

## Ellen G. White 1909 Sign Of The Times

January 13, 1909

“Herein Is Love”

Christ was not only an expression of the Father’s love, but a channel to convey the love of God to men. Christ loved us, and gave Himself for us. He gave His life that He might bring salvation to perishing sinners. Man could not satisfy the claims of justice; no human hand could apply the atoning blood and cleanse the heart from sin. Christ alone, by clothing His divinity with humanity, could reach mankind and bring it near to God.

And “God so loved the world that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.” In the compassionate life of Christ we behold the character of the Father. “He that hath seen Me,” Christ declares, “hath seen the Father.”

God does not love us because Christ died for us, but it was because He loved us that He gave Christ as a ransom for our sins. Satan has represented God as selfish and oppressive, as claiming all, and giving nothing, as requiring the service of His creatures for His own glory, and making no sacrifice for their good. But the gift of Christ reveals the Father’s heart. It testifies that the thoughts of God toward us are “thoughts of peace, and not of evil.” It declares that while God’s hatred of sin is strong as death, His love for the sinner is stronger than death. Having undertaken our redemption, He will spare nothing, however dear, which is necessary to the completion of His work.

No truth essential to our salvation is withheld, no miracle of mercy is neglected, no divine agency is left unemployed. Favor is heaped upon favor, gift upon gift. The whole treasury of heaven is open to those He seeks to save. Having collected the riches of the universe, and laid open the resources of infinite power, He gives them all into the hands of Christ, and says, All these are for man. Use these gifts to convince him that there is no love greater than Mine in earth or heaven. His greatest happiness will be found in loving Me.

When Christ came to the time of His great trial, His thoughts were not for Himself, but for the disciples whom He was to leave in the world to meet its trials and conflicts. “Little children,” He said to them, “yet a little while I am with you. Ye shall seek Me: and as I said unto the Jews, Whither I go ye can not come: so now I say to you. A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are My disciples, if ye have love one for another.”

### The Demonstration of His Love

“As I have loved you,” the Saviour said. The fulness of that love was yet to be more fully demonstrated in His sufferings and cruel death at the hands of men who hated Him because His piety and grace revealed their own great lack. To the disciples this commandment was new; for they had not loved one another as Christ had loved them. He saw that new ideas and impulses must control them; that new principles must be practised by them; through His life and death they were to receive a new conception of love. The command to love one another had a new meaning in the light of His self-sacrifice. The whole work of grace is one continual service of love, of self-denying, self-sacrificing effort. During every hour of Christ’s sojourn upon the earth, the love of God was

flowing from Him in irrepressible streams. All who are imbued with His Spirit will love as He loved. The very principle that actuated Christ will actuate them in all their dealings one with another.

This love is the evidence of their discipleship. "By this shall all men know that ye are My disciples," said Jesus, "if ye have love one to another." When men are bound together, not by force or self-interest, but by love, they show the working of an influence that is above every human influence. Where this oneness exists, it is evidence that the image of God is being restored in humanity, that a new principle of life has been implanted. It shows that there is power in the divine nature to withstand the supernatural agencies of evil, and that the grace of God subdues the selfishness inherent in the human heart.

### Love Begets Love

God and Christ alone know what the souls of men have cost. For our sakes the Son of God became poor, that we through His poverty might be made rich with eternal riches. His love has bought for us immeasurable grace. "His divine power hath given unto us all things that pertain unto life and godliness," that we "with open face, beholding as in a glass the glory of the Lord," may be "changed into the same image, from glory to glory."

It is not possible for the heart in which Christ abides to be destitute of love. If we love God because He first loved us, we shall love all for whom Christ died. We can not come in touch with divinity without coming in touch with humanity; for in Him who sits upon the throne of the universe, divinity and humanity are combined. Connected with Christ, we are connected with our fellow men by the golden links of the chain of love. Then the pity and compassion of Christ will be manifest in our life. We shall not wait to have the needy and unfortunate brought to us. We shall not need to be entreated to feel for the woes of others. It will be as natural for us to minister to the needy and suffering as it was for Christ to go about doing good.

Tho now He has ascended to the presence of God, and shares the throne of the universe, Jesus has lost none of His compassionate nature. Today the same tender, sympathizing heart is open to all the woes of humanity. Today the hand that was pierced is reached forth to bless more abundantly His people that are in the world. "And they shall never perish; neither shall any man pluck them out of My hand." The soul that has given himself to Christ is more precious in His sight than the whole world. The Saviour would have passed through the agony of Calvary, that one might be saved in His kingdom. He will never abandon one for whom He has died. Unless His followers choose to leave Him, He will hold them fast.

Because we are the gift of His Father, and the reward of His work, Jesus loves us. He loves us as His children. Reader, He loves you. Heaven itself can bestow nothing greater, nothing better. Therefore trust.

January 20, 1909

### Truth's Power to Sanctify

There is only one power that can guide the heart and mind in paths of truth and righteousness. We must know the love of Christ in our individual experience. This love in the soul will purify the entire being and renew it in the likeness of God. More and more familiar are we to become with Christ's

divine human life; we are to make it ours by personal experience, until it can be said of us as it was said of Him, "Thou hast loved righteousness, and hated iniquity."

The prayer of Christ for His disciples was, "Sanctify them through Thy truth; Thy word is truth." Truth may occupy a small compass, but it will ever be effectual for the perfecting of the church of Christ. If studied and obeyed, the word of God works in the heart, subduing every unholy attribute. The Holy Spirit comes to convict of sin; and the faith that springs up in the heart works by love to Christ, conforming us in body, soul, and spirit, to His own image.

#### Meet All Our Needs

The truths of the word of God meet man's great practical necessity,—the conversion of the soul through faith. These grand principles are not to be thought too pure and holy to be brought into the daily life. They are truths which reach to heaven and compass eternity, yet their vital influence is to be woven into human experience. They are to permeate all the great things and all the little things of life. Received into the heart, the leaven of truth will regulate the desires, purify the thoughts, and sweeten the disposition. It quickens the faculties of the mind, and the energies of the soul. It enlarges the capacity for feeling, for loving.

When in our Christian experience the word of God becomes our meat and our drink, the righteous character of Christ will be revealed in us. Beholding Him in the study of His word, we learn to love and practise His virtues and living the word of God before a world fallen through sin, we are changed into the same divine image. When we really receive Christ as our Redeemer, our life becomes one with His life. We are born again, not of flesh, but of the Spirit; and day by day we learn to reveal more fully the sacred principles that mark the sons and daughters of God. Partakers of the life of Christ, we are partakers of His nature, and reproduce in our lives the very characteristics that made His life that of no other man.

#### Lifting Up Christ

The Lord would have us very earnest in making the truth of the Gospel our hope and crown of rejoicing. A sincere belief in Christ's sacrifice in our behalf will beget in the soul an intense desire to lift up Christ before men and to magnify His great grace. It will awaken a determination to represent Christ in the individual experience and to create a desire in other souls for the truth of the Gospel.

The figure used by the disciple John, in which the believer is represented as eating the flesh and drinking the blood of the Son of God, is an illustration of the growth of Christian experience. "As the living Father hath sent Me, and I live by the Father," the Saviour declared, "so he that eateth Me, even he shall live by Me." As we partake of Christ's experience of self-denial and self-sacrifice, we are making Him a part of our life. But to feast upon Christ we must trust Him fully; we must claim the salvation He has provided. Unless we hunger and thirst for His righteousness, we can never rejoice in Him as our Saviour, or receive the benefits of His perfect life.

#### A Creative Power

The leaven of truth works a change in the whole man, making the coarse refined, the rough gentle, the selfish generous. By it the impure are cleansed, washed in the blood of the Lamb. Through its life-giving power it brings all there is of mind and soul and strength into harmony with the divine life.

Man with his human nature becomes a partaker of divinity. Christ is honored in excellence and perfection of character. As these changes are effected, angels break forth in rapturous song, and God and Christ rejoice over souls fashioned after the divine similitude.

The apostle Peter exhorts us, "As He which hath called you is holy, so be ye holy in all manner of conversation, because it is written, Be ye holy; for I am holy." And Paul exhorts, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with Him in glory."

"Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; 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. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him."

January 27, 1909

## The Importance of True Temperance

### Temperance In All Things

The apostle Paul here mentions the foot-races, with which the Corinthians were familiar. The contestants in these races were subjected to the most severe discipline in order to fit them for the trial of their strength. Their diet was simple. Luxurious food and wine were prohibited. Their food was carefully selected. They studied to know what was best adapted to render them healthful and active, and to impart physical vigor and endurance, that they might put as heavy a tax as possible upon their strength. Every indulgence that would tend to weaken the physical powers was forbidden.

By this figure, Paul seeks to impress upon the Christian the necessity of doing his best to obtain a fitness for the work to which he is called. "So run, that ye may obtain," he says. To win the prize for which these contestants strove,—a chaplet of perishable flowers, bestowed amid the applause of the multitude,—was considered the highest honor. But what a vast difference between the contest for such a crown and the race of the Christian for a crown incorruptible!

The Saviour presents for our consideration something higher than what we shall eat and drink and wherewithal we shall be clothed. In our days, eating and drinking and dressing are carried to such excess that they become sinful. They are among the marked sins of the last days, and constitute a sign of Christ's soon-coming. Time, money, and strength, which belong to the Lord, but which He has entrusted to us, are wasted in superfluities of dress, and in luxuries for the perverted appetite, indulgences which lessen vitality and bring suffering and decay.

Our first duty, one which we owe to God, to ourselves, and to our fellow men, is to obey the laws of God. These include the laws of health. If we are sick, we impose a wearing tax upon our friends, and

unfit ourselves for doing our duty, either to the family or to our neighbors. And when premature death is the result, we bring sorrow and suffering to others; we rob our families of the comfort and help which they should have received from us, and rob God of the service He claims of us to advance His glory.

In order to preserve health, we must practise temperance in all things—temperance in labor, in study, in eating and in drinking. Our heavenly Father would have us use with discretion the good things He has provided for us.

### Temperance and Spirituality

Those who by habits of intemperance injure mind and body, place themselves in a position where they are unable to discern spiritual things. The mind is confused, and they yield readily to temptation, because they have not a clear discernment of the difference between right and wrong. Sinful indulgence defiles the body, and unfits men for spiritual worship. He who cherishes the principles of true temperance, has an important aid in the work of becoming sanctified through the truth, and fitted for immortality. But if he disregards the laws of his physical being, how can he perfect holiness in the fear of God?

The religion of the Bible is not detrimental to the health of either body or mind. The influence of the Spirit of God is the very best medicine for disease. Heaven is all health; and the more deeply heavenly influences are realized, the more sure will be the recovery of the believing invalid. The true principles of Christianity open before all a source of inestimable happiness. True religion is a continual well-spring, from which the Christian can drink at will, and never exhaust the fountain.

The relation which exists between the body and the mind is very intimate. When one is affected, the other sympathizes. The condition of the mind affects the health of the physical system. If the mind is free and happy, from a consciousness of right-doing and a sense of satisfaction in causing happiness to others, it creates a cheerfulness that will react upon the whole system, causing a freer circulation of the blood, and a toning up of the entire body. The blessing of God is a healing power, and those who are abundant in benefiting others, will realize that wondrous blessing in both heart and life.

### Our Reasonable Service

The apostle Paul exhorts the church, “I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.”

Those who have been bought by the blood of His Son, God does not excuse from working faithfully in His service. Every true Christian is a coworker with Christ. Nothing can be more offensive to God than to cripple or abuse the gifts lent us to be devoted to His service. It is written, “Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.”

In every important work, there are times of crisis, when there is great need that those connected with the work should have clear minds. There must be men who realize, as did the apostle Paul, the importance of practising temperance in all things. There is work for us to do—stern, earnest work for our Master. All our habits, tastes, and inclinations must be educated in harmony with the laws of

life and health. By this means we may secure the very best physical condition, and have mental clearness to discern between the evil and the good.

Intemperance of any kind benumbs the perceptive organs, and so weakens the brain nerve-power that eternal things are not appreciated, but are placed on a level with common things. The higher powers of the mind, designed for noble purposes, are brought into slavery to the baser passions. If the physical habits are not right, the mental and moral powers can not be strong; for great sympathy exists between the physical and the moral. The apostle Peter understood this, and raised his voice of warning: "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul."

Thus the word of God plainly warns us that unless we abstain from fleshly lusts, the physical nature will be brought into conflict with the spiritual. Lustful indulgence wars against health and peace. A warfare is instituted between the higher and the lower attributes of the man. The lower propensities, strong and active, oppress the soul. The highest interests of the being are imperiled by the indulgence of unsanctified appetite.

As we receive light, we are to make advance moves. No one can depend upon a past experience. Let all seek to walk in the light, cleansing themselves from every habit that would tend to defile the physical system. We are to govern our appetites and passions by the revealed will of God.

"It is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof."

February 10, 1909

"Rejoice in the Lord Alway"

Life is disciplinary. While in the world, the Christian will meet with adverse influences. There will be provocations to test the temper; and it is by meeting these in a right spirit that the Christian graces are developed. The standard is high to which we must attain if we would be children of God, pure, holy, and undefiled; but how could we reach this standard if there were no difficulties to meet, no obstacles to surmount, nothing to develop patience and endurance? Trials are not the smallest blessings that come to us. They are designed to nerve us to determination to succeed. Instead of allowing them to hinder, oppress, and destroy us, we are to use them as God's means of enabling us to gain the victory over self.

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

Talk Faith

It is the duty of the children of God to talk faith, and not doubt. They are to be hopeful and cheerful in Him. Christ accomplishes our salvation by inspiring faith in our hearts and a belief in the truth. The truth makes free; and those whom the Son makes free are free indeed. God's children should honor Him by revealing a constantly increasing confidence in the assurance that He will accept every soul who serves Him in sincerity.

The Lord would have us take comfort in His promises, and praise Him much more than we do. He would have us cultivate the heart's best affection. Let the voice of thanksgiving and praise be heard in an acknowledgment of the grace of Christ vouchsafed to us. Render to the Lord the fruit of the lips. We are not as faithful as we should be in acknowledging the goodness and blessings of God. "Whosoever offereth praise glorifieth God."

When we are in perplexity and trouble we would do well to consider how much our salvation cost the God of heaven. "God so loved the world that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." We would do well to make an earnest study of the life of Christ. The only-begotten Son of God consented to leave the heavenly courts, and come to live with an ungrateful people who refused His gracious mercies. He consented to live a life of poverty and to endure suffering and temptation. Let us consider what Christ has endured to make our salvation possible. This will hush every murmur and complaint. If we teach our hearts to respond to God's love, our voices will ascend in thanksgiving when we are called to suffer in any way for Him who gave His life for us.

Christ was a man of sorrows, yet He had peculiar joys—joys that did not spring from earth, but were born of His connection with divinity. He is the Saviour of those who are perishing for lack of His life. He desires to make them partakers of the divine nature, and thus escape the corruption that is in the world through lust. Amid perplexities and distresses the believing soul may have the assurance of sonship with God. Looking to Jesus, he learns how to conduct himself under every circumstance. He has the experience of Christ to guide him, and the consolation of Christ to sustain him.

#### A Joyful Life

The Lord does not desire His people to be sad and disconsolate. He does not want His obedient followers to cover the altar with their tears, but to walk happily and cheerfully along. "In the world ye shall have tribulation," He says, "but in Me ye shall have peace." "Peace I leave with you; My peace I give unto you; not as the world giveth, give I unto you." "These things have I spoken unto you that My joy might remain in you, and that your joy might be full."

#### A Heavenly Reward

While the people are looking for earthly good, Jesus points them to a heavenly reward. But He does not place it all in the future life; it begins here. The Lord appeared of old to Abraham, and said, "I am thy shield, and thy exceeding great reward." This is the reward of all who follow Christ. Jehovah Emmanuel—He "in whom are hid all the treasures of wisdom and knowledge," in whom dwells "all the fulness of the Godhead bodily"—to be brought into sympathy with Him, to know Him, to possess Him, as the heart opens more and more to receive His attributes; to know His love and power, to possess the unsearchable riches of Christ, to comprehend more and more "what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye

might be filled with all the fulness of God,"—"this is the heritage of the servants of the Lord, and their righteousness is of Me, saith the Lord."

It was this joy that filled the hearts of Paul and Silas when they prayed and sang praises to God at midnight in the Philippian dungeon. Christ was beside them there, and the light of His presence irradiated the gloom with the glory of the courts above. From Rome, Paul wrote, unmindful of his fetters, as he saw the spread of the Gospel, "I therein do rejoice, yea, and will rejoice." And the very words of Christ upon the mount are reechoed in Paul's message to the Philippian church, in the midst of their persecutions, "Rejoice in the Lord alway; and again I say, Rejoice."

Tell of His Wisdom, Love, and Power

We are not only to contemplate the glory of Christ, but also to speak of His excellencies. Isaiah not only beheld the glory of Christ, but he also spoke of Him. While David mused, the fire burned; then spoke he with his tongue. While he mused upon the wondrous love of God, he could not but speak of that which he saw and felt. Who can by faith behold the wonderful plan of redemption, the glory of the only-begotten Son of God, and not speak of it? Who can contemplate the unfathomable love that was manifested upon the cross of Calvary in the death of Christ, that we might not perish, but have everlasting life—who can behold this, and have no words with which to extol the Saviour's glory?

Christ accepts, O so gladly, every human agency that is surrendered to Him. He brings the human into union with the divine, that He may communicate to the world the mysteries of incarnate love. Talk it, pray it, sing it; proclaim abroad the message of His glory, and keep pressing onward to the regions beyond.

Trials patiently borne, blessings gratefully received, temptations manfully resisted, meekness, kindness, mercy, and love habitually revealed, are the lights that shine forth in the character in contrast with the darkness of the selfish heart, into which the light of life has never shone.

February 17, 1909

The Enmity

When Satan swerved from his allegiance, and, with the angels who sympathized with him, was cast out of heaven, he became the avowed enemy of God. He planted his standard on the earth, and established a rival empire, in which all the powers of evil combined to oppose the influence of God. Actuated by intense hatred for the God he had dishonored, he left no means untried to attract men to himself and conform them to his nature.

The long-suffering of God had been waiting the development of Satan's revolt. The Creator would test man to see if he would accept the lie of Satan in place of the truth of God. The restriction placed upon man was one which, if respected, would not deprive him of a single blessing. All the angels of heaven were prepared to come to the aid of Adam and Eve in this contest with the enemy, if they would call upon God for help. An intense interest prevailed in the heavenly courts in this trial of man's obedience, and sadness reigned when Eve, yielding to the persuasion of the serpent, partook of the forbidden fruit. The golden chain which had hitherto bound the human family to the divine, was broken, to be united again only through the power of One stronger than the destroyer.



By the awful event of man's fall, it was Satan's purpose to make of the beautiful world God had created, a home of sin and woe. He designed to set the human race in rebellion and hostility against their Maker. But he was not left free to drag them down without divine interposition. The holy pair had fallen, and henceforth the earth must be marred by the curse of sin; but through the gift of the only-begotten Son of God, earth was to be restored to its Edenic purity and beauty, and man renewed in the image of God.

"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." The divine sentence pronounced against Satan after the fall of man, was also a prophecy, embracing all the ages to the close of time, and foreshadowing the great conflict to engage all the races of men who should live on the earth.

Satan tempted man to sin, as he had caused angels to rebel, that he might thus secure cooperation in his warfare against heaven. There was no dissension between himself and the fallen angels as regards their hatred of Christ; while on all other points there was discord, they were firmly united in opposing the authority of the Ruler of the universe. But when Satan heard the declaration that enmity should exist between himself and the woman, and between his seed and her seed, he knew that his efforts to deprave human nature would be interrupted; that by some means man was to be enabled to resist his power.

Satan's enmity against the human race is kindled, because, through Christ, they are the objects of God's love and mercy. He desires to thwart the divine plan for man's redemption, to cast dishonor upon God, by defacing and defiling His handiwork; he would cause grief in heaven, 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.

It is the grace that Christ implants in the soul which creates in man enmity against Satan. Without this converting grace and renewing power, man would continue the captive of Satan, a servant ever ready to do his bidding. But the new principle in the soul creates conflict where hitherto had been peace. The power which Christ imparts enables man to resist the tyrant and usurper. Whoever is seen to abhor sin instead of loving it, whoever resists and conquers those passions that have held sway within, displays the operation of a principle wholly from above.

Satan triumphs in his knowledge and skill and his power to deceive. He does not come to every soul alike. He modulates his arts to those whom he desires to deceive. Often he comes to men clothed in the garments of righteousness. Under some seemingly good and merciful deed he conceals for a time his real character, and thus often gains the allegiance of those who had they been living in watchful and prayerful communion with heaven, would not have been overcome. The warning comes to all who would successfully meet the power of the enemy, "Watch and pray, lest ye enter into temptation."

After the fall God saw that man had no power within himself to keep from sin, and provision was made whereby he could have help. "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." One wonderful in counsel was our Helper. The Son of God left the heavenly courts and gave His life as the propitiation for sin. He came to declare that altho the agencies of evil had created rebellion in heaven, and sin had entered the universe of God, yet Christ and the Father would redeem the fallen race. Laying aside His kingly crown and royal robe, He gave Himself to the human family, to pass through test and

trial and thus demonstrate to every son and daughter of Adam that it is possible through faith in Him to resist the devices of Satan. Tempted in all points as man is tempted, Christ overcame through the power of divinity. He seeks to teach men and women that they may overcome through the same power.

Mighty issues for the world were at stake in the conflict between the Prince of Light and the leader of the kingdom of darkness. After tempting man to sin, Satan claimed the earth as his, and styled himself the prince of this world. Having conformed to his own nature the father and mother of our race, he thought to establish here his empire. He declared that men had chosen him as their sovereign. Through his control of men, he held dominion over the world. Christ had come to disprove Satan's claim. As the Son of Man, Christ would stand loyal to God. Thus it would be shown that Satan had not gained complete control of the human race, and that his claim to the world was false. All who desired deliverance from his power would be set free.

Ever since the time that man aspired to be as God, and fell through Satan's deceiving power, there has been a controversy between man and his Maker—a determination on the part of man to gain an independence wholly opposed to the life and lessons of Christ. Christians are to lay this struggle for independence on God's altar. Until we do this, God can not imbue us with His Spirit. All self-sufficiency is to be given up. The will is to be wholly yielded to God's will. He who is truly seeking for help from on high will welcome the assistance and counsel that God sends, whatever means He may employ to give His directions.

In giving His only-begotten Son to live in our world and to be subject to temptation, the Father has made ample provision that we should not be taken captive by the enemy. Meeting the foe, Christ overcame in behalf of humanity. By a study of His experience we are to learn to discern the temptations of Satan, and in the strength of God's grace, to overcome. Through the imparted merits of Christ, he who was once a sinful human being may be refined and purified, and stand before his fellow men as a laborer together with God. To the earnest seeker after God the divine nature will surely be imparted. The compassion of Christ will certainly be vouchsafed.

February 24, 1909

#### Business Principles of the Christian

In his business life the Christian is to stand as a representative of the principles of heaven. He is bound by sacred obligations to bear witness to truth in its virtue and holiness. Gentleness and kindness and strict truthfulness should mark his words and actions. If he is consecrated to God, set apart to sacred service, he will always honor his religious faith. No thread of selfishness will be woven into the character. He will educate himself to reveal the Spirit of God in all his life work.

The Holy Spirit will never lead the steps of God's children astray. Through the power that the Spirit of God imparts, we may weed out from our lives every questionable thing. If we will come out of the darkness with which a lack of faith enshrouds the soul, and place ourselves where the clear shining of the light of God's word can fall fully upon us, we shall be led step by step in the path that leads to holiness. "We all with open face, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord."

The love and honor and perfection revealed in the Gospel are a revelation to man of the character of God. The justice and goodness and benevolence that were seen in the character of Christ are to be repeated in the lives of those who accept the privileges of the Gospel. By a study of the word, we are to see Him as He is, and, charmed with the view of His divine perfection, we are to grow into the same image. We need to understand that the Gospel fully reveals the glory of the Lord. It is the mirror that reveals the character of God to the converted soul. The likeness of God is revealed in the perfect character of His Son, that we may understand what it means to be made in the likeness of the image of God, and what we may become if by constantly beholding we allow ourselves to be changed from "glory to glory."

It is our privilege, by an earnest study of the word, to learn wherein we are not manifesting the principles of that word in our lives. And as the mirror reveals to us our defects, we are to seek by earnest prayer and faith to put them away. As we strive to meet the perfection that God requires, insensibly to us the human will become molded to the divine. Christ's nature will be revealed in human nature; the words will become gentle and courteous, the ways kind and helpful. Tho we may be largely unconscious of the change, yet the transformation is being surely wrought. Beholding day by day the glory of the Lord, we are molded into conformity to His Spirit and will.

#### Manifesting Right Principles

God is very particular that all who profess to serve Him shall manifest the superiority of right principles. By the true follower of Christ every business transaction will be regarded as a part of his religion, just as prayer is a part of his religion. The study of the Scriptures will be considered a part of his religion; for by this he learns his orders. In the light of the Scriptures he regards himself as God's servant, employed to do His will. Sometimes he finds those orders different to that which he would choose were the decision left to him; but he does not find fault with his work because of this. And as he seeks to carry out the will of the Master, angels of God are with him, to be his defense against the wiles of Satan.

Satan is offering to every soul the kingdoms of this world in return for the carrying out of his will. This was the great inducement he presented to Christ in the wilderness of temptation. And so he says to many of Christ's followers, If you will follow my business methods, I will reward you with wealth. Every Christian is at some time brought to the test which will reveal his weak points of character. If the temptation is resisted, precious victories are gained. He must choose whether he will serve Christ or become a follower of the deceiver, and a worshiper of him.

#### A Worse Than Earthly Loss

Satan is the arch deceiver. The results to us of accepting his temptations are worse than any earthly loss that can be realized, yes, worse than death itself. Those who purchase success at the fearful cost of submission to the will and plans of Satan, will find that they have made a hard bargain. Everything in Satan's trade is secured at a high price. The advantages he presents are a mirage. The high hopes he holds out are secured at the loss of things that are good and holy and pure. Let Satan be always confounded by the word, "It is written." "Blessed is every one that feareth the Lord, that walketh in His ways. For thou shalt eat the labor of thine hands: happy shalt thou be, and it shall be well with thee."

He who stands prepared to do the works of righteousness will not be deceived by the allurements of the enemy. His actions will be guided by an exalted sense of right, and he will be enabled to distinguish between right and wrong, between truth, exalted truth, and error. Those who enter the kingdom of heaven will be those who have reached the highest standard of moral obligation, those who have not sought to hide the truth or to deceive, those by whom God has been exalted and His word defended, those in whom principle has not been misapplied to vindicate the wiles of Satan.

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

March 3, 1909

#### Home Religion

One great need of the world today is home religion. Parents stand in the place of God to their children during the tender years of childhood. They are to mold and fashion their characters after the divine pattern. In the highest sense of the term, Christian parents are to be educators. The home can be made a place where God's Spirit loves to dwell; and every Christian who labors to this end is striving to place the religion of Christ on the highest basis.

The parents who are channels of light in the home are acknowledged by all heaven as faithful stewards of the manifold grace of God. They are teachers, educating their children in lines that make them considerate and compassionate. They know that as Christ's representatives they are dealing with human minds to teach the beauty of holiness, and to communicate the knowledge and wisdom of God. Such parents take their children with them in the heavenward way.

Jesus loves little children. He gave His life for their salvation. While He was ministering on earth, one mother desired to bring her child to Him for His blessing. But the Saviour was not near her, and it seemed too great an undertaking to go to Him. But Jesus came nearer and still nearer, until He was near enough for her to reach Him. Then she started on her journey, and on the way another mother joined her with her children, and afterwards still others, until several mothers with their little ones were in the company that came to the disciples and made known their request.

Thinking to do Christ a favor, His disciples sent the mothers away. But when Jesus saw them going away disappointed, He rebuked His disciples, saying, "Suffer the little children to come unto Me, and forbid them not; for of such is the kingdom of heaven."

Christ saw those children leaving their homes. He saw the little company coming along the dusty road, increasing in number as they journeyed. And when the children came to Him, He took them in His arms and blessed them. Some of the weary little ones fell asleep in His arms, resting their heads upon His bosom.

The burdened mothers were comforted. They returned with light hearts, strengthened and blessed, carrying with them the Saviour's blessing, which ever afterward they cherished in their humble homes.

Let us pray for the blessing of Christ's abiding presence in our homes. Let us take time to teach our children lessons of faith and trust in Him. We may think that by so doing we are neglecting our business, but are we? We never lose by taking time to seek God for His blessing. Those who receive His blessing receive the vivifying power of His Spirit, which revives their health and strengthens them for their work.

Christ has committed to parents the sacred work of teaching His commandments to their children. In order to be fitted for this work, they themselves must live in obedience to all His precepts. They must watch their actions, and guard carefully their words. Every wrong habit must be overcome, and a complete surrender to God be made. For wisdom for this work, let parents go to Christ. He will willingly supply them with His divine sympathy, His free grace. He who for thirty years was a faithful son, working at the carpenter's bench in order to do His part in bearing the burdens of the family firm, will give His followers strength to do their part in sharing the burdens of the home life.

Parents, you know the way; your children, young and inexperienced, do not. They are helpless and ignorant. They need wise, careful, loving guidance, that their feet may not stray into forbidden paths. Remember that you are molding their characters for eternity. Patiently train them to habits of neatness, usefulness, and purity. By your example show them the charm of becoming behavior. Do not become weary in your labor of love. The angel of mercy pauses not in his efforts till the last sinner has heard the message of mercy. Patiently, untiringly, work for your little ones. Think of how young they are, how much they have to learn! Deal with them gently and lovingly. By the cords of unselfish love bind them to yourself and to Christ.

Too often parents give to the world the time and attention that belong to their children. If they would realize the responsibilities resting upon them if they would do all in their power for their children, God would work with them. The Lord will not do the work that He has given parents to do; but He will be their helper, cooperating with every sincere, unselfish effort they make.

God is high and lifted up, but the voice of prayer will reach His throne. The prayers of Christian mothers are regarded by the Father of all. He will not turn away your petitions, and leave you and yours to the buffetings of Satan in the day of conflict. It is for you to work with simplicity and faithfulness, and God will establish the work of your hands.

May the Lord impress fathers and mothers with the sacredness of their responsibilities. As you unite with the Lord in bringing up your children in His fear, you are preparing for—I was about to say higher responsibilities, but I can not. There is no higher responsibility than the training of children. Study how to train your children so that they will develop into well-balanced, symmetrical men and women, useful to their fellow men, and prepared to shine in the courts of the Lord.

April 14, 1909

Christ the Medium of Prayer and Blessing

God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Jehovah did not deem the plan of salvation complete while invested only with His love. He has placed at His altar an Advocate clothed in our nature. As our intercessor, Christ's office work is to introduce us to God as His sons and daughters. He intercedes in behalf of those who receive Him. With His own blood He has paid their ransom. By virtue of His merits, He gives them power to become members of the royal family, children of the heavenly King. And the Father demonstrates His infinite love for Christ by receiving and welcoming Christ's friends as His friends. He is satisfied with the atonement made. He is glorified by the incarnation, death, and mediation of His Son.

In Christ's name our petitions ascend to the Father. He intercedes in our behalf, and the Father lays open all the treasures of His grace for our appropriation, for us to enjoy and to impart to others. "Ask in My name," Christ says; "I do not say that I will pray the Father for you; for the Father Himself loveth you. Make use of My name. This will give your prayers efficiency, and the Father will give you the riches of His grace. Wherefore ask, and ye shall receive, that your joy may be full."

Christ is the connecting link between God and man. He has promised His personal intercession. He places the whole virtue of His righteousness on the side of the suppliant. He pleads for man; and man, in need of divine help, pleads for himself in the presence of God, using the influence of the One who gave His life for the life of the world. As we acknowledge before God our appreciation of Christ's merits, fragrance is given to our intercessions. As we approach God through the virtue of the Redeemer's merits, Christ places us close by His side, encircling us with His human arm, while with His divine arm He grasps the throne of the Infinite. He puts His merits, as sweet incense, in the censer in our hands, in order to encourage our petitions. He promises to hear and answer our supplications.

Yes, Christ has become the medium of prayer between man and God. He has also become the medium of blessing between God and man. He has united divinity with humanity. God's appointments and grants in our behalf are without limit. The throne of grace itself is occupied by One who permits us to call Him Father.

No sooner does the child of God approach the mercy-seat than he becomes the client of the great Advocate. At his first utterance of penitence and appeal for pardon, Christ espouses his case, and makes it His own, presenting the supplication before the Father as His own request.

God desires His obedient children to claim His blessing, and to come to Him with praise and thanksgiving. God is the Fountain of life and power. He can make the wilderness a fruitful field for the people that keep His commandments; for this is the glory of His name. He has done for His people that which should inspire every heart with thanksgiving, and it grieves Him that so little praise is offered.

If we would think of God as often as we have evidence of His care for us, we should keep Him ever in our thoughts, and should delight to talk of Him and to praise Him. We talk of temporal things because we have an interest in them. We talk of our friends because we love them; our joys and our sorrows are bound up with them. Yet we have infinitely greater reason to love God than to love our earthly friends, and it should be the most natural thing in the world to make Him first in all our thoughts, to talk of His goodness and tell of His power. The rich gifts He has bestowed upon us were

not intended to absorb our thoughts and love so much that we should have nothing to give to God; they are to remind us constantly of Him, and to bind us in bonds of love and gratitude to our heavenly Benefactor. We dwell too near the lowlands of earth. Let us raise our eyes to the open door of the sanctuary above, where the light of the glory of God shines in the face of Jesus Christ, who "is able also to save them to the uttermost that come unto God by Him."

We must gather about the cross. Christ and Him crucified should be the theme of contemplation, of conversation, and of our most joyful emotion. We should keep in our thoughts every blessing we receive from God; and when we realize His great love, we should be willing to trust everything to the hand that was nailed to the cross for us. "For in Him dwelleth all the fullness of the Godhead bodily, and in Him ye are made full."

April 21, 1909

#### Life's Greatest Compensation

In our life here, earthly, sin restricted tho it is, the greatest joy and the highest education are in service. And in the future state, untrammelled by the limitations of sinful humanity, it is in service that our greatest joy and our highest education will be found,—witnessing, and ever as we witness learning anew "the riches of the glory of this mystery," "which is Christ in you, the hope of glory."

Love, the basis of creation and redemption, is the basis of true education. This is made plain in the law that God has given as the guide of life. The first and great commandment is, "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." To love Him, the infinite, the omniscient One, with the whole strength, and mind, and heart, means the highest development of every power. It means that in the whole being—the body, the mind, as well as the soul—the image of God is to be restored.

Like the first is the second commandment, "Thou shalt love thy neighbor as thyself." The law of love calls for the devotion of body, mind, and soul to the service of God and our fellow men. And this service, while making us a blessing to others, brings the greatest blessing to ourselves. Unselfishness underlies all true development. Through unselfish service we receive the highest culture of every faculty. More and more fully do we become partakers of the divine nature. We are fitted for heaven; for we receive heaven into our hearts.

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 only on the cross alone 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, till His humanity was charged with a heavenly current that connected humanity with divinity. Receiving life from God, He imparted life to men.

The palm-tree, beaten by the scorching sun and the fierce sandstorm, stands green and flourishing and fruitful in the midst of the desert. Its roots are fed by living springs. Its crown of verdure is seen afar off over the parched, desolate plain; and the traveler, ready to die, urges his failing steps to the cool shade and the life-giving water.

The tree of the desert is a symbol of what God means the life of His children in the world to be. They are to guide weary souls, full of unrest, and ready to perish in the desert of sin, to the living water. They are to point their fellow men to Him who gives the invitation, "If any man thirst, let him come unto Me, and drink."

When the providences of God are seen in the light of eternity, those who have wrought with unselfish spirit will behold the fruit of their labors. The outworking of every right principle and noble deed will be seen. Something of this we see here. But how little of the result of the world's noblest work is in this life manifest to the doer! How many toil unselfishly and unweariedly for those who pass beyond their reach and knowledge! Parents and teachers lie down in their sleep, their life-work seeming to have been wrought in vain; they know not that their faithfulness has unsealed springs of blessing that can never cease to flow; only by faith they see the children that they have trained become a benediction and an inspiration to their fellow men and the influence repeat itself a thousandfold. Many a worker sends out into the world messages of strength and hope and courage, words that carry blessing to hearts in every land; but of the results he, toiling in loneliness and obscurity, knows little. So gifts are bestowed, burdens are borne, labor is done. Men sow the seed from which, above their graves, others reap blessed harvests. They plant trees that others may eat the fruit. They are content here to know that they have set in motion agencies for good. In the hereafter the action and reaction of all these will be seen.

Of every gift that God has bestowed, leading men to unselfish effort, a record is kept in heaven. To trace this in its widespreading lines, to look upon those who by our efforts have been uplifted and ennobled, to behold in their history the outworking of true principles,—this will be one of the studies and rewards of the heavenly school.

The histories of Bible characters are of vital interest. To none are they of deeper importance than to the youth. Moses renounced a prospective kingdom, Paul the advantages of wealth and honor among his people, for a life of burden-bearing in God's service. To many the life of these men appears one of renunciation and sacrifice. Was it really so? Moses counted the reproach of Christ greater riches than the treasures in Egypt. He counted it so because it was so. Paul declared: "What things were gain to me, these have I counted loss for Christ. Yea, verily, and I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord for whom I suffered the loss of all things, and do count them but refuse, that I may gain Christ." He was satisfied with his choice.

Moses was offered the palace of the Pharaohs and the monarch's throne; but the sinful pleasures that make men forget God were in those lordly courts, and he chose instead the "durable riches and righteousness." Instead of linking himself with the greatness of Egypt, he chose to bind up his life with God's purpose. Instead of giving laws to Egypt, he by divine direction enacted laws for the world. He became God's instrument in giving to men those principles that are the safeguard alike of



the home and of society, that are the corner-stone of the prosperity of nations,—principles recognized today by the world's greatest men as the foundation of all that is best in human governments.

The greatness of Egypt is in the dust. Its power and civilization have passed away. But the work of Moses can never perish. The great principles of righteousness which he lived to establish are eternal.

Moses' life of toil and heart-burdening care was irradiated with the presence of Him who is "chiefest among ten thousand," and the One "altogether lovely." With Christ in the wilderness wandering, with Christ on the mount of transfiguration, with Christ in the heavenly courts,—his was a life on earth blessing and blessed, and in heaven honored.

Paul also in his manifold labors was upheld by the sustaining power of His presence. "I can do all things," he said, "through Christ which strengtheneth me." "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? ... Nay, in all these things we are more than conquerors through Him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

Who can measure the result to the world of Paul's life work? Of all those beneficent influences that alleviate suffering, that comfort sorrow, that restrain evil, that uplift life from the selfish and the sensual, and glorify it with the hope of immortality, how much is due to the labors of Paul and his fellow workers, as with the Gospel of the Son of God they made their unnoticed journey from Asia to the shores of Europe?

What is it worth to any life to have been God's instrument in setting in motion such influences of blessing? What will it be worth in eternity to witness the results of such life work?

July 14, 1909

"Thou Shalt Love Thy Neighbor as Thyself"

Questioning Christ

A certain lawyer came to Christ with the question, "Master, what shall I do to inherit eternal life?" The Saviour answered him, "What is written in the law? how readest thou? And he answering said, 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." Jesus said, "Thou hast answered right: this do, and thou shalt live."

But the lawyer, willing to justify himself, asked, "Who is my neighbor?" Then the Saviour related the story of a certain Jew, robbed and beaten and helpless, and left by the roadside to die. Having pictured before His hearers the wounded man's helpless condition, and his need of sympathy and help, the Saviour continued, "And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, and went to him, and bound up

his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.”

The parable ended, the Saviour laid upon the lawyer the burden of answering his own question. “Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves? And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.”

The lawyer had thought to find something in the answer of Christ by which to accuse Him. The priests and rulers also were listening for some word by which they could bring a charge against Him. But Jesus read their hearts, and formed His answer in such a way that the purposes of His enemies were defeated.

### Removing Perplexities

Much of Christ’s time was spent in explaining misunderstandings and in seeking to clear away difficulties by which Satan was perplexing minds. The answers He gave to the questions that were brought to Him were of more value than silver or gold to those who desired to know the Way, the Truth, and the Life. He clothed His lessons of truth with freshness and a power that could not fail to bring conviction to hearts. Truth had been perverted and mingled with tradition and superstition, until its original purity was almost lost to men. The teachings of Christ swept away the false interpretations. By simple illustrations He showed the value of human kindness, of sympathy and love, teaching that these were necessary to the fulfilment of the law of God. Every effort made by priests and rulers to mystify, the Saviour met with clear and decided explanation of what true righteousness meant. And His lessons were immortalized in the minds of those who had ears to hear, and hearts to understand.

### Lesson of the Parable

By the parable of the good Samaritan the Saviour teaches that we are to seek to do good to all men, not only to those who are of the household of faith, but to all who need sympathy and help. The instruction given to the lawyer contains lessons for His people in every age. Let those who would be sure of the mercy and love of God extended to themselves, follow the command of the Saviour, “Go, and do thou likewise,” Our religion is to make itself known in deeds of mercy. When the spirit of unselfish labor for others characterizes our lives, there will be seen the outworking of the love of God that will result in the conversion of heart and the transformation of life and character.

The work of Christ in the world was to reveal the Father. Man must be given a knowledge of God through a revelation of the character of His Son. By coming to earth and taking the nature of man, the Saviour bridged the gulf between heaven and earth, and made it possible for man to understand the character of God and to understand His purpose for mankind. As the Prince of peace, Christ would reconcile man to God and make him understand the relation that existed between him and the Father. Thus He united man with God and with his fellow man, teaching him to see in the poor and the oppressed and suffering the purchase of the blood of Christ, and to value them as the property of God. He taught lessons which, if truly learned, would righten every wrong between man and his fellow man.

### Helping Others

“Is not this the fast that I have chosen,” the Lord through His prophet declares, “to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?” And note the inspired promise to those who do all in their power to relieve distress: “Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy rereward.”

As Christians, we are to have a righteousness that represents the character of Christ. We are to feel for our fellow men the same sympathy and compassion that Christ has felt for us. His sympathy, His love, led Him to redeem us at the cost of his lifeblood. If we would carry out the great principles that He laid down for His followers, we must love our neighbor as ourselves.

#### Christ Identified with the Suffering

If the love of God is in the heart, it will surely be revealed in tender love for others. The Lord is honored by our acts of mercy, by the exercise of thoughtful consideration for the unfortunate and distressed. The widow and the fatherless need more than our charity. They need sympathy and watchcare, compassionate words, and a helping hand to place them where they can help themselves. All deeds done for those who need help are done to Christ. In our study to know how to help the unfortunate, we should study the way in which Christ worked. He did not refuse to work for those who made mistakes; His works of mercy were performed for every class, the righteous and the unrighteous. For all alike He healed disease and gave lessons of instruction.

Those who represent Christ in deeds of kindness and mercy will never know until the day of Judgment what good they have done in seeking to follow the example of the Saviour. In heaven a book is written for those who interest themselves in the needs of their fellow beings, a book whose record will be revealed in that day when every man will be judged according to the deeds written therein. Then God will repay every act of mercy done to the poor. Those who have regarded the needs of the unfortunate and have had compassion on the needy will hear from His gracious lips the words, “Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me.” “Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world.”

August 11, 1909

#### “That Your Joy Might Be Full”

These things have I spoken unto you,” the Saviour said to His disciples, “that My joy might remain in you, and that your joy might be full.”

The grand design of God in giving Christ to the world was to inspire fallen man with hope, and to enable him to remedy the defects occasioned by self-indulgence and sin. Where sin abounded, the Lord designed that grace should much more abound. He would redeem from all iniquity, and purify unto Himself a peculiar people, zealous of good works. God would not have His people remain in a hopeless condition, the subjects of unbelief. He would have them cast themselves upon the Saviour’s strength, accepting with joy the assurance, “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 life in which the fear of the Lord is cherished will not be a life of sadness and gloom. It is the absence of Christ that makes the countenance sad, and the life a pilgrimage of sighs. Those who are filled with self-esteem and self-love do not feel the need of a living, personal union with Christ. The heart that has not fallen on the Rock is proud of its wholeness. Men want a dignified religion. They desire to walk in a path wide enough to take in their own attributes. Their self-love, their love of popularity, and love of praise, exclude the Saviour from their hearts; and without Him there is sadness and gloom. But Christ dwelling in the soul is a well-spring of joy. For all who receive Him, the keynote of the word of God is "rejoicing."

#### Why Not Be Joyful?

Why should not our joy be full—full, lacking nothing? We have the assurance that Jesus is our Saviour, and that we may freely partake of the rich provision He has made for us. We may believe on Him, knowing that He will give us grace and power to do just as He bids us. He has given us every assurance that He will fulfil all that He has promised. It is our privilege to seek constantly the joy of His presence. He desires us to be cheerful and to be filled with praise to His name. He wants us to carry light in our countenances and joy in our hearts. We have a hope that is far above any pleasure the world can give; why should we not then be joyful?

We are to have Christ's joy, and His greatest joy was to see men obeying the truth. Can we desire more than this? "Greater works than these shall ye do," the Saviour said, "because I go unto My Father." He who truly believes this promise can never be half hearted in the service of Christ. May the God of heaven tear away the veil that dims our perception and hinders us from discerning His requirements and from following Christ. O that by living faith we would grasp the hand of infinite Power, receiving strength to work His works. This it is our privilege to do. If we will take Christ at His word, He will be honored and glorified, and we shall be partakers of His joy.

Happy, indeed, are the people who have laid hold of the divine nature, and escaped the corruption that is in the world through lust.

#### The Mission of Christ

The prophet Isaiah speaks of the mission of the Saviour in these words: "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; He hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, ... to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that He might be glorified." "That He might be glorified." O that this might be the purpose of our lives! Then we should have regard to the expression of our countenance, to our words, and to the tone of our voice.

The Christian life does not call for undue hardship and suffering, and the Lord is not pleased to have His people like a band of mourners. We are not asked to sit in sackcloth and ashes; but we are bidden to recognize God as our helper, and to cooperate with Him in doing His will, so that He may bless us, and enable us to live Christ-like lives. He wants us to enjoy the liberty of the sons of God. Then we shall be filled with the praise of God, and our lives will be a blessing to others.

## The Purpose of Trials

God brings us into trials in order that we may be drawn nearer to Him. The psalmist says, "Many are the afflictions of the righteous, but the Lord delivereth him out of them all." David was a representative man. His history is of interest to every soul who is striving for eternal victories. In his life two powers struggled for the mastery. Unbelief marshaled its forces, and tried to eclipse the light shining upon him from the throne of God. Day by day the battle went on in his heart, Satan disputing every step of advance made by the forces of righteousness. David understood what it meant to fight against principalities and powers, against the rulers of the darkness of this world. At times it seemed that the enemy must gain the victory. But in the end, faith conquered, and David rejoiced in the saving power of Jehovah.

The struggle that David endured, every follower of Christ must go through. Satan has come down with great power, knowing that his time is short. The controversy is being waged in full view of the heavenly universe, and angels stand ready to lift up for God's hard-pressed soldiers a standard against the enemy, and to put into their lips songs of victory and rejoicing.

## Our Assurance

"In that day shall this song be sung in the land of Judah; We have a strong city; salvation will God appoint for walls and bulwarks. Open ye the gates, that the righteous nation which keepeth the truth may enter in. Thou wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee. Trust ye in the Lord forever; for in the Lord Jehovah is everlasting strength."

"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; to see Thy power and Thy glory, so as I have seen Thee in the sanctuary. Because Thy loving-kindness is better than life, my lips shall praise Thee. Thus will I bless Thee while I live: I will lift up my hands in Thy name. My soul shall be satisfied as with marrow and fatness; and my mouth shall praise Thee with joyful lips: when I remember Thee upon my bed, and meditate on Thee in the night watches. Because Thou hast been my help, therefore in the shadow of Thy wings will I rejoice."

## Our Peace

When we believe in Christ as our personal Saviour, the peace of Christ is ours. The reconciliation provided for us in the atonement of Christ, is the foundation of our peace. Gloomy feelings are no evidence that the promises of God are of no effect. You look at your feelings, and because your outlook is not all brightness, you begin to draw more closely the garment of heaviness about your soul. You look within yourself, and think that God is forsaking you. You are to look to Christ. "In Me," Christ says, "ye shall have peace." Entering into communion with the Saviour, we enter the region of peace.

Let us pledge ourselves before God and the angels of heaven that we will not dishonor God by speaking words of discouragement or unbelief. If we talk faith, we shall have faith, we shall be confirmed in faith. Close the door to distrust, and open the door wide to faith. Invite into the soul-temple the heavenly guests. Entertain the precious thought that Jesus loves us, each one. In this way the clouds of despondency and gloom will be rolled back from the soul, and we shall be enabled to make melody in our hearts to God.

August 18, 1909

### The Value of Trial

The furnace fires are not to destroy, but to refine, ennoble, sanctify. Without trial we would not feel so much our need of God and His help; and we would become proud and self-sufficient. In the trials that come to us we should see the evidences that the Lord's eye is upon us, and that He means to draw us to Himself. It is not the whole, but the wounded, who need a physician; it is those who are pressed almost beyond the point of endurance who need a Helper.

The fact that we are called upon to endure trial, proves that the Lord sees something in us very precious, which He desires to develop. If He saw in us nothing whereby He might glorify His name. He would not spend time in refining us. We do not take special pains in pruning brambles. Christ does not cast worthless stones into His furnace. It is valuable ore that He tests.

The blacksmith puts the iron and steel into the fire that he may know what manner of metal they are. The Lord allows His chosen ones to be placed in the furnace of affliction, in order that He may see what temper they are of, and whether He can mold and fashion them for His work.

### God the Purifier

It may be that much work needs to be done in your character-building, that you are a rough stone which must be squared and polished before it can fill a place in God's temple. You need not be surprised if, with chisel and hammer, God cuts away the sharp corners of your character, until you are prepared to fill the place He has for you. No human being can accomplish this work. Only by God can it be done. And be assured that He will not strike one useless blow. His every blow is struck in love, for your eternal happiness. He knows your infirmities, and works to restore, not to destroy.

When trials arise that seem unexplainable, we should not allow our peace to be spoiled. However unjustly we may be treated, let not passion arise. By indulging a spirit of retaliation, we injure ourselves. We destroy our own confidence in God, and grieve the Holy Spirit. There is by our side a witness, a heavenly messenger, who will lift up for us a standard against the enemy. He will shut us in with the bright beams of the Sun of Righteousness. Beyond this, Satan can not penetrate. He can not pass this shield of holy light.

While the work is progressing in wickedness, none of us need flatter ourselves that we shall have no difficulties. But it is these very difficulties that bring us into the audience-chamber of the Most High. We may seek counsel of One who is infinite in wisdom. Through conflict the spiritual life is strengthened. Trials well borne will develop steadfastness of character, and precious spiritual graces. The perfect fruit of faith, meekness, and love often matures best amid storm-clouds and darkness.

### Paul's Experience

Paul was a man who knew what it meant to be a partaker of Christ's sufferings. His life was one of constant activity, notwithstanding he was subject to many infirmities. He was constantly followed by the hatred and malice of the Jews. They were exceedingly bitter against him, and did all in their power to hinder him in his work. Yet we hear his voice sounding down along the line to our time, "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: for the things which are seen are temporal; but the things which are not seen are eternal." "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to us." None too highly does Paul estimate the privileges and advantages of the Christian life.

Paul says further, "As many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father." One of the lessons that we are to learn in the school of Christ is that the Lord's love for us is far greater than that of our earthly parents. We are to have unquestioning faith and perfect confidence in Him. "The Spirit itself beareth witness with our spirit, that we are the children of God; and if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with Him, that we may be also glorified together."

### Visions of the Future

There are revealed in these last days visions of future glory, scenes pictured by the hand of God; and these should be dear to His church. What sustained the Son of God in His hour of betrayal and trial?—He saw of the travail of His soul, and was satisfied. He caught a view of the expanse of eternity, and saw the happiness of those who, through His humiliation, should receive pardon and everlasting life. He was wounded for their transgressions, bruised for their iniquities. The chastisement of their peace was upon Him, and with His stripes they were healed. His ear caught the shout of the redeemed. He heard the ransomed ones singing the song of Moses and the Lamb.

We must have a vision of the future, and of the blessedness of heaven. Stand on the threshold of eternity and hear the gracious welcome given to those who in this life have cooperated with Christ, regarding it as a privilege and honor to suffer for His sake. As they unite with angels, they cast their crowns at the feet of the Redeemer, exclaiming, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing.... Honor and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever."

"I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb."

"These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore 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." "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."

September 8, 1909

The Sure Foundation

“Whosoever heareth these sayings of Mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not; for it was founded upon a rock. And every one that heareth these sayings of Mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell; and great was the fall of it.”

In these words Christ presents before us two classes of builders. One class build upon the rock, and the building is proof against the force of the tempest, for the foundation is sure. The other class build upon the sand, and the house is swept away before the fury of the storm. It is important to us to know how we are building. Are we simply hearers of the words of Christ, or are we doers of them? The answer to this question will tell upon what foundation we are building. If we are obedient to the words of Christ, we are building wisely. In order to build securely, we must be like Christ, He said, “I have kept My Father’s commandments.” John writes, “He that saith he abideth in Him, ought himself also so to walk, even as He walked.”

The popular teaching of the present day is largely made up of the injunction, “Believe, make a profession,” and that is the end of obligation to God. But saving faith is a working faith; it will accomplish something for our character and life, for it works by love, and purifies the soul. It makes the Lord’s great standard of righteousness the standard of the life, and brings the heart into obedience to the divine precepts. The law of God condemns all sin, and requires all righteousness. It demands not only an outward profession of godliness, but also a pure heart, a spotless character. The law of God is adapted to all men, to the conditions of every nation and period. There are many in this age who cast contempt upon the law of God, even from the pulpit; and many who profess holiness cry, “Away with the law.” But those who turn away from God’s great standard of righteousness, only turn to a standard of their own, which they exalt in self-righteousness. While living in transgression of God’s law, their claims to holiness bring contempt upon the law of God. Those who have this loose kind of religion are represented by the foolish man who built his house upon the sand; they are hearers, but not doers, of the word. The religion that will stand the test is characterized by a living faith that will unite us as closely to Christ as the branch is united to the living vine.

How anxious, how determined, we should be to build upon the right foundation; for we know that every soul is to be tested, and only those will stand the test who build upon the solid Rock, Christ Jesus. When the truth of God has found its way into our hearts, and we receive it in love, we shall be enlightened as to what we must do to be saved. We shall have no self-sufficient spirit. The more we search the Bible, meditating upon its precepts, the more clearly we shall see the reasonableness, the perfection, the beauty, of the divine requirements. We shall realize that the law, holy and just and good, is at variance with selfishness, with deception, with unchaste thoughts and actions, and we shall feel our dependence upon Christ for strength to receive and to fulfill the requirement of God. When we accept the testimony of Scripture, and incorporate its teaching into our life our friends will see a work of transformation in us. We are in this world that through the grace of Christ we may develop a pure character, like unto the Master’s. Such a character will make us successful candidates for an eternal home in the kingdom of glory.



John saw a company in white robes standing around the throne of God, and he says: "One of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me. These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb?" This is the work that we must do in this day of preparation. We are to cleanse our characters, and imitate the life of Christ. We must build upon the sure foundation; for other foundation can no man lay than that is laid, which is Jesus Christ.

But every building erected on other foundation than God's word, will fall. He who, like the Jews in Christ's day, builds on the foundation of human ideas and opinions of forms and ceremonies of man's invention, or on any work that he can do independently of the grace of Christ, is erecting his structure of character upon the shifting sand. The fierce tempests of temptation will sweep away the sandy foundation, and leave his house a wreck on the shores of time.

You who are resting your hope on self, are building on the sand. But it is not yet too late to escape the impending ruin. Before the tempest breaks, flee to the sure foundation. "Thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone of sure foundation; he that believeth shall not make haste." "Look unto Me, and be ye saved all the ends of the earth; for I am God, and there is none else."

October 6, 1909

#### Opening the Word

The history of the life, death, and resurrection of Jesus, as that of the Son of God, can not be fully demonstrated without the evidence contained in the Old Testament. Christ is revealed in the Old Testament as clearly as in the New. The one testifies of a Saviour to come, while the other testifies of a Savior that has come in the manner predicted by the prophets. In order to appreciate the plan of redemption, the Scriptures of the Old Testament must be thoroughly understood. It is the glorified light from the prophetic past that brings out the life of Christ and the teachings of the New Testament with clearness and beauty. The miracles of Jesus are a proof of His divinity; but the strongest proofs that He is the world's Redeemer are found in the prophecies of the Old Testament compared with the history of the New. Jesus said to the Jews, "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of Me." At that time there was no other Scripture in existence save that of the Old Testament; so the injunction of the Saviour is plain.

This mighty Conqueror of death, who had reached to the very depths of human misery to rescue a lost world, assumed the humble task of walking with the two disciples to Emmaus, to teach and comfort them. Thus He ever identifies Himself with His suffering and perplexed people. In our hardest and most trying paths, lo, Jesus is with us to smooth the way. He is the same Son of Man, with the same sympathies and love which He had before He passed through the tomb and ascended to His Father.

At length, as the sun was going down, the disciples with their companion arrived at their home. The way had never before seemed so short to them, nor had time ever passed so quickly. The stranger made no sign of halting; but the disciples could not endure the thought of parting so soon from One who had inspired their hearts with new hope and joy, and they urged Him to remain with them

overnight. Jesus did not at once yield to their invitation, but seemed disposed to pursue His journey. Thereupon the disciples, in their affection for the Stranger, importuned Him earnestly to tarry with them, urging as a reason that the day was far spent. Jesus yielded to their entreaties and entered their humble abode.

The Saviour never forces His presence upon us. He seeks the company of those who He knows need His care, and gives them an opportunity to urge His continuance with them. If they, with longing desire, entreat Him to abide with them, He will enter the humblest homes, and brighten the lowliest hearts. While waiting for the evening meal, Jesus continued to open the Scriptures to His hosts, bringing forward the evidence of His divinity, and unfolding to them the plan of salvation. The simple fare was soon ready, and the three took their position at the table, Jesus taking His place at the head as was His custom.

The duty of asking a blessing upon the food usually devolved upon the head of the family; but Jesus placed His hands upon the bread and blessed it. At the first word of His petition the disciples looked up in amazement. Surely none other than their Lord had ever done in this manner. His voice strikes upon their ear as the voice of their Master, and, behold, there are the wounds in His hands! It is indeed the well-known form of their beloved Master! For a moment they are spellbound; then they arise to fall at His feet and worship Him; but He suddenly disappears from their midst.

Now they know that they have been walking and talking with the risen Redeemer. Their eyes had been clouded so that they had not before discerned Him, altho the truths He uttered had sunk deep in their discouraged hearts. He who had endured the conflict of the Garden, the shame of the Cross, and who had gained the victory over death and the tomb—He before whom angels had fallen prostrate, worshiping with thanksgiving and praise, had sought the two lonely and desponding disciples, and been in their presence for hours, teaching and comforting them, yet they had not known Him.

Jesus did not first reveal Himself in His true character to them, and then open the Scriptures to their minds; for He knew that they would be so overjoyed to see Him again, risen from the dead, that their souls would be satisfied. They would not hunger for the sacred truths which He wished to impress indelibly upon their minds, that they might impart them to others, who should in their turn spread the precious knowledge, until thousands of people should receive the light given that day to the despairing disciples as they journeyed to Emmaus.

He maintained His disguise till He had interpreted the Scriptures, and had led them to an intelligent faith in His life, His character, His mission to earth, and His death and resurrection. He wished the truth to take firm root in their minds, not because it was supported by His personal testimony, but because the typical law, and the prophets of the Old Testament, agreeing with the facts of His life and death, presented unquestionable evidence of that truth. When the object of His labors with the two disciples was gained, He revealed Himself to them, that their joy might be full, and then vanished from their sight.

When these disciples left Jerusalem, to return to their homes, they intended to take up their old employment again, and conceal their blighted hopes as best they could. But now their joy exceeded their former despair. "And they said one to another, Did not our heart burn within us, while He talked with us by the way, and while He opened to us the Scriptures?"

They forgot their hunger and fatigue, and left the prepared repast, for they could not tarry in their homes and hold their newly found knowledge from the other disciples. They longed to impart their own joy to their companions, that they might rejoice together in a living Saviour risen from the dead. Late as it was, they set about retracing their way to Jerusalem; but how different were their feelings now from those which depressed them when they set out upon their way to Emmaus. Jesus was by their side, but they knew it not. He heard with gladness their expressions of joy and gratitude as they talked with each other by the way.

They were too happy to notice the difficulties of the rough, uncertain road. There was no moon to light them, but their hearts were light with the joy of a new revelation. They picked their way over the rough stones and the dangerous ledges, sometimes stumbling and falling in their haste. But not at all disconcerted by this, they pressed resolutely on. Occasionally they lost their path in the darkness, and were obliged to retrace their steps until they found the track, when they renewed their journey with fresh speed. They longed to deliver their precious message to their friends. Never before had human lips such tidings to proclaim; for the fact of Christ's resurrection was to be the great truth around which all the faith and hope of the church would center.

December 15, 1909

#### A Lesson in Economy

The Lord would have His people exercise carefulness in the use of all His gifts. It is the duty of all who are seeking to advance the kingdom of Christ in the earth, to be saving and economical. We are to save that we may give. "It is more blessed to give," the Saviour said, "than to receive."

The Saviour taught a precious lesson in economy when, after performing the wonderful miracle by which He fed the multitude with five loaves and a few small fishes, He commanded that all that was left over from the feast should be carefully gathered up. He would show that the bounties of Providence are not given to be squandered, or to be used in an aimless or wasteful manner.

Christ's care of the fragments is a striking evidence of His divinity. It was as essential for Him to bid the disciples gather up the fragments, as it was for Him to create the food to feed the multitude. He must point the people to God's standard of economy in the saving of food as well as of money. There was use for it all.

The lesson was twofold. In spiritual as in temporal things, nothing is to be wasted. We are to let slip no temporal opportunity, no spiritual advantage; we are to waste nothing that will tend to benefit a human being or that will help to relieve the necessities of earth's hungry ones.

When the baskets of fragments were collected, the people thought of their friends at home. They wanted them to share in the bread that Christ had blessed. The contents of the baskets were distributed among the eager throng, and were carried away into all the region round about. So those who were at the feast were to give to others the bread that comes down from heaven, to satisfy the hunger of the soul. They were to repeat what they had learned of the wonderful things of God. Nothing was to be lost.

The lesson should be carefully studied. The Lord values every gift that He bestows upon man, and His command on this occasion demonstrated to the whole multitude the value He places on His

blessings. We are dependent upon God for life, for means, for health, for food, for the very air we breathe. Christ's own example of industry and frugality teaches us to use with care the gifts we receive at His hand.

Often those who are favored with wealth act as if they had a right to use with prodigality the gifts that God entrusts to them to be used wisely. They walk and talk as if riches entitled them to high honor. Sometimes the poor are favored by them, but more often the moneyed men waste their Lord's goods in selfish indulgence. They forget that all their treasures are entrusted gifts, and that they must render to God a strict account of the use they have made of His property.

Willingly and cheerfully the true Christian will bind about his inclinations to expend his means; and when he sees his fellow laborers in other portions of the field distressed and perplexed for lack of proper facilities, he will willingly impart to them a portion of what the Lord has entrusted to him. As he shows by his unselfishness that he loves his neighbor as himself, the Lord says of him in the councils of heaven: "He is My faithful steward. I can trust him to handle My goods. He keeps My fear before him. His works of righteousness will be a continual stream flowing to the desert portions of My vineyard. He will not claim what he has as his own, to use as the human agent shall please; but will heed My counsel, and do with My goods as I shall choose."

My brethren and sisters, shall we not deny ourselves, in order that we may help to send the present truth to needy fields? We have very little time now in which to work. Let us deny ourselves for the building up of the cause of God. The money we invest in this work will be returned to us with large interest. Let us take hold in faith. Let us pray and believe. Let us act, and the Lord will encourage and strengthen us in the way. The Lord expects His human agencies to do their best. The fragments are to be gathered up. All needless expenditures for selfish gratification are to be cut off. Let self-denial and the cross become a part of our individual experience.

Many despise economy, confounding it with stinginess and narrowness. But economy is consistent with the broadest liberality. Indeed, without economy there can be no true liberality. We are to save that we may give.

None can practise real benevolence without self-denial. Only by a life of simplicity, self-denial, and close economy, is it possible for us to accomplish the work appointed us as Christ's representatives. Pride and worldly ambition must be put out of our hearts. In all our work the principle of unselfishness revealed in Christ's life is to be carried out. Upon the walls of our homes, upon the furnishings, we are to read the command, "Bring the poor that are cast out to thy house." On our wardrobes we are to see written, as with the finger of God, "Clothe the naked." In the dining-room, on the table laden with food, we are to see traced, "Is it not to deal thy bread to the hungry?"

A thousand doors of usefulness are open before us. Often we lament the scanty resources available; but were Christians thoroughly in earnest, they could multiply the resources a thousandfold. It is selfishness, self-indulgence, that bars the way to our usefulness.

How much means is expended for things that are mere idols, things that engross time and thought and strength, that should be put to a higher use. How much money is wasted on expensive houses and furniture, on selfish pleasures, luxuries, and unwholesome food. How much is squandered on

gifts that benefit no one. For things that are needless, often harmful, professed Christians today are spending more, many times more, than they spend in seeking to rescue souls from the tempter.

Christ bids us, "Gather up the fragments that remain, that nothing be lost." While thousands are every day perishing from famine, bloodshed, fire, and plague, it becomes every lover of his kind to see that nothing is wasted, that nothing is needlessly expended, whereby he might benefit a human being.

It is wrong to waste our time, wrong to waste our thoughts. We lose every moment that we devote to self-seeking. If every moment were valued and rightly employed, we should have time for everything that we need to do for ourselves and for the world. In the expenditure of money, in the use of time, strength, opportunities, let every Christian look to God for guidance. And "if any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him."