers and mothers have cherished and guarded by careful instruction and earnest prayer.

Many who enter school with the purpose of fitting themselves for some line of unselfish ministry become absorbed in secular studies. An ambition is aroused to win distinction in scholarship and to gain position and honor in the world. The purpose for which they entered school is lost sight of, and the life is given up to selfish and worldly pursuits. And often habits are formed that ruin the life both for this world and for the world to come.

As a rule, men and women who have broad ideas, unselfish purposes, noble aspirations, are those in whom these characteristics were developed by their association in early years. In all His dealings with Israel, God urged upon them the importance of guarding the associations of their children. All the arrangements of civil, religious, and social life were made with a view to preserving the children from harmful companionship, and making them, from their earliest years, familiar with the precepts and principles of the law of God. The object-lesson given at the birth of the nation was of a nature deeply to impress all hearts. Before the last terrible judgment came upon the Egyptians in the death of the first-born, God commanded His people to gather their children into their own homes. The door-post of every house was marked with blood, and within the protection assured by this token all were to abide. So today parents who love and fear God are to keep their children under "the bond of the covenant,"—within the protection of those sacred influences made possible thru Christ's redeeming blood.

July 15, 1908

Christ's Example in Prayer

Prayer is communion with God. It is the opening of the heart to God as to a friend. Not that it is necessary in order to make known to God what we are, but in order to enable us to receive Him. Prayer does not bring God down to us, but brings us up to Him.

Jesus Himself, while He dwelt among men, was often in prayer. Prayer went before and sanctified every act of His ministry. It was by prayer that He was braced for duty and for trial. He is a brother in our infirmities, and was "in all points tempted like as we are;" but as the Sinless One, His nature recoiled from evil; He endured struggles and torture of soul in a world of sin. His humanity made prayer a necessity and a privilege.

To the believing Jews in Jerusalem in the time of Christ, Olivet was a frequent resort for devotion. The hills and valleys about Jerusalem, now so bleak and bare, were then studded with olive-groves and orchards, and here the faithful in Israel would often go to search the Scriptures and to pray. The Garden of Gethsemane was among the places thus frequented. It was to this place, when the city of Jerusalem was hushed in the silence of midnight, that Jesus often repaired for communion with His Father. When those to whom He had ministered all the day went every man to his house, Jesus, we read, "went unto the Mount of Olives." He would sometimes take His disciples with Him to this place of retirement, that they might join their prayers with His. In prayer Christ had power with God, and prevailed. Morning by morning, and evening by evening, He received grace that He might impart to others. Then, His soul replenished with grace and fervor, He would set forth to minister to the souls of men.

We should not think that Christ's need of prayer in His human life lessens His dignity as our Redeemer. He came to be our Example in all things. He identified Himself with our weakness that we might identify ourselves with His strength. He was tempted in all points like as we are, yet He did not yield in a single instance to the sins that were proving the ruin of the sons of men. Thru prayer and communion with God, we, like Him, are to come forth refreshed and strengthened for the battles of life.

In the Saviour's last recorded prayer for His disciples, we are given an inspiring view of the divine and human that combined in the nature of Christ. Behold the kneeling form in the shadow of Olivet! As a humble suppliant the Saviour pleads for strength for Himself and for His disciples in the coming struggle. With strong crying and tears He pleads in behalf of those whom He has called out from the world to give the message of salvation to men. "I have given them Thy word; and the world hath hated them," He pleads. "I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them thru Thy truth: Thy word is truth." "Neither pray I for these alone, but for them also which shall believe on Me thru their word."

"O righteous Father, the world hath not known Thee; but I have known Thee, and these have known that Thou hast sent Me. And I have declared unto them Thy name, and will declare it; that the love wherewith Thou hast loved Me may be in them, and I in them."

The Son of God, now at the Father's right hand, still pleads as man's intercessor. He still retains His human nature, is still the Saviour of mankind. We need to appreciate more than we do the precious privilege we have of presenting our petitions to Him as He presented His prayers to the Father. "I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.... If a son shall ask bread of any of you that is a father, will he give him a stone? Or if he ask a fish, will he for a fish give him a serpent? Or if he shall ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask Him?"

It is only at the altar of God that we kindle the taper with holy fire. It is only the divine light that will reveal the littleness, the incompetence, of human ability, and give clear, distinct views of the perfection and purity of Jesus Christ. It is only as we behold Jesus that we desire to become like Him. Only as we view His righteousness do we hunger and thirst to possess it. Only as we ask in earnest prayer and with the humility and simplicity of a little child, can God grant us our heart's desire. Such prayer is heard and answered. The Lord is more willing to give His Holy Spirit to those who earnestly desire it than earthly parents are to give good gifts to their children. Christ has promised the Holy Spirit to guide us into all truth and righteousness and holiness. The Spirit of God is not given by measure to those who earnestly seek for it, who by faith stand upon the promises of God. They plead the pledged word of God, saying, "Thou hast said it. I will take Thee at Thy word."

The Comforter is given that He may take of the things of Christ and show them unto us, that He may present in their rich assurance the words that fell from His lips, and convey them with living power to the soul who is obedient, who is emptied of self. It is then that the soul receives the image and superscription of the Divine. Then Christ is formed within, the hope of glory.

July 22, 1908

"God Is Our Refuge"

In his long life, David found on earth no resting-place. In his manhood a hunted fugitive, finding refuge in the rocks and caves of the wilderness, he wrote:

"O God, Thou art my God; early will I seek

Thee:

My soul thirsteth for Thee, my flesh longeth

for Thee

In a dry and thirsty land, where no water

is....

Thou hast been my help,

Therefore in the shadow of Thy wings will

I rejoice."

“Why art thou cast down, O my soul?
And why art thou disquieted within me?
Hope thou in God;
For I shall yet praise Him,
Who is the health of my countenance,
And my God.”

“God is our refuge and strength,
A very present help in trouble.
Therefore will not we fear, tho the earth
be removed,
And tho the mountains be carried into the
midst of the sea.”

In the ninety-first psalm is a most wonderful description of the coming of the Lord to bring the wickedness of the wicked to an end, in which He gives to those who have chosen Him as their Redeemer the assurance of His love and protecting care:

“He that dwelleth in the secret place of the
Most High
Shall abide under the shadow of the
Almighty.

I will say of the Lord, He is my refuge and
my fortress:

My God; in Him will I trust.
Surely He shall deliver thee from the snare
of the fowler, and from the noisome
pestilence.

He shall cover thee with His feathers,
And under His wings shalt thou trust:
His truth shall be thy shield and buckler.

“Thou shalt not be afraid for the terror by
night;

Nor for the arrow that flieth by day;

Nor for the pestilence that walketh in
darkness;

Nor for the destruction that wasteth at
noonday.

A thousand shall fall at thy side,

And ten thousand at thy right hand;

But it shall not come nigh thee.

Only with thine eyes shalt thou behold

And see the reward of the wicked.

“Because thou hast made the Lord, which is
my refuge,

Even the Most High, thy habitation:

There shall no evil befall thee,

Neither shall any plague come nigh thy
dwelling.

For He shall give His angels charge over
thee,

To keep thee in all thy ways.

They shall bear thee up in their hands,

Lest thou dash thy foot against a stone.

Thou shalt tread upon the lion and adder:

The young lion and the dragon shalt thou
trample under foot.

Because He hath set His love upon Me, therefore

will I deliver him:

I will set him on high, because he hath

known My name.

He shall call upon Me, and I will answer

him:

I will be with him in trouble;

I will deliver him, and honor him.”

The time has come when the righteous should understand that the judgments of God are to fall upon all those who transgress His law, but that those who walk humbly before Him will triumph with holy gladness, realizing constantly that they are under the assuring protection of His everlasting covenant of love. As Jehovah is holy, He requires His people to be holy, pure, undefiled; for “without holiness no man shall see the Lord.” Those who worship Him in sincerity and truth will be accepted by Him. So long as God’s people, in this time of peril, are sincere and upright, pure and undefiled, and trust alone in the One who is all-wise, all-merciful, and full of compassion, they walk in safe paths, and will not be turned aside. God is their defense, their front-guard and rear-ward.

Slighting God’s Mercies

At any moment God could withdraw from the impenitent the tokens of His wonderful mercy and love. O, that human agencies would consider what will be the sure result of their ingratitude to Him, their disregard of the infinite Gift of Christ to the world! Loving transgression more than obedience, the blessings of God, which they enjoy but do not appreciate, will become the occasion of their eternal ruin. Choosing to engage in worldly amusements and sinful pleasures rather than to check themselves in a course of sin and live for the honor of God, they learn too late what it means to be without God, without hope. Then they learn what they have lost by choosing to stand in rebellion to His commandments. In the past they have defied His power, rejected His overtures of mercy. When His judgments fall upon them they realize that they have lost happiness, life—eternal life in the heavenly courts. Surely they will say, “Our life was full of madness against God, and now we are lost.”

In the time when God’s judgments are falling without mercy, O, how enviable to the wicked will be the position of those who abide “in the secret place of the Most High,”—the pavilion in which the Lord hides all who have loved Him and obeyed His commandments. But when probation has ended, the door of mercy is closed to the wicked. No more prayers in their behalf are answered.

There Is Yet Time

But this time has not yet come. Mercy’s sweet voice is still heard. The Lord is still calling sinners to come to Him. As the light of truth reaches their hearts, will they repent and be converted? Will they, in humility, in meekness and lowliness of heart, come to the foot of the cross to learn of Jesus? Will they say to Him, “I will wash mine hands in innocency; so will I compass Thine altar, O Lord: that I may publish with the voice of thanksgiving and tell of all thy wondrous works”?

The righteous understand God's government, and will triumph with holy gladness in the everlasting protection and salvation that Christ thru His merits has secured for them. Great joy will come to them in that day when every man shall receive according to his works; and songs of joy will burst from their lips as they recall all that God has done for His people.

Until that day of final triumph comes, it is the privilege of every trusting believer to join in the song:

"The Lord is my light and my salvation;

whom shall I fear?

The Lord is the strength of my life; of whom

shall I be afraid?

When evil-doers came upon me to eat up my

flesh,

Even mine adversaries and my foes, they

stumbled and fell.

Tho an host should encamp against me,

My heart shall not fear:

Tho war should rise against me,

Even then will I be confident.

One thing have I asked of the Lord, that

will I seek after;

That I may dwell in the house of the Lord

all the days of my life,

To behold the beauty of the Lord, and to

inquire in His temple;

For in the day of trouble He shall keep me

secretly in His pavilion:

In the covert of His tabernacle shall He hide

me;

He shall lift me up upon a rock.

And now shall mine head be lifted up above

mine enemies round about me;
And I will offer in His tabernacle sacrifices
of joy;
I will sing, yea, I will sing praises unto the
Lord."

August 12, 1908

The Grace of God

The grace of God is the chief theme of the Gospel. God's grace is the manifestation of His love—a love that makes it possible, thru Christ, for fallen man to be saved, makes possible the union and cooperation of humanity with divinity.

Not because we first loved Him did Christ love us; but "while we were yet sinners," He died for us. He does not treat us according to our desert. Altho our sins have merited condemnation, He does not condemn us. Year after year He has borne with our weakness and ignorance, with our ingratitude and waywardness; notwithstanding our wanderings, our hardness of heart, our neglect of His Holy word, His hand is stretched out still.

At what infinite cost to the Father and to the Son was the merciful, wondrous provision made for our redemption! Christ stepped down from His high estate as Commander in the heavenly courts; and laying aside His royal robe and kingly crown, clothed His divinity with humanity, and came to this earth, that He might dwell with us and give to men and women grace to overcome as He overcame. The disobedience of Adam in believing the falsehood of Satan cost the life of the Son of God; but notwithstanding the great and immeasurable cost, the love and goodness of God shine forth brighter than even at the first creation. "Where sin abounded, grace did much more abound."

The Lord God thru Jesus Christ holds out His hand all the day long in invitation to the sinful and the fallen. He will receive all. He welcomes all. It is His glory to pardon the chief of sinners. He will take the prey from the mighty; He will deliver the captive; He will pluck the brand from the burning; He will lower the golden chain of His mercy to the lowest depths of human wretchedness and woe, and lift up the debased soul defiled with sin.

Every human being is the object of loving interest to Him who gave His life that He might bring men back to God. Souls guilty and helpless, liable to be destroyed by the arts and snares of Satan, are cared for as a shepherd cares for the sheep of his flock.

The Saviour's example is to be the standard of our service for the tempted and the erring. The same interest and tenderness and long-suffering that He has manifested toward us, we are to manifest toward others. "As I have loved you," He says, "that ye also love one another." If Christ dwells in us, we shall reveal His unselfish love toward all with whom we have to do. As we see men and women in need of sympathy and help, we shall not ask, "Are they worthy?" but "How can I benefit them?"

The wonderful example of the life of Christ, the matchless tenderness with which He entered into the feelings of the oppressed, His joy over those who rejoiced in His love, can not fail to have a deep influence upon the character of all who follow Him in sincerity. Learning of Him, they will give their sympathy, not grudgingly, but liberally; by kindly words and acts they will try to make the path easy for weary feet. By the grace of God revealed in human kindness and love, many things that appear formidable will be overcome. Self-renunciation will be the law of the life.

It is Christ's desire that His children shall reach this place. He longs to reveal thru them the treasure of His grace. He says to them, "Be ye therefore perfect, even as your Father which is in heaven is perfect." And He says this because He knows that it is possible for them to reach perfection. The life that He lived in this world, they can live. He met the foe single-handed, as they must meet him. He asked for and received power to enable Him to overcome in conflict. And those who walk in God's way have the same power. The same angels that ministered to Christ minister to those also who shall be heirs of salvation.

It is our own character and experience that determine our influence upon others. In order to convince others of the power of Christ's grace, we must know its power in our own hearts and lives. The Gospel we present for the saving of souls must be the Gospel by which our own souls are saved. Only thru a living faith in Christ as a personal Saviour is it possible to make our influence felt in a skeptical world. If we would draw sinners out of the swift-running current, our own feet must be firmly set on the Rock, Christ Jesus.

The badge of Christianity is not an outward sign, not the wearing of a cross or a crown, but it is that which reveals the union of man with God. By the power of His grace manifested in the transformation of character the world is to be convinced that God has sent His Son as its Redeemer. No other influence that can surround the human soul has such power as the influence of an unselfish life. The strongest argument in favor of the Gospel is a loving and lovable Christian.

To every one who becomes a partaker of His grace, the Lord appoints a work for others; and the grace of God in all its fulness and efficiency is promised to those who engage in His service. The love that is bestowed by the Holy One is to be manifested by them to others. As we study the life of Christ, talk of Him, become more and more able to behold Him; as we avail ourselves of His grace, and receive the blessings He proffers us, we shall have something with which to help others. That which is good in the world will be stronger for our words and our presence, while evil will be made to appear as it is.

September 23, 1908

The Saviour's Characteristics

The plan of redemption, by which the merciful divine-human Redeemer rescued man from the thralldom of sin, is beyond the comprehension of men or of angels. It is a mystery so surpassing, so grand, so sublime, that we can never hope fully to understand it. Christ's sacrifice for fallen man has no parallel. It is the most exalted, sacred theme on which we can meditate. Every heart that is enlightened by the grace of God is constrained to bow with inexpressible gratitude and adoration before the Redeemer for His infinite sacrifice.

In His earthly life, Jesus of Nazareth differed from all other men. His entire life was characterized by disinterested benevolence and the beauty of holiness. In His bosom existed the purest love, free from every taint of selfishness and sin. From the beginning of His ministry, men began more clearly to comprehend the character of God.

Up to the time of Christ's first advent, men worshiped cruel, despotic gods. Even the Jewish mind was reached through fear rather than love. Christ's mission was to reveal to men that God is not a despot, but a Father, full of mercy and love for His children. He spoke of God by the endearing name of "Father." In answer to the anxious questionings of Joseph and Mary, after they had found Him in the temple, He said, "Wist ye not that I must be about My Father's business?" He did not refer to Joseph, His earthly father. It was not Joseph's business in which He was engaged with the doctors of the law.

To give a true representation of the tender, loving, pitying care exercised by His Father, Jesus gave the parable of the prodigal son. Tho His children err and stray from Him, if they repent and return, He will receive them with a joy greater than the earthly parent feels in the recovery of a long-lost son. In all the sufferings and afflictions of men, there is an Eye to pity, a Heart to love. "Like as a father pitieth his children, so the Lord pitieth them that fear Him." God's tenderest care is exercised over us. He pities us in our weakness and in our sorrow. We may be despondent, even despairing; the heavy clouds of affliction may be over us; but there is light ahead. Beyond the gloom is a sympathetic, compassionate Friend, One who does not willingly grieve or afflict the children of men.

"All things whatsoever ye would that men should do to you, do ye even so to them" The Saviour taught this principle to make mankind happy, for in no other way can happiness come. God gives to men and women the boon of life, not merely to enable them to gain wealth and worldly advantages, but that they may improve the higher powers, by doing the work He has entrusted to mankind, the work of searching out and relieving the necessities of their fellow men. Man should not work for his own selfish interest, but for the interest of every one about him, blessing others by his influence and kindly deeds. This purpose of God is exemplified in Christ's life.

The Saviour declared, "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." The incident of the good Samaritan is given as an illustration of our duty to those in need of sympathy and help. The Jews had been instructed by their leaders to despise the Samaritans; but Jesus showed that one of this hated class was far in advance of the priests in the performance of deeds of compassion, mercy, and benevolence. The Levites, chosen to fill sacred, holy offices among God's favored people, did not improve the opportunity. The Samaritan, scorned by priest and Levite, despised by the Jews as a member of a despised race, was pointed out by Christ as one who obeyed the law of human kindness and who showed true mercy. His compassionate act the Saviour extols, and stamps with the seal of divine approval.

Christ carried out in His life His own divine teachings. He was absorbed in the work He came to perform; His devotion to the work of saving the lost was manifest on all occasions. While He rebuked sin with severity, He ever showed tender love for the sinner. In Him were blended the wisdom of the serpent and the harmlessness of the dove. His zeal never led Him to become passionate. He manifested consistency without obstinacy, benevolence without weakness, tenderness and sympathy without sentimentalism. He was highly social, yet He possessed a reserved dignity that did

not encourage undue familiarity. His temperance never led to bigotry or austerity. He was not conformed to this world, yet He was not indifferent to the wants of the least among men.

The feeding of the five thousand is an illustration of Christ's tender solicitude. The multitude, forgetting the wants of nature, had listened with deepest interest to His ministry of truth; but He, like a pitying father, was mindful of their needs. Often hungry Himself, He was awake to the necessities of others. Calling His disciples to Him, He said, "I have compassion on the multitude, because they continue with Me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way." The Saviour remembered that after His long fast in the wilderness of temptation, He had fainted, and that angels had ministered to Him. Without hesitation He wrought a miracle to feed the thousands who had followed Him in order that they might hear the gracious words proceeding from His lips.

The Saviour's example is to be the standard of our service for the tempted and the erring. The same interest and tenderness and long-suffering that He has manifested toward us, we are to manifest toward others. "As I have loved you," He says, "that ye also love one another." If Christ dwells in us, we shall reveal His unselfish love toward all with whom we have to do.

October 21, 1908

A Warfare

The new man in Christ is born to conflict, toil, and labor, born to engage in the good fight of faith. The warfare in which he is engaged is a hand-to-hand struggle, and will require to exercise of every energy. He must meet human beings of power and influence who are on Satan's side of the controversy; he must also meet unseen agencies of evil. "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." But there is a power within his reach through which he can obtain the victory in every onset, power to make him more than conqueror over every temptation.

A Wily Foe

Satan watches his opportunity, when the Christian is unguarded, to seize from him the precious graces, but it is the privilege of the follower of Christ to obtain strength from God to hold every precious gift. He will often have severe conflict with the powers of darkness in order to retain them; or if he has lost a heavenly grace through lack of watchfulness, he will have a struggle to regain it. Fervent and effectual prayer will be regarded in heaven. When the servants of God take the shield of faith for their defense and the sword of the Spirit for war, they will succeed. When truth in its simplicity and strength prevails among believers, and is brought to bear against the spirit of the world, it will be evident that between Christ and Belial there is no concord.

The triumph of Christianity is dependent on the influence of its adherents. Manfully the Christian is to fight the good fight of faith. Lawfully he is to strive, never relaxing his efforts, day by day seeking for greater power to help those around him. His words are to be right words, pure and true, fraught with sympathy and love, his actions right actions, a help and a blessing to the weak. Never is he to grow weary in his work. He will meet with trial, but he must always be brave and cheerful, bringing joy and courage into other lives.

Obedience and faith must characterize us as the servants of Christ. Our Redeemer unfolded before His disciples that He must go to Jerusalem and suffer many things of the chief priests and elders, and be killed, and be raised from the dead the third day. He was already standing under the shadow of the cross. He fully comprehended the great work He came to do, and He would have His disciples understand the greatness of this work, and the responsibilities which would rest upon them in the performance of their duty in carrying forward His work when He should leave them. He said to them, "If any man will come after Me, let him deny himself, and take up his cross, and follow Me. For whosoever shall save his life shall lose it; ... for what is a man profited, if he gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? For the Son of Man shall come in the glory of His Father with His angels; and then He shall reward every man according to his works."

Loyalty Demanded

Those who hesitate to devote themselves unreservedly to God make poor work of following Christ. They follow Him at such a distance that they do not really know whether they are following in His footsteps or in those of the enemy. Why are we so slow to give up our interest in the things of this world, and take Christ for our only portion? Why should we wish to keep the friendship of our Lord's enemies and follow their customs and be led by their opinions? There must be an entire, unreserved surrender to God, a forsaking and turning away from the love of the world and earthly things, or we can not be His disciples.

The life and Spirit of Christ are the only standard of excellence and perfection, and our only safe course is in following His example. He will guide us by His counsel, and afterward receive us to glory. We must strive diligently and be willing to suffer much, in order to walk in the footsteps of our Redeemer. God is willing to work for us, to give us of His free Spirit, if we will strive for it, live for it, believe for it. Then we can walk in the light as He is in the light. We can feast upon His love, and drink in of His rich fulness.

Our country claims of fathers and mothers their sons; it demands that brothers and husbands be given up to leave their homes for the field of carnage and bloodshed. They must face peril, endure privation and hunger, weariness and loneliness; they must make long marches, footsore and weary, through heat of summer and through winter's cold; they run the risk of life. They are compelled to follow the commander. Sometimes they are not even allowed time to eat. And all this severe experience is in consequence of sin. There is an enemy to meet, an enemy to be resisted. Enemies of our country will destroy her peace and bring disaster and ruin, unless driven back and repulsed. "Conquer or die," is the motto.

Thus it is with the Christian warfare. We have an enemy that we must meet, who is never off his guard one moment. The claims of our country are not higher than the claims of God. If hardships are borne and trials are endured by our soldiers fighting in behalf of their country to obtain the mastery and bring to obedience the rebellious, how much more willingly should the soldiers of Christ endure privation, self-denial, and taxation for His sake!

November 4, 1908

The Plan of Redemption

When Sin Entered

The fall of man filled all heaven with sorrow. The world that God had made was blighted with the curse of sin and inhabited by beings doomed to misery and death. There appeared no escape for those who had transgressed the law. Angels ceased their songs of praise. Throughout the heavenly courts there was mourning for the ruin that sin had wrought.

The Son of God, heaven's glorious Commander, was touched with pity for the fallen race. His heart was moved with infinite compassion as the woes of the lost world rose up before Him. But divine love had conceived a plan whereby man might be redeemed. The broken law of God demanded the life of the sinner. In all the universe there was but One who could, in behalf of man, satisfy its claims. Since the divine law is as sacred as God Himself, only one equal with God could make atonement for its transgression. None but Christ could redeem fallen man from the curse of the law, and bring him again into harmony with Heaven. Christ would take upon Himself the guilt and shame of sin—sin so offensive to a holy God that it must separate the Father and the Son. Christ would reach to the depths of misery to rescue the ruined race.

Before the Father He pleaded in the sinner's behalf, while the host of heaven awaited the result with an intensity of interest that words can not express. Long continued was that mysterious communing—"the counsel of peace"—for the fallen sons of men. The plan of salvation had been laid before the creation of the earth; for Christ is a lamb "foreordained before the foundation of the world"; yet it was a struggle, even with the King of the universe, to yield up His Son to die for the guilty race. But "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." O, the mystery of redemption! the love of God for a world that did not love Him! Who can know the depths of that love which "passeth knowledge"? Through endless ages, immortal minds, seeking to comprehend the mystery of that incomprehensible love, will wonder and adore.

The plan by which alone man's salvation could be secured involved all heaven in its infinite sacrifice. The angels could not rejoice as Christ opened before them the plan of redemption; for man's salvation must cost their loved Commander unutterable woe. With what wonder and grief did they listen to His words as He told them how He must descend from heaven's purity and peace, its joy and glory and immortal life, and come in contact with the degradation of earth, to endure its sorrow, shame, and death. He would appear upon earth and humble Himself as a man, and by his own experience become acquainted with the sorrows and temptations which man would have to endure. All this would be necessary in order that He might succor those who should be tempted. He must be delivered into the hands of wicked men, and be subjected to every insult and torture that Satan could inspire them to inflict. He must die the cruelest of deaths, lifted up between the heavens and the earth as a guilty sinner. He must endure anguish of soul, the hiding of His Father's face, while the guilt of transgression—the weight of the sins of the whole world—should be upon Him.

How gladly would the angels have given themselves to die in place of their Commander if the sacrifice could have been accepted in behalf of man! But only He who created man had power to redeem him; yet the angels were to have a part to act in the plan of redemption. Christ was to be made "a little lower than the angels for the suffering of death." As He should take human nature upon Him, they were to minister to Him in His sufferings. They were also to be ministering spirits

sent forth to minister for those who should be heirs of salvation. They would guard the subjects of grace from the power of evil angels, and from the darkness thrown around them by Satan.

By His death, Christ would ransom many, and would destroy him who had the power of death. He would recover the kingdom which man had lost, and the redeemed were to inherit it with Him, and dwell therein forever. Sin and sinners would be blotted out, never more to disturb the peace of heaven or earth.

What wonder that joy, inexpressible joy, filled heaven! The glory and blessedness of a world renewed outmeasured even the anguish and sacrifice of the Prince of Life. Through the celestial courts echoed the first strains of that song which was to ring out above the hills of Bethlehem—“Glory to God in the highest, and on earth peace, good-will toward men.” With a deeper gladness now than in the rapture of the new creation, “the morning stars sang together, and all the sons of God shouted for joy.”

The First Promise of Salvation

To man the first intimation of redemption was communicated in the sentence pronounced upon Satan in the garden. The Lord declared, “I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.” This sentence, uttered in the hearing of our first parents, was to them a promise. While it foretold war between man and Satan, it declared that the power of the great adversary would finally be broken. Adam and Eve stood as criminals before the righteous Judge, awaiting the sentence which transgression had incurred; but before they heard of the life of toil and sorrow which must be their portion, or of the decree that they must return to dust, they listened to words that could not fail to give them hope. Tho they must suffer from the power of their mighty foe, they could look forward to final victory.

A Complete Restoration

Not only man but the earth also had by sin come under the control of the wicked one, and was to be restored by the plan of redemption. At his creation, Adam was placed in dominion over the earth. But by yielding to temptation, he was brought under the power of Satan, and the dominion which he held passed to his conqueror. Thus Satan became “the god of this world.” He had usurped that dominion over the earth which had been originally given to Adam. But Christ, by His sacrifice paying the penalty of sin, would not only redeem man, but recover the dominion which he had forfeited. All that was lost by the first Adam will be restored by the second. The prophet says, “O Tower of the flock, the stronghold of the daughter of Zion, unto Thee shall it come, even the first dominion.” And the apostle Paul points forward to the “redemption of the purchased possession.” God created the earth to be the abode of holy, happy beings. That purpose will be fulfilled when, renewed by the power of God, and freed from sin and sorrow, it shall become the eternal abode of the redeemed. “And there shall be no more curse; but the throne of God and of the Lamb shall be in it; and His servants shall serve Him.”

All that was lost by the first Adam will be restored by the second. The prophet says, “O Tower of the flock, the stronghold of the daughter of Zion, unto Thee shall it come, even the first dominion.” And the apostle Paul points forward to the “redemption of the purchased possession.” God created the

earth to be the abode of holy, happy beings. That purpose will be fulfilled when, renewed by the power of God, and freed from sin and sorrow, it shall become the eternal abode of the redeemed. "And there shall be no more curse; but the throne of God and of the Lamb shall be in it; and His servants shall serve Him."

The sacrificial offerings were ordained by God to be to man a perpetual reminder and a penitential acknowledgment of his sin, and a profession of his faith in the promised Redeemer. They were intended to impress upon the fallen race the solemn truth that death is the result of sin, the transgression of the law of God. To Adam the offering of the first sacrifice was a most painful ceremony. His hand must be raised to take life, which God alone could give. It was the first time he had ever witnessed death, and he knew that had he been obedient to God, there would have been no death of man or beast. As he slew the innocent victim, he trembled at the thought that his sin must shed the blood of the spotless Lamb of God. This scene gave him a deeper and more vivid sense of the greatness of his transgression, which nothing but the death of God's dear Son could expiate. And he marveled at the infinite goodness that would give such a ransom to save the guilty. A star of hope illumined the dark and terrible future, and relieved it of its utter desolation.

The Law the Point of Issue

From the first, the great controversy had been upon the law of God. Satan had sought to prove that God was unjust, and that His law was faulty, and that the good of the universe required it to be changed. In attacking the law, he aimed to overthrow the authority of its Author. In the controversy it was to be shown whether the divine statutes were defective and subject to change, or perfect and immutable.

When Satan was thrust out of heaven, he determined to make the earth his kingdom. When he had tempted and overcome Adam and Eve, he claimed that by virtue of this conquest, the fallen race were his rightful subjects, and the world was his. By sin the human race had been alienated from God, they were brought into sympathy with Satan, and were ready to unite with him in rebellion against God's law. Christ undertook to redeem man and rescue the world from the grasp of Satan.

The law of God could not be set aside even to save lost man. The well-being of the universe demanded that the divine government should be maintained. But in His infinite love and mercy, the Creator sacrificed Himself. In His Son, God Himself bore the penalty of transgression, "that He might be just, and the justifier of him that believeth in Jesus." Thus man, redeemed from Satan's power, and brought again into harmony with God, might be restored to "the first dominion." In this world the great controversy was to be decided. The plan of redemption was to be wrought out on the very field that Satan claimed as his.

December 9, 1908

Saved Through Faith

"By grace are ye saved through faith; and that not of yourselves: it is the gift of God."

Faith is trusting God—believing that He loves us and knows best what is for our good. Thus, instead of our own, it leads us to choose His way. In place of our ignorance, it accepts His wisdom; in place of our weakness, His strength; in place of our sinfulness, His righteousness. Our lives, ourselves, are

already His; faith acknowledges His ownership and accepts its blessing. Truth, uprightness, purity, have been pointed out as secrets of life's success. It is faith that puts us in possession of these principles. Every good impulse or aspiration is the gift of God; faith receives from God the light that alone can produce true growth and efficiency.

Wonderful is the work that God designs to accomplish through His servants that His name may be glorified. It is His purpose to manifest through them the principles of His kingdom. Through the humble receiver of His promises, God allows His blessings to flow out freely to the world. Every believer in whose heart Christ abides through belief of the truth will be a representative of the Saviour to show forth God's love before all with whom he comes in contact. Through faith he will lay hold of divine strength, and become a laborer together with God, a blessing to himself and to his fellow men.

It is a mistake to suppose that we must feel ourselves accepted of God before we can appropriate the promises of His word. Faith must not rely upon feeling, but upon the promises of God. Faith takes hold of the divine word; whereas feeling often eclipses faith in a "Thus saith the Lord." "If thou wilt enter into life," Christ says, "keep the commandments." Live out My law "as the apple of thine eye." God's commandments obeyed are "life unto those that find them, and health to all their flesh." God bids us walk by faith in a "Thus saith the Lord," and stand fast in the liberty wherewith Christ has made us free.

The Lord says, "Call upon Me in the day of trouble." He invites us to present to Him our perplexities and necessities, and our need of divine help. He bids us be instant in prayer. As soon as difficulties arise, we are to offer to Him our sincere, earnest petitions. By our importunate prayers we give evidence of our strong confidence in God. The sense of our need leads us to pray earnestly, and our heavenly Father is moved by our supplications.

If we surrender our lives to His service, we can never be placed in a position for which God has not made provision. Whatever may be our situation, we have a Guide to direct our way; whatever our perplexities, we have a sure Counselor; whatever our sorrow, bereavement, or loneliness, we have a sympathizing Friend. If in our ignorance we make missteps, Christ does not leave us. His voice, clear and distinct, is heard saying, "I am the Way, the Truth, and the Life." "He shall deliver the needy when he crieth; the poor also, and him that hath no helper."

The Lord declares that He will be honored by those that draw nigh to Him. "Thou wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee." The arm of Omnipotence is outstretched to lead us onward and still onward. Go forward, the Lord says; I will send you help. It is for My name's glory that you ask, and you shall receive. I will be honored before those who are watching for your failure. They shall see My word triumph gloriously. "All things, whatsoever ye shall ask in prayer, believing, ye shall receive."

The Lord will give precious victories to those who put their faith in Him and seek to become one with Him, enabling them to work out His righteous will. What joy it gives to parents to bestow good gifts upon their children! Yet the Saviour says, "How much more shall your heavenly Father give the Holy Spirit to them that ask Him." The Father is more willing to bestow His grace than we are to ask for it. "If ye shall ask anything in My name," He says, "I will do it." "The Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your

remembrance, whatsoever I have said unto you.” Whatever we ask in Christ’s name, and in accordance with His will, He gives us. But it means much to ask in Christ’s name. It means to ask in the simplicity of a little child, and with full trust that what we ask for we shall receive.

The world’s Redeemer came to our world to live the life of humanity, that humanity through faith in Him, might lay hold of divinity, and escape the corruption that is in the world through lust. The agencies of Satan are always at work to hinder the work that will make man successful over the powers of darkness; but this should not discourage us or cause us to cease our efforts. Christ was tempted in all points like as we are, yet He did not fail nor become discouraged. Ever before His mind was the result of His mission. He knew that truth would finally triumph in the great contest with evil. To His disciples He says, “Be of good cheer; I have overcome the world.” A life of sanctification and joy in believing is held out to every soul who in faith will claim the promises of the word of God, and draw upon divine strength for the work of overcoming. It is the privilege of the Christian to wax strong under difficulties. If the religious life is constantly sustained by relying on the Author and Finisher of our faith, God will give a rich experience. A true discerning of Christ will lead to a true confiding in Him, and this will give comfort and courage and hope in Him.

Let a living faith run like threads of gold through the performance of even the smallest duties. Then all the daily work will promote Christian growth. There will be a continual looking unto Jesus. Love for Him will give vital force to everything that is undertaken. Thus through the right use of our talents, we may link ourselves by a golden chain to the higher world. This is true sanctification; for sanctification consists in the cheerful performance of daily duties in perfect obedience to the will of God.