

# **Day By Day**

A Compilation of Bible Texts and Topics, With Appropriate Comments, Designed for Personal Study and Devotion and for Use at the Family Altar.

By

FRANCIS Mc-Clellan WILCOX

“Thy word is a lamp unto my feet, and a light unto my path.” Psalm 119:105.

REVIEW AND HERALD PUBLISHING ASSOCIATION

TAKOMA PARK, WASHINGTON, D.C.

PRINTED IN THE U.S.A.

THE DEDICATION

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REVIEW AND HERALD PUBLISHING ASSOCIATION

To those who know Christ as their personal Savior, and who by the study of His word and the power of His Holy Spirit are endeavoring to perfect characters like unto the Divine, and to those who have not yet come to this saving knowledge of the way of life, but desire to learn the steps leading to this happy experience, this humble volume is prayerfully dedicated.

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Introduction

THE BOOK OF GOD

LIGHT Of MY life, O glorious Book of God, How vast, how wise thy wondrous precepts are! Far o'er the earth thy radiance shines abroad, Amid the gloom of night, a beacon star. When poverty's rough hand afflicts me sore, Thou teaches me to pray for daily bread, And tells of One who all these sorrows bore, Who had no place whereon to lay His head.

Yes, when my foolish heart craves fleeting gold,

And earth's brief splendor lures my dazzled sight,

I'll take the Book and read the story old, Of jasper walls and mansions of delight. I'll read of starry crowns and pearly gates, Of life's fair river and life's healing tree, 'Of that bright land where my Redeemer waits But to prepare a glorious home for me.

Sometimes when sad-eyed Pain cloth lay her hand-

Her heavy hand-upon my shrinking head,

When through dark paths I may not understand,

My faltering and rebellious feet are led:  
Then once again I'll read within the Book  
Of Him who suffered agony for me,  
Who on Himself my guilty burdens took,  
Who paid my monstrous debt and set me free.  
And if forsook by friends of yesterday,  
Whose hearts, once kind, grow hard as flinty steel,  
I'll think of Judas' treacherous kiss, and say,  
The Master knows-He knows the pain I feel";  
I'll say, He knows, and rest me, comforted,  
The while I buckle on the armor 'new,  
And thank my God that He my feet bath led  
To follow His blest Guidebook, just and true,  
Till dawns at last that morning, glad and bright,  
When faith and hope shall both be lost in sight.

What reason has the author for adding one more devotional book to the long list already published? I reply: This book is unique in its character. It presents in brief statement and outline the leading features of the gospel message for this day and generation, with helpful and appropriate comment thereon.

In the illumination of the scriptures used in this book, quotations have been drawn from the writings of various authors, for the most part from the writings of Mrs. E. G. White. The following constitute a partial list of the books of which she is the author:

Early Writings

Patriarchs and Prophets

Prophets and Kings

The Desire of Ages

Acts of the Apostles

The Great Controversy

Ministry of Healing

Christ Our Savior

Education

Christian Education

Christ's Object Lessons

Fundamentals of Christian

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Counsels to Teachers

Counsels on Health

Testimonies to Ministers

Gospel Workers

Thoughts From the Mount of Blessing

Steps to Christ

The Colporteur Evangelist

Special Testimonies on Sabbath School Work

Testimonies for the Church, Volumes 1 To 9

Quotations are also made from the following:

The Seer of Patmos, by S. N. Haskell

Thoughts on Daniel and the Revelation, by Uriah Smith Bible Readings, composed by a committee of Bible students.

The reader will please note that sections taken from various books are not enclosed in quotation marks, but that the credit is given at the end of each section. The author presents only a limited amount of original matter in the way of exposition and comment.

From recent volumes of the Review and Herald we have drawn poems by some of the sweet singers in Israel. The lessons day by day will be found helpful in personal devotion and study, and may profitably be used at the hour of family worship.

The volume is sent forth with the earnest prayer that it may, through the blessing of Heaven and the quickening influence of the Holy Spirit, stabilize its readers in the blessed truths of the gospel, and aid them in the application of that gospel in their own personal experience. The author acknowledges his indebtedness to faithful secretaries and assistants, particularly Mrs. Promise Kloss Sherman and Miss Ruth Olive Nerlund, whose painstaking service has made this volume possible.

Francis M. Wilcox

Washington, D.C., November, 1937.

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## **1. Bible Doctrine Series**

### The Holy Bible

Thy word is a lamp unto my feet, and a light unto my path. The entrance of Thy words gives light; it gives understanding unto the simple. Psalm 119:105, 130.

The Bible is of the highest value because it is the word of the living God. Of all the books in the world, it is the most deserving of study and attention; for it is eternal wisdom. The Bible is a history that tells us of the creation of the world, and opens to us past centuries. Without it we should have been left to conjecture and fable in regard to the occurrences of the remote past. It reveals to us the Creator of the heavens and the earth, with the universe that He has brought into being; and it sheds a glorious light over the world to come.

The Bible is a field where are concealed heavenly treasures, and they will remain hidden until, by diligent mining, they are discovered and brought to light. The Bible is a casket containing jewels of inestimable value, which should be so presented as to be seen in their intrinsic luster. But the beauty and excellence of these diamonds of truth are not discerned by the natural eye. The lovely things of the material world are not seen until the sun, dispelling the darkness, floods them with its light. And so with the treasures of God's word; they are not appreciated until they are revealed by the Sun of Righteousness-Counsels to Teachers, page 421.

What book can compare with the Bible? An understanding of its teachings is essential for every child and youth, and for those of mature age; for it is the word of God, given to guide the human family to heaven. In the world today there are gods many and doctrines many. Without an understanding of the Scriptures it is impossible for the youth to understand what is truth, or to discern between the sacred and the common.

The word of God should stand as the highest educating book in our world, and should be treated with reverential awe. It should be placed in the hands of the children and youth as the great lesson book, that they may know Him whom to know aright is life eternal...

What more important knowledge can be gained than that which outlines the fall of man, and the consequences of that sin which opened the floodgates of woe upon the world, which tells of Christ's first advent? The incarnation of Christ, His divinity, His atonement, His wonderful life in heaven as our advocate, the office of the Holy Spirit,-all these vital themes of Christianity are revealed from Genesis to Revelation. Each is a golden link in the perfect chain of truth. Why, then, should not the Scriptures be exalted in every school in our land?-Ibid., page 427.

"Most wondrous book! bright candle of the Lord! Star of eternity! the only star By which the bark of man could navigate The sea of life, and gain the coast of bliss Securely! Only star which rose on Time, And on its dark and troubled billows, still, As generation, drifting swiftly by, Succeeded generation, threw a ray Of heaven's own light, and to the hills of God. The eternal hills, pointed the sinner's eye." – "The Course of Time", ROBERT POLLOCK, book 2, paragraph 17.

### The Bible Inspired Of God

All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. 2 Timothy 3:16. The prophecy came not in old time by the will of man: but holy men of God spoke as they were moved by the Holy

Ghost. 2 Peter 1:21. Which things also we speak, not in the words which man's wisdom teaches, but which the Holy Ghost teaches; comparing spiritual things with spiritual. I Corinthians 2:13.

Every chapter and every verse of the Bible is a communication from God to men. We should bind its precepts as signs upon our hands, and as frontlets between our eyes. If studied and obeyed, it would lead God's people, as the Israelites were led, by the pillar of cloud by day, and the pillar of fire by night.-Patriarchs and Prophets, page 504.

The union of the divine and the human, manifest in Christ, exists also in the Bible. The truths revealed are all "given by inspiration of God;- yet they are expressed in the words of men, and are adapted to human needs. Thus it may be said of the Book of God, as it was of Christ, that "the Word was made flesh, and dwelt among us." And this fact, so far from being an argument against the Bible, should strengthen faith in it as the word of God. Those who pronounce upon the inspiration of the Scriptures, accepting some portions as divine, while they reject other parts as human, overlook the fact that Christ, the divine, partook of our human nature, that lie might reach humanity. In the work of God for man's redemption, divinity and humanity are combined." Testimonies, Vol. V, pp 747,748.

In His word, God has committed to men the knowledge necessary for salvation. The Holy Scriptures are to be accepted as an authoritative, infallible revelation of His will. They are the standard of character, the revealer of doctrines, and the text of experience. "Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work." 2 Timothy 3:16, 17, RV.

Yet the fact that God has revealed His will to men through His word, has not rendered needless the continued presence and guiding of the Holy Spirit. On the contrary, the Spirit was promised by our Savior to open the word to His servants, to illuminate and apply its teachings. And since it was the Spirit of God that inspired the Bible, it is impossible that the teaching of the Spirit should ever be contrary to that of the word.

The Spirit was not given-nor can it ever be bestowed to supersede the Bible; for the Scriptures explicitly state that the word of God is the standard by which all teaching and experience must be tested. Says the apostle John, "Believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world." I John 4:1. And Isaiah declares, "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isaiah 8:20-The Great Controversy, Introduction, page vii.

### The Bible Transforms Character

Whereby are given unto us exceeding great and precious promises: that by these you might be partakers of the divine nature, having escaped the corruption that is in the world through lust. 2 Peter 1:4. Being born again, not of corruptible seed, but of incorruptible, by the word of God, which lives and abides forever. I Peter 1:23. It is the spirit that quickens; the flesh profits nothing: the words that I speak unto you, they are spirit, and they are life." John 6:63.

The Savior overcame to show man how he may overcome. All the temptations of Satan, Christ met with the word of God. By trusting in God's promises, He received power to obey God's commandments, and the tempter could gain no advantage. To every temptation His answer was, "It is written." So God has given us His word, wherewith to resist evil. Exceeding great and precious promises are ours, that by these we "might be partakers of the divine nature, having escaped the corruption that is in the world through lust." 2 Peter 1:4.

Bid the tempted one look not to circumstances, to the weakness of self, or to the power of temptation, but to the power of God's word. All its strength is ours. "Thy word," says the psalmist, "have I hid in mine heart, that I might not sin against Thee." "By the word of Thy lips I have kept me from the paths of the destroyer." Psalm 119: 11; 17:4 Ministry of Healing, Page 181.

God will make the most precious revelations to His hungering, thirsting people. They will find that Christ is a personal Savior. As they feed upon His word, they find that it is spirit and life. The word destroys the natural earthly nature, and imparts a new life in Christ Jesus. The Holy Spirit comes to the soul as a comforter. By the transforming agency of His grace, the image of God is reproduced in the disciple; he becomes a new creature. Love takes the place of hatred, and the heart receives the divine similitude. This is what it means to live "by every word that proceeds out of the mouth of God." This is eating the bread that comes down from heaven." The Desire of Ages, page 391.

He who by faith receives the word, is receiving the very life and character of God-Christ's Object Lessons, page 38.

Its Transforming Power in Individual Life

The transforming power of the word of God is seen significantly in individual experience. It has been in every age the hope of the oppressed. What would life be worth, with all its stern realities, wearing perplexities, and sore disappointments, without the hope of a future life, without the staff of support and solace and comfort to be found in the Lord Jesus Christ?

It takes man in his natural condition, selfish and self-centered, the prey of lust and passion, swayed by caprice, by avarice, by anger, and transforms him into a being of noble purposes and generous impulses. It converts the drunken sot into one who loves his enemy. It elevates, purifies, and ennobles all who accept its holy principles, and who shape their lives in harmony with its precepts-What the Bible Teaches, page 15.

### The Word Hid In The Heart

Wherewithal shall a young man cleanse his way? by taking heed thereto according to Thy word. With my whole heart have I sought Thee. O let me not wander from Thy commandments. Thy word have I hid in mine heart, that I might not sin against Thee. Blessed art Thou, O Lord: teach me Thy statutes. With my lips have I declared all the judgments of Thy mouth. I have rejoiced in the way of Thy testimonies, as much as in all riches. I will meditate in Thy precepts, and have respect unto Thy ways. I will delight myself in Thy statutes. I will not forget Thy word. Psalm 119:9-16.

It is the office of heavenly angels to prepare the heart so to comprehend God's word that we shall be charmed with its beauty, admonished by its warnings, or animated and strengthened by its promises. We should make the psalmist's petition our own, "Open Thou mine eyes, that I may behold wondrous things out of Thy law." Psalm 119:18. Temptations often appear irresistible because, through neglect of prayer and the study of the Bible, the tempted one cannot readily remember God's promises and meet Satan with the Scripture weapons. But angels are round about those who are willing to be taught in divine things; and in the time of great necessity, they will bring to their remembrance the very truths which are needed. Thus "when the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." Isaiah 59:19.

Jesus promised His disciples, The Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." John 14:26. But the teachings of Christ must previously have been stored in the mind, in order for the Spirit of God to bring them to our remembrance in the time of peril. "Thy word have I hid in mine heart," said David, "that I might not sin against Thee." Psalm 119:11-The Great Controversy, page 600.

It is of immense importance, in the light of the lessons of Christ, that every human being should study the Scriptures, that he may be convinced in whom his hopes of eternal life are centered. The Bible should ever have been made the great, grand book of study, which has come down to us from heaven, and is the word of life. Should that book which tells us what we must do in order to be saved, be set aside in a corner, and human productions be exalted as the great wisdom in education? The very knowledge children and youth need to obtain for usefulness in this life, and that they may carry with them in the future life, is found in the word of God. But this is not encouraged and presented before them as the most essential knowledge, and as that which will give the most correct information of the true God, and Jesus Christ whom He hath sent. There are gods many and doctrines many. There are maxims and commandments placed before our youth as the commandments of God. It is impossible for them to understand what is truth, what is the sacred, and what is the common, only as they understand the Scriptures, both Old and New Testaments-Fundamentals of Christian Education, page 384.

### Teaching The Bible To The Children

Hear therefore, O Israel, and observe to do it; that it may be well with thee, and that you may increase mightily, as the Lord God of thy fathers hath promised thee, in the land that flows with milk and honey. Hear, O Israel: The Lord our God is one Lord: And thou shalt love the Lord thy God with all your heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in your heart, and thou shalt teach them diligently unto thy children, and shall talk of them when thou sits in your house, and when thou walks by the way, and when thou lies down, and when thou rises up. And thou shalt bind them for a sign upon your hand, and they shall be as frontlets between your eyes. And thou shalt write them upon the posts of thy house, and on thy gates. Deuteronomy 6:3-9.

Here the duties of parents are clearly set forth. The word of God is to be their daily monitor. It gives such instruction that parents need not err in regard to the education of their children; but it admits of no indifference or negligence. The law of God is to be kept before the minds of the children as the great moral standard. When they rise up, and when they sit down, when they go out, and when they come in, this law is to be taught them as the great rule of life, and its principles are to be interwoven with all their experience. They are to be taught to be honest, truthful, temperate, economical, and industrious, and to love God with the whole heart. This is bringing them up in the nurture and admonition of the Lord. This is setting their feet in the path of duty and safety.

Youth are ignorant and inexperienced, and the love of the Bible and its sacred truths will not come naturally. Unless great pains is taken to build up around them barriers to shield them from Satan's devices, they are subject to his temptations, and are led captive by him at his will. In their early years, children are to be taught the claims of God's law, and faith in Jesus our Redeemer to cleanse from the stains of sin. This faith must be taught day by day, by precept and example-Testimonies, Vol. V, page 329.

### A Father's Example

A man in Buffalo left home one morning after a heavy snowfall to go to work. His feet sank into the snow on the sidewalk, making great big tracks. He had just reached the corner, where he was about to turn into the saloon for what he called a "bracer," when he heard his five-year-old boy calling to him, "I'm coming after you, daddy; I've got my feet in your tracks." And, sure enough, he was coming along, putting his little feet in his father's big tracks. The man didn't stop in at the corner saloon that morning. He didn't want his boy to follow his tracks there. It made him think as never before, that whatever tracks he made his youngster was sure to follow in them. H. E. LUCCOCK, in Five Minute Shop Talks.

### The Eternity Of Christ

The Lord possessed Me in the beginning of His way, before His works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth: while as yet He had not made the earth, nor the fields, nor the highest part of the dust of the world. When He prepared the heavens, I was there: when He set a compass upon the face of the depth. When He established the clouds above: when He strengthened the fountains of the deep: when He gave to the sea His decree, that the waters should not pass His commandment: when He appointed the foundations of the earth: then I was by Him, as one brought up with Him. And I was daily His delight, rejoicing always before Him; rejoicing in the habitable part of His earth; and My delights were with the sons of men. Proverbs 8:22-31.

Christ, the Word, the only begotten of God, was one with the eternal Father-one in nature, in character, in purpose-the only being that could enter into all the counsels and purposes of God. "His name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace." Isaiah 9:6. His "goings forth have been from of old, from everlasting." Micah 5:2. And the Son of God declares concerning Himself: "The Lord possessed Me in the beginning of His way, before His works of old. I was set up from everlasting.... When He appointed the foundations of the earth, then I was by Him, as one brought up with Him; and I was daily His delight, rejoicing always before Him."

The Father wrought by His Son in the creation of all heavenly beings. "By Him were all things created, . . . whether they be thrones, or dominions, or principalities, or powers. All things were created by Him, and for Him." Colossians 1:16. Angels are God's ministers, radiant with the light ever flowing from His presence, and speeding on rapid wings to execute His will. But the Son, the anointed of God, the "express image of His person," "the brightness of His glory," "upholding all things by the word of His power," holds supremacy over them all. "A glorious high throne from the beginning," was the place of His sanctuary; 11 a scepter of righteousness," the scepter of His kingdom. Hebrews 1:3,8; Jeremiah 17:12. "Honor and majesty are before Him. Strength and beauty are in His sanctuary. Mercy and truth go before His face. Psalm 96:6; 89:14." Patriarchs and Prophets, page 34.

Nearly two thousand years ago, a voice of mysterious import was heard in heaven, from the throne of God, "Lo, I come." "Sacrifice and offering Thou would not, but a body has Thou prepared Me. . . . Lo, I come (in the volume of the book it is written of me) to do Thy will, O God." Hebrews 10:5-7. In these words is announced the fulfillment of the purpose that had been hidden from eternal ages. Christ was about to visit our world, and to become incarnate. He says, "A body has Thou prepared Me." Had He appeared with the glory that was His with the Father before the world was, we could not have endured the light of His presence. That we might behold it and not be destroyed, the manifestation of His glory was shrouded. His divinity was veiled with humanity, the invisible glory in the visible human form. The Desire of Ages, page 23.

### Christ Equal With God And Is God

All things were made by Him; and without Him was not anything made that was made. John 1:3. Therefore the Jews sought the more to kill Him, because He not only had broken the Sabbath, but said also that God was His Father, making Himself equal with God. John 5:18. Who, being in the form of God, thought it not robbery to be equal with God. Philippians 2:6. In Him dwells all the fullness of the Godhead bodily. Colossians 2:9. Unto us a Child is horn, unto us a Son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace. Isaiah 9:6.

The Scriptures clearly indicate the relation between God and Christ, and they bring to view as clearly the personality and individuality of each....

God is the Father of Christ; Christ is the Son of God. To Christ has been given an exalted position. He has been made equal with the Father. All the counsels of God are opened to His Son.

Jesus said to the Jews: "My Father works hitherto, and I work.... The Son can do nothing of Himself, but what He sees the Father do; for what things so ever He does, these also does the Son likewise. For the Father loves the Son, and shows Him all things that Himself does." John 5:17-20.

Here again is brought to view the personality of the Father and the Son, showing the unity that exists between them.

The unity that exists between Christ and His disciples does not destroy the personality of either. They are one in purpose, in mind, in character, but not in person. It is thus that God and Christ are one. Testimonies, Vol. VIII, pages 268, 269.

I saw a throne, and on it sat the Father and the Son. I gazed on Jesus' countenance and admired His lovely person. The Father's person I could not behold, for a cloud of glorious light covered Him. I asked Jesus if His Father had a form like Himself. He said He had, but I could not behold it, for, said He, "If you should once behold the glory of His person, you would cease to exist." Early Writings, page 54.

Christ came to teach human beings what God desires them to know. In the heavens above, in the earth, in the broad waters of the ocean, we see the handiwork of God. All created things testify to His power, His wisdom, His love. Yet not from the stars or the ocean or the cataract can we learn of the personality of God as it was revealed in Christ.

God saw that a clearer revelation than nature was needed to portray both His personality and His character. He sent His Son into the world to manifest, so far as could be endured by human sight, the nature and the attributes of the invisible God." Ministry of Healing, page 419.

We love Him, and He loves us, and He dwells with us; He in us, and we in Him. Exactly as this lesson is learned and acted on we get delivered out of the power of selfishness, with all its anxieties, cares, jealousies, and malignant actions, into the power of faith and trust, with all their fruits of peace. EDWARD IRVING.

## God's Infinite Power

By the word of the Lord were the heavens made; an all the host of them by the breath of His mouth. He gathers the waters of the sea together as a heap: He lays up the depth in storehouses. Let all the earth fear the Lord: let all the inhabitants of the world stand in awe of Him. For He spoke, and it was done; He commanded, and it stood fast. Psalm 33:6-9. Jesus came and spoke unto them, saying, All power is given unto Me in heaven and in earth. Matthew 28:18.

Shall we not strive to use to the very best of our ability the little time that is left us in this life, adding grace to grace, power to power, making it manifest that we have a source of power in the heavens above? Christ says, "All power is given unto Me in heaven and in earth." Matthew 28:18. What is this power given to Him for? For us. He desires us to realize that He has returned to heaven as our Elder Brother, and that the measureless power given Him has been placed at our disposal." - Testimonies, Vol. IX, page 186.

He [Jesus] came and spoke to them [the disciples] saying, "All power is given unto Me in heaven and in earth." The disciples had worshiped Him before He spoke, but His, words, falling from lips that had been closed in death, thrilled them with peculiar power. He was now the risen Savior. Many of them had seen Him exercise His power in healing the sick and controlling satanic agencies. They believed that He possessed power to set up His kingdom at Jerusalem, power to quell all opposition, power over the elements of nature. He had stilled the angry waters; He had walked upon the white-crested billows; He had raised the dead to life. Now He declared that "all power" was given to Him. His words carried the minds of His hearers above earthly and temporal things to the heavenly and eternal. They were lifted to the highest conception of His dignity and glory." The Desire of Ages, page 819.

God is the author of science. Scientific research opens to the mind vast fields of thought and information, enabling us to see God in His created works. Ignorance may try to support skepticism by appeals to science; but instead of doing this, science contributes fresh evidences of the wisdom and power of God. Rightly understood, science and the written word agree, and each sheds light on the other. Together they lead us to God, by teaching us something of the wise and beneficent laws through which He works." - Special Testimonies on Education, page 57; written May 16, 1896.

Turn to the Lord, you prisoners of hope. Seek strength from God, the living God. Show an unwavering, humble faith in His power and His willingness to save. From Christ is flowing the living stream of salvation. He is the fountain of life, the source of all power. When in faith we take hold of His strength, He will change, wonderfully change, the most hopeless, discouraging outlook. He will do this for the glory of His name.

God calls upon His faithful ones, who believe in Him, to talk courage to those who are unbelieving and hopeless. May the Lord help us to help one another, and to prove Him by living faith-Testimonies, Vol. VIII, page 12.

### God's Infinite Wisdom

O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out! Romans 11:33. Remember the former things of old. For I am God and there is none else; I am God, and there is none like Me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all My pleasure. Isaiah 46:9, 10.

In the Scriptures thousands of gems of truth lie hidden from the surface seeker. The mine of truth is never exhausted. The more you search the Scriptures with humble hearts, the greater will be your interest, and the more you will feel like exclaiming with Paul, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out!" Every day you should learn something new from the Scriptures. Search them as for hid treasures, for they contain the words of eternal life. Pray for wisdom and understanding to comprehend these holy writings. If you would do this, you would find new glories in the word of God; you would feel that you had received new and precious light on subjects connected with the truth, and the Scriptures would be constantly receiving a new value in your estimation." Testimonies, Vol. V, page 266.

Yet the finite minds of men are inadequate fully to comprehend the plans and purposes of the Infinite One. We can never by searching find out God. We must not attempt to lift with presumptuous hand the curtain behind which He veils His majesty. The apostle exclaims, "How unsearchable are His judgments, and His ways past finding out!" We can so far comprehend His dealing with us, and the motives by which He is actuated, that we may discern boundless love and mercy united to infinite power. Our Father in heaven orders everything in wisdom and righteousness and we are not to be dissatisfied and distrustful, but to bow in reverent submission. He will reveal to us as much of His purposes as it is for our good to know, and beyond that we must trust the Hand that is omnipotent, the Heart that is full of love." The Great Controversy, page 527.

The infinite wisdom and power of God are exerted in our behalf. The heavenly host are surely fighting our battles for us. They are always looking with intense interest upon the souls purchased by the Savior's blood. They see, through the sacrifice of Christ, the value of the human soul. It is always safe to be on the Lord's side, not halfheartedly, but wholly. It is this half-hearted, indifferent, careless work that separates your souls from Jesus, the source of your strength. Let this be your prayer: "Take everything from me, let me lose property, worldly honor, everything, but let Thy presence be with me." It is safe to commit the keeping of the soul to God, who reigns over all heaven and earth-Testimonies to Ministers, page 148.

### God's Infinite Love

He that loves not knows not God; for God is love. 1 John 4:8. By grace are you saved through faith; and that not of yourselves: it is the gift of God. Ephesians 2:8. The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with loving kindness have I drawn thee. Jeremiah 31:1

This great sacrifice was not made in order to create in the Father's heart a love for man, not to make Him willing to save. No, no! "God so loved the world, that He gave His only begotten Son." John 3:16. The Father loves us, not because of the great propitiation, but He provided the propitiation because He loves us. Christ was the medium through which He could pour out His infinite love upon a fallen world. "God was in Christ, reconciling the world unto Himself." God suffered with His Son. In the agony of Gethsemane, the death of Calvary, the heart of Infinite Love paid the price of our redemption.

Jesus said, "Therefore cloth My Father love Me, because I lay down My life, that I might take it again." That is, "My Father bath so loved you that He even loves Me more for giving My life to redeem you. In becoming your substitute and surety, by surrendering My life, by taking your liabilities, your transgressions, I am endeared to My Father; for by My sacrifice, God can be just, and yet the justifier of him who believes in Jesus."

None but the Son of God would accomplish our redemption; for only He who was in the bosom of the Father could declare Him. Only He who knew the height and depth of the love of God could make it manifest. Nothing less than the infinite sacrifice made by Christ in behalf of fallen man could express the Father's love to lost humanity. .

The price paid for our redemption, the infinite sacrifice of our heavenly Father in giving His Son to die for its, should give us exalted conceptions of what we may become through Christ. As the inspired apostle John beheld the height, the depth, the breadth of the Father's love toward the perishing race, he was filled with adoration and reverence. And, failing to find suitable language in which to

express the greatness and tenderness of this love, he called upon the world to behold it. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." . . .

Such love is without a parallel. Children of the heavenly, King! Precious promise! Theme for the most profound meditation! The matchless love of God for a world that did not love Him! The thought has a subduing power upon the soul, and brings the mind into captivity to the will of God. The more we study the divine character in the light of the cross, the more we see mercy, tenderness, and forgiveness blended with equity and justice. And the more clearly we discern innumerable evidences of a love that is infinite, and a tender pity surpassing a mother's yearning sympathy for her wayward child.

"Every human tie may perish, Friend to friend unfaithful prove, Mothers cease their own to cherish, Heaven and earth at last remove; But no change Can attend Jehovah's love." Steps to Christ, pages 15-18.

### Expressed By The Infinite Father

God so loved the world, that He gave His only-begotten son, that whosoever believes in Him should not perish, but have everlasting life. John 3:16. He that spared not His own son, but delivered, Him up for us all, how shall He not with Him also freely give us all things? Romans 8:32.

Let us group together the blessed assurances of His love, that we may look upon them continually. The Son of God leaving His Father's throne, clothing His divinity with humanity, that He might rescue man from the power of Satan. His triumph in our behalf, opening heaven to men, revealing to human vision the presence chamber where the Deity unveils His glory. The fallen race uplifted from the pit of ruin into which sin had plunged it, and brought again into connection with the infinite God, and having endured the divine test through faith in our Redeemer, clothed in the righteousness of Christ, and exalted to His throne, these are the pictures which God would have us contemplate.

When we seem to doubt God's love and distrust His promises, we dishonor Him and grieve His Holy Spirit. How would a mother feel if her children were constantly complaining to her, just as though she did not mean them well. When her whole life's effort had been to forward their interests and to give them comfort. Suppose they should doubt her love; it would break her heart. How would any parent feel to be thus treated by his children? And how can our heaven Father regard us when we distrusted His love, which has led Him to give His only-begotten Son that we might have life? The apostle writes, "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" Romans 8:32. And yet how many, by their actions, if not in word, are saying, "The Lord does not mean this for me. Perhaps He loves others, but He does not love me." -Steps to Christ, pages 122-124.

God would be to you a very present help, if you would only trust yourself with Him; but you worry yourself out of the arms of your dear, loving Savior. "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" What a precious promise is this! We may claim much of our kind heavenly Father. Great blessings are in reserve for us. We may believe in God, we may trust Him, and by so doing glorify His name-Testimonies, Vol. II, page 319.

Would Have Given His Pillow

"The story is told of a little boy only five years old, who had already learned to read. One day while reading to his mother from the New Testament, he came to this verse: 'The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay His head.' His eyes filled with tears, and with a child's unrestrained affection, he looked up into his mother's face and said, 'I am sure, mamma, that if I had been there, I would have given Him my pillow.'"

### Christ To Give Up The Joys Of Heaven For Lost Mankind

Have this mind in you, which was also in Christ Jesus: who, existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied Himself, taking the form of a servant, being made in the likeness of men. And being found in fashion as a man, He humbled Himself, becoming obedient even unto death, yea, the death of the cross. Philippians 2:5-8, A.R.V.

In order to fully realize the value of salvation, it is necessary to understand what it cost. In consequence of limited ideas of the sufferings of Christ, many place a low estimate upon the great work of the atonement. The glorious plan of man's salvation was brought about through the infinite love of God the Father. In this divine plan is seen the most marvelous manifestation of the love of God to the fallen race. Such love as is manifested in the gift of God's beloved Son amazed the holy angels. "God so loved the world, that He gave his only-begotten Son, that whosoever believes in Him should not perish, but have everlasting life." This Savior was the brightness of His Father's glory, and the express image of His person. He possessed divine majesty, perfection, and excellence. He was equal with God." Testimonies, Vol. 11, page 200.

Yet this glorious Being loved the poor sinner, and took upon Himself the form of a servant, that He might suffer and die in man's behalf. Jesus might have remained at His Father's right hand, wearing His kingly crown and royal robes. But He chose to exchange all the riches, honor, and glory of heaven for the poverty of humanity, and His station of high command for the horrors of Gethsemane and the humiliation and agony of Calvary. He became a man of sorrows and acquainted with grief, that by His baptism of suffering and blood He might purify and redeem a guilty world. "Lo, I come," was the joyful assent, "to do Thy will, O God!" – Ibid., Vol. IV, page 121.

Jesus did not suppress one word of truth, but He uttered it always in love. He exercised the greatest tact, and thoughtful, kind attention, in His intercourse with the people. He was never rude, never needlessly spoke a severe word, never gave needless pain to a sensitive soul. He did not censure human weakness. He spoke the truth, but always in love. He denounced hypocrisy, unbelief, and iniquity; but tears were in His voice as He uttered His scathing rebukes. . . . His life was one of self-denial and thoughtful care for others. Every soul was precious in His eyes. While He ever bore Himself with divine dignity, He bowed with the tenderest regard to every member of the family of God. In all men He saw fallen souls whom it was His mission to save-Steps to Christ, page 13.

## The Mission Of Christ

The Spirit of the Lord God is upon Me; because the Lord bath anointed Me to preach good tidings unto the meek. He bath sent Me to bind up the brokenhearted, 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, and the day of vengeance of our God. 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. Isaiah 61:1-3.

We are to labor both for the health of the body and for the saving of the soul. Our mission is the same as that of our Master, of whom it is written that He went about doing good, and healing all who were oppressed by Satan. Acts 10:38. Of His own work He says: "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 heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." Isaiah 61:1; Luke 4:18. As we follow Christ's example of labor for the good of others, we shall awaken their interest in the God whom we love and serve." Testimonies, Vol. VI, page 225.

The works of Christ not only declared Him to be the Messiah, but showed in what manner His kingdom was to be established. To John was opened the same truth that had come to Elijah in the desert, when "a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind: and after the wind an earthquake. But the Lord was not in the earthquake: and after the earthquake a fire; but the Lord was not in the fire (1 Kings 19:11, 12): and after the fire, God spoke to the prophet by a still small voice. So Jesus was to do His work, not by the overturning of thrones and kingdoms, not with pomp and outward display, but through speaking to the hearts of men by a life of mercy and self-sacrifice.

The kingdom of God comes not with outward show. It comes through the gentleness of the inspiration of His word, through the inward working of His Spirit, the fellowship of the soul with Him who is its life. The greatest manifestation of its power is seen in human nature brought to the perfection of the character of Christ.

The followers of Christ are to be the light of the world; but God does not bid them make an effort to shine. He does not approve of any self-satisfied endeavor to display superior goodness. He desires that their souls shall be imbued with the principles of heaven; then, as they come in contact with the world, they will reveal the light that is in them. Their steadfast fidelity in every act of life will be a means of illumination." Ministry of Healing, page 36.

## "Like As A Father"

The Lord is merciful and gracious, slow to anger, and plenteous in mercy. He will not always chide. Neither will He keep His anger forever. He hath not dealt with us after our sins; nor rewarded us according to our iniquities. For as the heaven is high above the earth, so great is His mercy toward them that fear Him. As far as the east is from the west, so far hath He removed our transgressions from us. Like as a father pities his children, so the Lord pities them that fear Him. For He knows our frame; He remembers that we are dust. Psalm 103:8-14. Thus says the Lord that created thee, O Jacob, and He that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name; thou art Mine. When thou passes through the waters, I will be with thee; and through the rivers, they shall not overflow thee. when thou walks through the fire, thou shall not be burned; neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel, thy Savior: I gave Egypt for thy ransom, Ethiopia and Seba for thee. Isaiah 43:1-3.

God is love. He has a care for the creatures He has formed. "Like as a father pities his children, so the Lord pities them that fear Him." "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." What a precious privilege

is this, that we may be sons and daughters of the Most High, heirs of God and joint heirs with Jesus Christ. Then let us not mourn and grieve, because in this life we are not free from disappointments and afflictions. If in the providence of God

we are called upon to endure trials, let us accept the cross, and drink the bitter cup, remembering that it is a Father's hand that holds it to our lips. Let us trust Him in the darkness as well as in the day. Can we not believe that He will give us everything that is for our good? "He that spared not His own Son, but delivered Him up for us all, how shall He riot with Him also freely give us all things?" Even in the night of affliction, how can we refuse to lift heart and voice in grateful praise, when we remember the love to us expressed by the cross of Calvary?" Testimonies, Vol. V, pages 315, 316.

When the loom of earth lies silent And its shuttles cease to fly,

When my God unrolls life's fabric,

He'll explain the reason why

Threads dark-hued were interwove, as Clouds that shine in yonder blue, And I'll know and understand what Seemed so hard was love most true.

Then I'll know and understand life's Cruel loss that counted gain,

Why God's rainbow would appear when Clouds had loosed their summer rain. Then I'll know, and knowing learn why In His plan that's all divine,

He allowed the rain like shadows Fall upon this heart of mine.

When the loom at last lies silent And its shuttles cease to fly, When my God unrolls life's fabric, He'll explain the reason why No dark threads are visible as God the Weaver's skillful hand Made them cloth of purest gold, and

Then I'll know and understand.

-HELEN MCCOLLUM JOHNSON,

### To Save Himself

Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil. And when He had fasted forty days and forty nights, He was afterward an hungered. And when the tempter came to Him, he said, If Thou be the Son of God, command that these stones be made bread. But He answered and said, it is written, Man shall not live by bread alone, but by every word that proceeds out of the mouth of God. Matthew 4:14.

Christ could have worked a miracle on His own account; but this would not have been in accordance with the plan of salvation. The many miracles in the life of Christ show His power to work miracles for the benefit of suffering humanity. By a miracle of mercy He fed five thousand at once with five loaves and two small fishes. Therefore He had power to work a miracle, and satisfy His own hunger. Satan flattered himself that he could lead Christ to doubt the words spoken from heaven at His baptism. And if he could tempt Him to question His Son ship, and doubt the truth of the word spoken by His Father, he would gain a great victory.

He found Christ in the desolate wilderness without companions, without food, and in actual suffering. His surroundings were most melancholy and repulsive. Satan suggested to Christ that God would not leave His Son in this condition of want and real suffering. He hoped to shake the confidence of Christ in His Father, who had permitted Him to be brought into this condition of extreme suffering in the desert, where the feet of man had never trod. Satan hoped to insinuate doubts as to His Father's love that would find a lodgment in the mind of Christ, and that under the force of despondency and extreme hunger He would exert His miraculous power in His own behalf, and take Himself out of the hands of His heavenly Father.

This was indeed a temptation to Christ. But He cherished it not for a moment. He did not for a single moment doubt His heavenly Father's love, although He seemed to be bowed down with inexpressible anguish. Satan's temptations, though skillfully devised, did not move the integrity of God's dear Son. His abiding confidence in His Father could not be shaken." - MRS. E. G. WHITE, in Review and Herald, Aug. 4, 1874.

Faith in Her Father

“A father was holding his little blind daughter on his knee. just then a friend came in, and picking her up, walked off with her down the garden. The little one expressed neither surprise nor fear, so her father said, 'Aren't you afraid, darling?' 'No,' she said. 'But you don't know who has got you?' 'No,' was the prompt reply, 'but you do, father.' That was enough. She was in 'the sight of' her father, and faith in her father's loving care banished fear.”

## To Presumption

Then the devil takes Him up into the Holy City, and sets Him on a pinnacle of the temple, and says unto Him, If Thou be the Son of God, cast Thyself down. For it is written, He shall give His angels charge concerning Thee: and in their hands they shall bear Thee up, lest at any time Thou dash Thy foot against a stone. Jesus said unto him, It is written again, Thou shall not tempt the Lord thy God. Matthew 4:5-7.

Christ came off victor in the second temptation. He manifested perfect confidence and trust in His Father during His severe conflict with the powerful foe. Our Redeemer, in the victory here gained, has left man a perfect pattern, showing him that his only safety is in firm trust and unwavering confidence in God in all trials and perils. He refused to presume upon the mercy of His Father by placing Himself in peril that would make it necessary for His heavenly Father to display His power to save Him from danger. This would be forcing providence on His own account; and He would not then leave for His people a perfect example of faith and firm trust in God.

Satan's object in tempting Christ was to lead Him to daring presumption, and to show human weakness that would not make Him a perfect pattern for His people. Satan thought that should Christ fail to bear the test of his temptations, there could be no redemption for the race, and his power over them would be complete.” MRS. E. G. WHITE, in Review and Herald, Aug. 18, 1874.

The tempter can never compel us to do evil. He cannot control minds unless they are yielded to his control. The will must consent, faith must let go its hold upon Christ, before Satan can exercise his power upon us. But every sinful desire we cherish affords him a foothold. Every point in which we fail of meeting the divine standard, is an open door by which he can enter to tempt and destroy us. And every failure or defeat on our part gives occasion for him to reproach Christ.

When Satan quoted the promise, “He shall give His angels charge over Thee,” he omitted the words, “to keep Thee in all Thy ways;” that is, in all the ways of God's choosing. Jesus refused to go outside the path of obedience. While manifesting perfect trust in His Father, He would not place Himself, unbidden, in a position that would necessitate the interposition of His Father to save Him from death. He would not force Providence to come to His rescue, and thus fail of giving man an example of trust and submission....

Often when Satan has failed of exciting distrust, he succeeds in leading us to presumption. If he can cause us to place ourselves unnecessarily in the way of temptation, he knows that the victory is his. God will reserve all who walk in the path of obedience; but to depart from it is to venture on Satan's ground. There we are sure to fall. The Savior has bidden us, “Watch you and pray, lest you enter into temptation.” Mark 14:38. Meditation and prayer would keep us from rushing unbidden into the way of danger, and thus we should be saved from a defeat.” The Desire of Ages, pages 125, 126.

## To Idolatry

Again, the devil takes Him up into an exceeding high mountain, and shows Him all the kingdoms of the world, and the glory of them. And says unto Him, All these things will I give Thee, if Thou wilt fall down and worship me. Then says Jesus unto him, get thee hence, Satan: for it is written, Thou shall worship the Lord thy God, and Him only shall thou serve. Then the devil leaves Him, and, behold, angels came and ministered unto Him. Matthew 4:8-11.

This last temptation was the most alluring of the three. Satan knew that Christ's life must be one of sorrow, hardship, and conflict. And he thought he could take advantage of this fact to bribe Christ to yield His integrity. Satan brought all his strength to bear upon this last temptation, for this last effort was to decide his destiny as to who should be victor. He claimed the world as his dominion, and he was the prince of the power of the air.

He bore Jesus to the top of an exceeding high mountain, and then in a panoramic view presented before Him all the kingdoms of the world that had been so long under his dominion. and offered them to Him in one great gift. He told Christ He could come into possession of the kingdoms of the world without suffering or peril on His part. Satan promises to yield his scepter and dominion, and Christ shall be rightful ruler for one favor from Him. All he requires in return for making over to Him the kingdoms of the world that day presented before Him, is, that Christ shall do him homage as to a superior.

The eye of Jesus for a moment rested upon the glory presented before Him; but He turned away and refused to look upon the entrancing spectacle. He would not endanger His steadfast integrity by dallying with the tempter. When Satan solicited homage,

Christ's divine indignation was aroused, and He could no longer tolerate the blasphemous assumption of Satan, or even permit him to remain in His presence. Here Christ exercised His divine authority, and commanded Satan to desist. .

Jesus said to this wily foe, "Get thee hence, Satan; for it is written, Thou shall worship the Lord thy God, and Him only shall thou serve." Satan had asked Christ to give him evidence that He was the Son of God, and he had in this instance the proof he had asked. At the divine command of Christ he was compelled to obey. He was repulsed and silenced. He had no power to enable him to withstand the peremptory dismissal. He was compelled without another word to instantly desist and to leave the world's Redeemer." MRS. E. G. WHITE, in Review and Herald, Sept. 1, 1874.

Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as you are partakers of Christ's sufferings; that, when His glory shall be revealed, you may be glad also with exceeding joy. I Peter 4:12.

## **2. The Holy Spirit**

### **The Holy Spirit Convicts Of Sin**

When He is come, He will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on Me; of righteousness, because I go to My Father, and you see Me no more; of judgment, because the prince of this world is judged. John 16:8-11. Wherefore (as the Holy Ghost says, Today if you will hear His voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness). Hebrews 3:7, 8.

The office of the Holy Spirit is distinctly specified in the words of Christ: "When He is come, He will reprove the world of sin, and of righteousness, and of judgment." John 16:8. It is the Holy Spirit that convicts of sin. If the sinner responds to the quickening influence of the Spirit, he will be brought to repentance, and aroused to the importance of obeying the divine requirements.

To the repentant sinner, hungering and thirsting for righteousness, the Holy Spirit reveals the Lamb of God that takes away the sin of the world. "He shall receive of Mine, and shall show it unto you," Christ said. "He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." John 16:14; 14:26-Acts of the Apostles, page 52.

Men have the power to quench the Spirit of God; the power of choosing is left with them. They are allowed freedom of action. They may be obedient through the name and grace of our Redeemer, or they may be disobedient, and realize the consequences.

Man is responsible for receiving or rejecting sacred and eternal truth. The Spirit of God is continually convicting, and souls are deciding for or against the truth. How important, then, that every act of life be such that it need not be repented of, especially among the ambassadors of Christ, who are acting in His stead!" Gospel Workers, page 174.

We want all to understand how the soul is destroyed. It is not that God sends out a decree that man shall not be saved. He does not throw a darkness before the eyes, which cannot be penetrated. But man at first resists a motion of the Spirit of God, and, having once resisted, it is less difficult to do so the second time, less the third, and far less the fourth. Then comes the harvest to be reaped from the seed of unbelief and resistance. Oh, what a harvest of sinful indulgences is preparing for the sickle!

When secret prayer and reading of the Scriptures are neglected today, tomorrow they can be omitted with less remonstrance of conscience. There will be a long list of omissions, all for a single grain sown in the soil of the heart. On the other hand, every ray of light cherished, will yield a harvest of light. Temptation once resisted will give power to more firmly resist the second time; every new victory gained over self, will smooth the way for higher and nobler triumphs. Every victory is a seed sown to eternal life.-Testimonies, Vol. V, page 120.

### **A Regenerating Power**

Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, You must be born again. The wind blows where it likes, and thou hears the sound thereof, but can not tell whence it comes, and whither it goes: so is every one that is born of the Spirit. John 3:5-8.

Like the wind, which is invisible, Yet the effects of which are plainly seen and felt, is the Spirit of God in its work upon the human heart. That regenerating power, which no human eye can see, begets a new life in the soul; it creates a new being in the image of God. While the work of the Spirit is silent and imperceptible, its effects are manifest. If the heart has been renewed by the Spirit of God, the life will bear witness to the fact. While we cannot do anything to change our hearts, or to bring ourselves into harmony with God; while we must not trust at all to ourselves or our good works, our lives will reveal whether the grace of God is dwelling within us. A change will be seen in the character, the habits, the pursuits. The contrast will be clear and decided between what they have been and what they are. The character is revealed, not by occasional good deeds and occasional misdeeds, but by the tendency of the habitual words and acts-Steps to Christ, pages 61, 62.

Just so long as the church is satisfied with small things will it fail of receiving the great things of God. Why do we not hunger and thirst after the gift of the Spirit, since this is the means by which we are to receive power? Talk of it, pray for it, preach concerning it. The Lord is more willing to give the Holy Spirit to us than parents are to give good gifts to their children.” MRS. E. G. WHITE, in Review and Herald, May 19, 1904.

The Holy Spirit is the breath of spiritual life in the soul. The impartation of the Spirit is the impartation of the life of Christ. It imbues the receiver with the attributes of Christ. Only those who are thus taught of God, those who possess the inward working of the Spirit, and in whose life the Christ life is manifested, are to stand as representative men, to minister in behalf of the church-The Desire of Ages, page 805.

All who consecrate soul, body, and spirit to God will be constantly receiving a new endowment of physical and mental power. The inexhaustible supplies of heaven are at their command. Christ gives them the breath of His own spirit, the life of His own life. The Holy Spirit puts forth its highest energies to work in heart and mind. The grace of God enlarges and multiplies their faculties, and every perfection of the divine nature comes to their assistance in the work of saving souls. Through co-operation with Christ they are complete in Him, and in their human weakness they are enabled to do the deeds of omnipotence.” Ibid., page 827.

### Teaches And Guides The Believer

The Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. John 14:26. Howbeit when He, the Spirit of truth, is come, He will guide you into all truth. for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak: and He will show you things to come. John 16:13.

Having brought conviction of sin, and presented before the mind the standard of righteousness, the Holy Spirit withdraws the affections from the things of this earth, and fills the soul with a desire for holiness. “He will guide you into all truth” (John 16:13), the Savior declared. If men are willing to be molded, there will be brought about a sanctification of the whole being. The Spirit will take the things of God and stamp them on the soul. By His power the way of life will be made so plain that none need err therein-Acts of the Apostles, pages 52, 53.

The Holy Spirit exalts and glorifies the Savior. It is His office to present Christ, the purity of His righteousness, and the great salvation that we have through Him. Jesus says, “He shall receive of Mine, and shall show it unto you.” John 16:14. The Spirit of truth is the only effectual teacher of divine truth. How must God esteem the human race, since He gave His Son to die for them, and appoints His Spirit to be man’s teacher and continual guide.” - Steps to Christ, page 96.

If we would not have the Scriptures clouded to our understanding, so that the plainest truths shall not be comprehended, we must have the simplicity and faith of a little child, ready to learn, and beseeching the aid of the Holy Spirit. A sense of the power and wisdom of God, and of our inability to comprehend His greatness, should inspire us with humility, and we should open His word, as we would enter His presence, with holy awe. When we come to the Bible, reason must acknowledge an authority superior to itself, and heart and intellect must bow to the great I AM.

There are many things apparently difficult or obscure, which God will make plain and simple to those who thus seek an understanding of them. But without the guidance of the Holy Spirit, we shall be continually liable to wrest the Scriptures or to misinterpret them.” - Ibid., page 115.

There is no limit to the usefulness of the one who, putting self aside, makes room for the working of the Holy Spirit upon his heart, and lives a life wholly consecrated to God-Testimonies, Vol. VIII, page 19.

O Master, let me walk with Thee, In lowly paths of service free; Teach me Thy secret, help me bear the strain of toil, the fret of care. – WASHINGTON GLADDEN

## Endows For Service

Behold, I send the promise of My Father upon you: but tarry you in the city of Jerusalem, until you be endued with Power from on high. Luke 24:49. Then He answered and spoke unto me, saying, This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by My Spirit, says the Lord of hosts. Zechariah 4:6. To one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit. To another faith by the same Spirit; to another

the gifts of healing by the same Spirit; to another the working of miracles. To another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: but all these works that one and the selfsame Spirit, dividing to every man severally as He will. I Corinthians 12:8-11. That He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man. Ephesians 3:16.

Neither wicked men nor devils can hinder the work of God, or shut out His presence from His people, if they will, with subdued, contrite hearts, confess and put away their sins, and in faith claim His promises. Every temptation, every opposing influence, whether open or secret, may be successfully resisted, "not by might, nor by power, but by My Spirit, says the Lord of hosts." Zechariah 4:6." - The Great Controversy, page 529.

The first disciples went forth preaching the word. They revealed Christ in their lives. And the Lord worked with them, "confirming the word with signs following.--- Mark 16:20. These disciples prepared themselves for their work. Before the day of Pentecost they met together, and put away all differences. They were of one accord. They believed Christ's promise that the blessing would be given, and they prayed in faith. They did not ask for a blessing for themselves merely; they were weighted with the burden for the salvation of souls. The gospel was to be carried to the uttermost parts of the earth, and they claimed the endowment of power that Christ had promised. Then it was that the Holy Spirit was poured out, and thousands were converted in a day.

So it may be now. Instead of man's speculations, let the word of God be preached. Let Christians put away their dissension, and give themselves to God for the saving of the lost. Let them in faith ask for the blessing, and it will come. The outpouring of the Spirit in apostolic days was the "former rain" (Joel 2:23), and glorious was the result. But the latter rain" will be more abundant." - The Desire of Ages, page 827.

There are some who, instead of wisely improving present opportunities, are idly waiting for some special season of spiritual refreshing by which their ability to enlighten others will be greatly increased. . . .

It is true that in the time of the end, when God's work in the earth is closing, the earnest efforts put forth by consecrated believers under the guidance of the Holy Spirit, are to be accompanied by special tokens of divine favor. Under the figure of the early and the latter rain, that falls in Eastern lands at seed and harvest, the Hebrew prophets foretold the bestowal of spiritual grace in extraordinary measure upon God's church." - Acts of the Apostles, page 54.

## Given In Answer To Prayer

If you then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask Him? Luke 11:13. When they had Prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spoke the word of God with boldness. Acts 4:31.

The word of God was preached by His ministers in the early days "in the demonstration of the Spirit, and with power." The hearts of men were stirred by the proclamation of the gospel. Why is it that the preaching of the truth has now so little power to move the people? Is God less willing to bestow His blessing upon the laborers in His cause in this age than in the apostles' day?

The warning which we bear to the world must prove to them a savor of life unto life, or of death unto death. And will the Lord send forth His servants to proclaim this fearfully solemn message, and withhold from them His Holy Spirit? Shall frail, erring men, without special grace and power from God, dare to stand between the living and the dead, to speak the words of everlasting life? Our Lord is rich in grace, mighty in power; He will abundantly bestow these gifts upon all who come to Him in faith. He is more willing to give the Holy Spirit to them that ask Him than are parents to give good gifts to their children. The reason why the precious, important truth for this time is not powerful to save, is that we do not work in faith.

We should pray as earnestly for the descent of the Holy Spirit as the disciples prayed on the day of Pentecost. If they needed it at that time, we need it more today. Moral darkness, like a funeral pall, covers the earth. All manner of false doctrines, heresies, and satanic

deceptions, are misleading the minds of men. Without the Spirit and power of God, it will be in vain that we labor to present the truth.” - Testimonies, Vol. V, pages 157, 158.

The Sun of Righteousness shall rise

With healing in His wings, And you shall go forth joyfully

As conquerors and kings.

For unto you that fear His name, This promise has been given: That all power is bestowed on you In earth and in high heaven.

You shall go forth in strength and health,

His remnant firm and true,

His blessing on thy, head descend,

And Hermon's fragrant dew.

The Sun of Righteousness shall rise

With healing in His wings, And He shall reign eternally With Him, as priests and kings. MAY COLE KIMN.

### Dwells In The Converted Heart

Know you not that you are the temple of God, and that the Spirit of God dwells in you? I Corinthians 3:16. I am crucified with Christ: nevertheless I live; yet not I, but Christ lives in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me. Galatians 2:20.

From eternal ages it was God's purpose that every created being, from the bright and holy seraph to man, should be a temple for the indwelling of the Creator. Because of sin, humanity ceased to be a temple for God. Darkened and defiled by evil, the heart of man no longer revealed the glory of the Divine One. But by the incarnation of the Son of God, the purpose of Heaven is fulfilled. God dwells in humanity, and through saving grace the heart of man becomes again His temple. God designed that the temple at Jerusalem should be a continual witness to the high destiny open to every soul. But the Jews had not understood the significance of the building they regarded with so much pride. They did not yield themselves as holy temples for the divine Spirit. The courts of the temple at Jerusalem, filled with the tumult of unholy traffic, represented all too truly the temple of the heart, defiled by the presence of sensual passion and unholy thoughts. In cleansing the temple from the world's buyers and sellers, Jesus announced His mission to cleanse the heart from the defilement of sin, from the earthly desires, the selfish lusts, the evil habits, that corrupt the soul.” - The Desire of Ages, page 161.

The Lord is more willing to give the Holy Spirit to those who serve Him than parents are to give good gifts to their children. For the daily baptism of the Spirit, every worker should offer his petition to God. Companies of Christian workers should gather to ask for special help, for heavenly wisdom, that they may know how to plan and execute wisely. Especially should they pray that God will baptize His chosen ambassadors in missions fields with a rich measure of His Spirit. The presence of the Spirit with God's workers will give the proclamation of truth a power that not all the honor or glory of the world could give.

With the consecrated worker for God, in whatever place he may be, the Holy Spirit abides. The words spoken to the disciples are spoken also to us. The Comforter is ours as well as theirs. The Spirit furnishes the strength that sustains striving, wrestling souls in every emergency, amid the hatred of the world, and the realization of their own failures and mistakes. In sorrow and affliction, when the outlook seems dark and the future perplexing, and we feel helpless and alone, these are the times when, in answer to the prayer of faith, the Holy Spirit brings comfort to the heart.” - Acts of the Apostles, pages 50, 51.

“Direct and plan my every step today, Over every power of mine do Thou hold sway. The future hours are all unknown to me. But this I know: Thou wilt abide with me.”

### Grieve Not The Spirit

Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the Holy Spirit of God, whereby you are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice: and be you kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you. Be you therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given Himself for us an offering and a sacrifice to God for a sweet-smelling savor. Ephesians 4:29-32; 5:1,2.

I saw that all heaven is interested in our salvation; and shall we be indifferent? Shall we be careless as though it were a small matter whether we are saved or lost? Shall we slight the sacrifice that has been made for us? Some have done this. They have trifled with offered mercy, and the frown of God is upon them.

God's Spirit will not always be grieved. It will depart if grieved a little longer. After all has been done that God could do to save men, if they show by their lives that they slight Jesus' offered mercy, death will be their portion, and it will be dearly purchased. It will be a dreadful death; for they will have to feel the agony that Christ felt upon the cross to purchase for them the redemption which they have refused. And they will then realize what they have lost eternal life and the immortal inheritance.

The great sacrifice that has been made to save souls, shows us their worth. When the precious soul is once lost, it is lost forever." - Testimonies, Vol. 1, page 124.

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

Not one word is to be spoken unadvisedly. No evil speaking, no frivolous talk, no fretful repining or impure suggestion, will escape the lips of him who is following Christ. The apostle Paul, writing by the Holy Spirit, says, "Let no corrupt communication proceed out of your mouth." Ephesians 4:29. A corrupt communication does not mean only words that are vile. It means any expression contrary to holy principles and pure and undefiled religion. It includes impure hints and covert insinuations of evil. Unless instantly resisted, these lead to great sin.

Upon every family, upon every individual Christian, is laid the duty of barring the way against corrupt speech. When in the company of those who indulge in foolish talk, it is our duty to change the object of conversation if possible. By the help of the grace of God we should quietly drop words or introduce a subject that will turn the conversation into a profitable channel-Christ's Object Lessons, page 337.

## [Sin Against The Holy Spirit](#)

If I cast out devils by the Spirit of God, then the kingdom of God is come unto you. Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? And then he will spoil his house. He that is not with Me is against Me; and he that gathers not with Me scatters road. Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaks a word against the Son of man, it shall be forgiven him: but whosoever speaks against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come. Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit. O generation of vipers, how can you, being evil speak good things? For out of the abundance of the heart the mouth speaks. Matthew 12:28-34.

What constitutes the sin against the Holy Ghost? It is willfully attributing to Satan the work of the Holy Spirit. For example, suppose that one is a witness of the special work of the Spirit of God. He has convincing evidence that the work is in harmony with the Scriptures, and the Spirit witnesses with his spirit that it is of God. Afterward, however, he falls under temptation; pride, self-sufficiency, or some other evil trait, controls him; and rejecting all the evidence of its divine character, he declares that that which he had before acknowledged to be the power of the Holy Spirit was the power of Satan.

It is through the medium of His Spirit that God works upon the human heart; and when men willfully reject the Spirit, and declare it to be from Satan, they cut off the channel by which God can communicate with them.

By denying the evidence which God has been pleased to give them, they shut out the light which had been shining in their hearts, and as the result they are left in darkness. Thus the words of Christ are verified. "If the light that is in thee be darkness, how great is that darkness!" For a time, persons who have committed this sin may appear to be children of God; but when circumstances arise to

develop character, and show what manner of spirit they are of, it will be found that they are on the enemy's ground, standing under his black banner.... You need not be among those who will come under the wrath of God. It is now the day of His salvation. The light from the cross of Calvary is now shining forth in clear, bright rays, revealing Jesus, our sacrifice for sin.... The great heart of infinite Love is drawn toward the sinner with boundless compassion. "We have redemption through His blood, the forgiveness of sins." Yes, only believe that God is your helper. He wants to restore His moral image in man. As you draw nigh to Him with confession and repentance, He will draw nigh to you with mercy and forgiveness. We owe the Lord everything. He is the author of our salvation. As you work out your own salvation with fear and trembling, "it is God which works in you both to will and to do of His good pleasure."- Testimonies, Vol. V, pages 634, 635.

### **3. Conversion**

#### Sin Defined

To him that knows to do good, and does it not, to him it is sin. James 4:17. Whosoever commits sin transgresses also the law. For sin is the transgression of the law. I John 3:4. All unrighteousness is sin: and there is a sin not unto death. I John 5:17. They are all gone out of the way, they are together become unprofitable; there is none that does good, no, not one. For all have sinned, and come short of the glory of God. Romans 3:12,23.

To many minds, the origin of sin and the reason for its existence are a source of great perplexity. They see the work of evil, with its terrible results of woe and desolation, and they question how all this can exist under the sovereignty of One who is infinite in wisdom, in power, and in love. Here is a mystery, of which they find no explanation. And in their uncertainty and doubt, they are blinded to truths plainly revealed in God's word, and essential to salvation.

There are those who, in their inquiries concerning the existence of sin, endeavor to search into that which God has never revealed; hence they find no solution of their difficulties; and such as are actuated by a disposition to doubt and cavil, seize upon this as an excuse for rejecting the words of Holy Writ. Others, however, fail of a satisfactory understanding of the great problem of evil, from the fact that tradition and misinterpretation have obscured the teaching of the Bible concerning the character of God, the nature of His government, and the principles of His dealing with sin.

It is impossible to explain the origin of sin so as to give a reason for its existence. Yet enough may be understood concerning both the origin and the final disposition of sin, to make fully manifest the justice and benevolence of God in all His dealings with evil. Nothing is more plainly taught in Scripture than that God was in no wise responsible for the entrance of sin.' that there was no arbitrary withdrawal of divine grace, no deficiency in the divine government, that gave occasion for the uprising of rebellion." - The Great Controversy, pages 492, 493.

What Is Sin?

Sin is slumber, unconscious of wrong,

Made pleasant by pleasure, and sweetened with song,

A beauteous beginning, voluptuous breath,

But ending in dismalness, darkness, and death.

Sin is a sickness, a deadly disease,

A murderous mixture of hardship and ease;

A perfume pervading the ambient air, Enticing the doer to direst despair.

Sin is a sorrow, a shame, and a sore,

A searching for solace when joys are no more; A longing for life when all gladness is gone, A dread of the darkness as death steals on.

Sin is a terror, a trembling, a trance, A chamber of horrors, a skeleton dance, A place of vile vermin, a dimness, a dread, A dungeon of demons, a den of the dead.

Sin is a discord where love should abound,

A famine where fattest of food should be found.

A limping, a lameness, a heart all depressed,

A howl from a human soul raving for rest.

T. H. JEYS

## Christ, Man's Only Saviour

We have seen and do testify that the Father sent the Son to be the Savior of the world. I John 4:14. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved. Acts 4:12.

The sacrifice demanded by their transgression, revealed to Adam and Eve the sacred character of the law of God; and they saw, as they had never seen before, the guilt of sin, and its dire results. In their remorse and anguish they pleaded that the penalty might not fall upon Him whose love had been the source of all their joy; rather let it descend upon them and their posterity.

They were told that since the law of Jehovah is the foundation of His government in heaven as well as upon the earth, even the life of an angel could not be accepted as a sacrifice for its transgression. Not one of its precepts could be abrogated or changed to meet man in his fallen condition; but the Son of God, who had created man, could make an atonement for him. As Adam's transgression had brought wretchedness and death, so the sacrifice of Christ would bring life and immortality." - Patriarchs and Prophets, pages 66, 67.

Christ gave Himself to a shameful, agonizing death, showing His great travail of soul to save the perishing. O, Christ is able, Christ is willing, Christ is longing, to save all who will come unto Him. Talk to souls in peril, and get them to behold Jesus upon the cross, dying to make it possible for Him to pardon. - Testimonies, Vol. VI, pages 66, 67.

It is only through the merits of Jesus that our transgressions can be pardoned. Those who feel no need of the blood of Christ, who feel that without divine grace they can by their own works secure the approval of God, are making the same mistake as did Cain. If they do not accept the cleansing blood, they are under condemnation. There is no other provision made whereby they can be released from the thralldom of sin.

The class of worshipers who follow the example of Cain includes by far the greater portion of the world; for nearly every false religion has been based on the same principle, that man can depend upon his own efforts for salvation. It is claimed by some that the human race is in need, not of redemption, but of development,-that it can refine, elevate, and regenerate itself. As Cain thought to secure the divine favor by an offering that lacked the blood of a sacrifice, so do these expect to exalt humanity to the divine standard, independent of the atonement. The history of Cain shows what must be the result. It shows what man will become apart from Christ. Humanity has no power to regenerate itself. It does not tend upward, toward the divine, but downward, toward the satanic. Christ is our only hope. "There is none other name under heaven given among men, whereby we must be saved." "Neither is there salvation in any other." Acts 4:12. - Patriarchs and Prophets, page 73.

## Christ's Invitation

Ho, every one that thirsts, come you to the waters, and he that hath no money; come you, buy, and eat; yea, come, buy wine and milk without money and without price. Isaiah 55:1. Come unto Me, all you that labor and are heavy laden, and I will give you rest. Matthew 11:28. The Spirit and the bride say, come. And let him that hears say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely. Revelation 22:17.

Christ will impart to His messengers the same yearning love that He Himself has in seeking for the lost. We are not merely to say, "Come." There are those who hear the call, but their ears are too dull to take in its meaning. Their eyes are too blind to see anything good in store for them. Many realize their great degradation. They say, I am not fit to be helped; leave me alone. But the workers must not desist. In tender, pitying love, lay hold of the discouraged and helpless ones. Give them your courage, your hope, your strength.

By kindness compel them to come. "Of some have compassion, making a difference; and others save with fear, pulling them out of the fire." Jude 22, 23. - Christ's Object Lessons, pages 235, 236.

"Come unto Me, all you that labor and are heavy laden, and I will give you rest." These words of comfort were spoken to the multitude that followed Jesus the Savior had said that only through Himself could men receive a knowledge of God. He had spoken of His disciples as the ones to whom a knowledge of heavenly things had been given. But He left none to feel themselves shut out from His care and love. All who labor and are heavy laden may come unto Him. . . .

Tenderly He bade the toiling people, "Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and you shall find rest unto your souls."

In these words, Christ is speaking to every human being. Whether they know it or not, all are weary and heavy laden. All are weighed down with burdens that only Christ can remove. The heaviest burden that we bear is the burden of sin. If we were left to bear this burden, it would crush us. But the Sinless One has taken our place. "The Lord hath laid on Him the iniquity of us all." Isaiah 53:6. He has borne the burden of our guilt. He will take the load from our weary shoulders. He will give us rest. The burden of care and sorrow also He will bear. He invites us to cast all our care upon Him; for He carries us upon His heart.

The Elder Brother of our race is by the eternal throne. He looks upon every soul who is turning his face toward Him as the Savior. He knows by experience what are the weaknesses of humanity, what are our wants, and where lies, the strength of our temptations; for He was in all points tempted like as we are, yet without sin. He is watching over you, trembling child of God. Are you tempted? He will deliver. Are you weak? He will strengthen. Are you ignorant? He will enlighten. Are you wounded? He will heal. The Lord "tells the number of the stars;" and yet "He heals the broken in heart, and binds up their wounds." Psalm 147:1,3. "Come unto Me," is His invitation. - The Desire of Ages, pages 328, 329.

### Made Like Unto His Brethren

Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same. That through death He might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage. For verily He took not on Him the nature of angels; but He took on Him the seed of Abraham. Wherefore in all things it behooved Him to be made like unto His brethren, that He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that He Himself hath suffered being tempted, He is able to succor them that are tempted. Hebrews 2:14-18.

Jesus was tempted in all points like as we are, that He might know how to succor those who should be tempted. His life is our example. He shows by His willing obedience that man may keep the law of God, and that transgression of the law, not obedience to it, brings him into bondage. The Savior was full of compassion and love; He never spurned the truly penitent, however great their guilt; but He severely denounced hypocrisy of every sort. He is acquainted with the sins of men, He knows all their acts and reads their secret motives; yet He does not turn away from them in their iniquity. He pleads and reasons with the sinner, and in one sense-that of having Himself borne the weakness of humanity-He puts Himself on a level with him. "Come now, and let us reason together, says the Lord. Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Testimonies, Vol. IV, page 294.

Think of what Christ accomplished during His earthly ministry. How earnest, how untiring, were His efforts! He allowed nothing to turn Him aside from the work given Him. Are we following in His footsteps? He gave up all to carry out God's plan of mercy for the fallen race. In the fulfillment of the purpose of Heaven, He became obedient unto death, even the death of the cross. He had had no communion with sin, had known nothing of it; but He came to this world, and took upon His sinless soul the guilt of sinful man, that sinners might stand justified before God. He grappled with temptation, overcoming in our behalf. The Son of God, pure and unsullied, bore the penalty of transgression, and received the stroke of death that brought deliverance to the race." - The Colporteur Evangelist, page 38.

"Where Jesus reigns there is no night, For He is wisdom, love, and light; No raging sea nor tempest dread, But calm and quietness instead; No anxious care, no blind unrest, No heavy heart by guilt oppressed. No discontent, no gloomy days, But brightest hope and sweetest praise. No stumbling oft, no galling chains, No shame, no sin, where Jesus reigns."

### Christ Came To Save, Not To Condemn

As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believes in Him should not perish, but have eternal life. For God so loved the world that He gave His only-begotten Son that whosoever believes in Him should not perish, but have everlasting life. For God sent not His Son into the world to condemn the world; but that the world through Him

might be saved. He that believes on Him is not condemned: but he that believes not is condemned already, because he hath not believed in the name of the only-begotten Son of God. And

this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. But he that does truth comes to the light, that his deeds may be made manifest, that they are wrought in God. John 3:14-21.

“God so loved the world, that He gave His only begotten Son.” He “sent not His Son into the world to condemn the world; but that the world through Him might be saved.” John 3:16,17. The love of God embraces all mankind. Christ, in giving the commission to the disciples, said, “Go you into all the world, and preach the gospel to every creature.” Mark 16:15.

Christ intended that a greater work should be done in behalf of men than we have yet seen. He did not intend that such large numbers should choose to stand under the banner of Satan, and be enrolled as rebels against the government of God. The world's Redeemer did not design that His purchased inheritance should live and die in their sins. Why, then, are so few reached and saved?-It is because so many of those who profess to be Christians are working in the same lines as the great apostate. Thousands who know not God might today be rejoicing in His love if those who claim to serve Him would work as Christ worked-Testimonies, Vol. VI, page 273.

Christ was a faithful reprovor. Never lived there another who so hated evil; never another whose denunciation of it was so fearless. To all things untrue and base His very presence was a rebuke. In the light of His purity, men saw themselves unclean, their life's aims mean and false. Yet He drew them. He who had created man, understood the value of humanity. Evil He denounced as the foe of those whom He was seeking to bless and to save. In every human being, however fallen, He beheld a son of God, one who might be restored to the privilege of his divine relationship.

“God sent not His Son into the world to condemn the world; but that the world through Him might be saved.” I John 3:17. Looking upon men in their suffering and degradation, Christ perceived ground for hope where appeared only despair and ruin. Wherever there existed a sense of need, there He saw opportunity for uplifting.” - Education, page 79.

Christ gave Himself, an atoning sacrifice, for the saving of a lost world. He was treated as we deserve, in order that we might be treated as He deserves. He was condemned for our sins, in which He had no share, that we might be justified by His righteousness, in which we had no share. He suffered the death which was ours, that we might receive the life which was His. “With His stripes we are healed.” Isaiah 53:5. -Testimonies, Vol. VIII, pages 208, 209.

### Christ's Power To Save

In that He Himself hath suffered being tempted, He is able to succor them that are tempted. Hebrews 2:18. Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever lives to make intercession for them. Hebrews 7:25. Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, to the only wise God our Savior, be glory and majesty, dominion and power, both now and ever. Amen. Jude 24, 25. God is able to make all grace abound toward you; that you, always having all sufficiency in all things, may abound to every good work. 2 Corinthians 9:8. Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that works in us, unto Him be glory in the church by Christ Jesus throughout all ages, world without end. Amen. Ephesians 3:20, 21.

There is no spiritual strength for us in constantly brooding over our weakness and back sliding, and be moaning the power of Satan. This great truth must be established as a living principle in our minds and hearts,-the efficacy of the offering made for us; that God can and does save to the uttermost all who come unto Him complying with the conditions specified in His word.

Our work is to place our will on the side of God's will. Then, through the blood of the atonement, we become partakers of the divine nature; through Christ we are children of God, and we have the assurance that God loves us even as He loved His Son.

We are one with Jesus. We walk where Christ leads the way; He has power to dispel the dark shadows which Satan casts across our path; and in place of darkness and discouragement, the sunlight of His glory shines into our hearts.” - Testimonies, Vol. V, page 741.

Christ offered up His broken body to purchase back God's heritage, to give man another trial. “Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever lives to make intercession for them.” Hebrews 7:25.

By His spotless life, His obedience, His death on the cross of Calvary, Christ interceded for the lost race. And now, not as a mere petitioner does the Captain of our salvation intercede for us, but as a Conqueror claiming His victory. His offering is complete, and as our Intercessor He executes His self-appointed work, holding before God the censer containing His own spotless merits and the prayers, confessions, and thanksgiving of His people. Perfumed with the fragrance of His righteousness, these ascend to God as a sweet savor. The offering is wholly acceptable, and pardon covers all transgression.” - Christ's Object Lessons, page 156.

## Repentance

Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and you shall receive the gift of the Holy Ghost. Acts 2:38. Therefore I will judge you, O house of Israel, every one according to his ways, says the Lord God. Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin. Cast away from you all your transgressions, whereby you have transgressed; and make you a new heart and a new spirit: for why will you die, O house of Israel? For I have no pleasure in the death of him that dies, says the Lord God: wherefore turn yourselves, and live you. Ezekiel 18:30-32.

When the heart Yields to the influence- of the Spirit of God, the conscience will be quickened, and the sinner will discern something of the depth and sacredness of God's holy law, the foundation of His government in heaven and on earth. The "Light which lights every man that comes into the world," illumines the secret chambers of the soul, and the hidden things of darkness are made manifest. Conviction takes hold upon the mind and heart. The sinner has a sense of the righteousness of Jehovah, and feels the terror of appearing, in his own guilt and uncleanness, before the Searcher of hearts. He sees the love of God, the beauty of holiness, the joy of purity; he longs to be cleansed, and to be restored to communion with Heaven.

The prayer of David after his fall, illustrates the nature of true sorrow for sin. His repentance was sincere and deep. There was no effort to palliate his guilt; no desire to escape the judgment threatened, inspired his prayer. David saw the enormity of his transgression; he saw the defilement of his soul; he loathed his sin. It was not for pardon only that he prayed, but for purity of heart." - Steps to Christ, page 27, 28.

In labor for the erring, let every eye be directed to Christ. Let the shepherds have a tender care for the flock of the Lord's pasture. Let them speak to the erring of the forgiving mercy of the Savior. Let them encourage the sinner to repent, and believe in Him who can pardon. Let them declare, on the authority of God's word, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." I John 1:9.

All who repent have the assurance, "He will have compassion upon us; He will subdue our iniquities; and Thou wilt cast all their sins into the depths of the sea." Micah 7:19.

Let the repentance of the sinner be accepted by the church with grateful hearts. Let the repenting one be led out from the darkness of unbelief, into the light of faith and righteousness. Let his trembling hand be placed in the loving hand of Jesus. Such a remission is ratified in heaven." - The Desire of Ages, page 806.

## Confession Of Sin To God

He that covers his sins shall not prosper: but who so confesses and forsakes them shall have mercy. Proverbs 28:13. If thou shalt confess with thy mouth the Lord Jesus, and shall believe in your heart that God hath raised Him from the dead, thou shalt be saved. For with the heart man believes unto righteousness; and with the mouth confession is made unto salvation. Romans 10:9,10.

The conditions of obtaining mercy of God are simple and just and reasonable. The Lord does not require us to do some grievous thing in order that we may have the forgiveness of sin. We need not make long and wearisome pilgrimages, or perform painful penances, to commend our souls to the God of heaven or to expiate our transgression; but he that confesses and forsakes his sin shall have mercy....

Those who have not humbled their souls before God in acknowledging their guilt, have not yet fulfilled the first condition of acceptance. If we have not experienced that repentance which is not to be repented of, and have not with true humiliation of soul and brokenness of spirit confessed our sins, abhorring our iniquity, we have never truly sought for the forgiveness of sin; and if we have never sought, we have never found the peace of God. The only reason why we do not have remission of sins that are past is that we are not willing to humble our hearts and comply with the conditions of the word of truth. Explicit instruction is given concerning this matter.

Confession of sin, whether public or private, should be heartfelt, and freely expressed. It is not to be urged from the sinner. It is not to be made in a flippant and careless way, or forced from those who have no realizing sense of the abhorrent character of sin. The confession that is the outpouring of the inmost soul finds its way to the God of infinite pity. The psalmist says, "The Lord is nigh unto them that are of a broken heart; and saves such as be of a contrite spirit." Psalm 34:18 - Steps to Christ, pages 42, 43.

### Forgiveness for Christ's Sake

A busy judge was about to rebuff a poorly clad and trembling soldier who had entered his office, when he caught the handwriting of his own son in the missive he extended. It read like this:

“Dear Father: The bearer of this is a soldier friend, discharged from the hospital, going home to die. Assist him in any way you can for Charlie's sake.”

All the tender feelings of the father's heart gushed out. He let him sleep in Charlie's bed and clothed and supplied him with every comfort, for the sake of his own dear boy.

What will not God, the loving Father, do for His dear Son when He presents His pierced hands, and pierced feet, and pierced side, and precious blood, and says, 'Father, they confess their sins; for My sake forgive them'? - Five Thousand Best Modern Illustrations.

### Confession Of Faults To Man

Confess your faults one to another, and pray one for another, that you may be healed. The effectual fervent prayer of a righteous man avails much. James 5:16.

If there have been difficulties. . . . if envy, malice, bitterness, evil surmisings, have existed, confess these sins, not in a general way, but go to your brethren and sisters personally. Be definite. If you have committed one wrong and they twenty, confess that one as though you were the chief offender. Take them by the hand, let your heart soften under the influence of the Spirit of God, and say, “Will you forgive me? I have not felt right toward you. I want to make right every wrong, that naught may stand registered against me in the books of heaven. I must have a clean record.” Who, think you, would withstand such a movement as this?” - MRS. E. G. WHITE, in Review and Herald, Dec. 16, 1884.

Confess your sins to God, who only can forgive them, and your faults to one another. If you have given offense to your friend or neighbor, you are to acknowledge your wrong, and it is his duty freely to forgive you. Then you are to seek the forgiveness of God, because the brother you have wounded is the property of God, and in injuring him you sinned against his Creator and Redeemer. The case is brought before the only true Mediator, our great High Priest, who “was in all points tempted like as we are, yet without sin,” and who is “touched with the feeling of our infirmities,- and is able to cleanse from every stain of iniquity.” - Steps to Christ, page 42.

The Scripture bids us, “Confess your faults one to another, and pray one for another, that you may be healed.” James 5:16. To the one asking for prayer, let thoughts like these be presented: “We cannot read the heart, or know the secrets of your life. These are known only to yourself and to God. If you repent of your sins, it is your duty to make confession of them.” Sin of a private character is to be confessed to Christ, the only mediator between God and man. For “if any man sin, we have an advocate with the Father, Jesus Christ the righteous.” I John 2:1.

Every sin is an offense against God, and is to be confessed to Him through Christ. Every open sin should be made right with the one who has been offended. If any who are seeking health have been guilty of evil speaking, if they have sowed discord in the home, the neighborhood, or the church, and have stirred up alienation and dissension, if by any wrong practice they have led others into sin, these things should be confessed before God and before those who have been offended. “If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.” - Ministry of Healing, page 228.

I have no cares, O blessed Will, For all my cares are Your; I live in triumph, Lord, for Thou Has made Thy triumphs mine.  
FREDERICK W. FABER

### Restitution The Proof Of Repentance

Jesus entered and passed through Jericho. And, behold, there was a man named Zacchaeus, which was the chief among the publicans, and he was rich. And he sought to see Jesus who He was; and could not for the press, because he was little of stature. And he ran before, and climbed up into a sycamore tree to see Him: for He was to pass that way. And when Jesus came to the place, He looked up, and saw him, and said unto him, Zacchaeus, make haste, and come down; for today I must abide at thy house. And he made haste, and came down, and received Him joyfully. And when they saw it, they all murmured, saying, That He was gone to be guest with a man that is a sinner. And Zacchaeus stood, and said unto the Lord: Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him fourfold. And Jesus said unto him, This day is salvation come to this house, forasmuch as he also is a son of Abraham. For the Son of man is come to seek and to save that which was lost. Luke 19:1-10.

No repentance is genuine that does not work reformation. The righteousness of Christ is not a cloak to cover unconfessed and unforsaken sin; it is a principle of life that transforms the character and controls the conduct. Holiness is wholeness for God; it is the entire surrender of heart and life to the indwelling of the principles of heaven.

The Christian in his business life is to represent to the world the manner in which our Lord would conduct business enterprises. In every transaction he is to make it manifest that God is his teacher. "Holiness unto the, Lord," is to be written upon daybooks and ledgers, on deeds, receipts, and bills of exchange. Those who profess to be followers of Christ, and who deal in an unrighteous manner, are bearing false witness against the character of a holy, just, and merciful God. Every converted soul will, like Zacchaeus, signalize the entrance of Christ into his heart by an abandonment of the unrighteous practices that have marked his life. Like the chief publican, he will give proof of his sincerity by making restitution. The Lord says, "If the wicked restore the pledge, give again that he had robbed, walk in the statutes of life, without committing iniquity; ... none of his sins that he hath committed shall be mentioned unto him. . . . He shall surely live." Ezekiel 33:15, 16.

If we have injured others through any unjust business transaction, if we have overreached in trade, or defrauded any man, even though it be within the pale of the law, we should confess our wrong, and make restitution as far as lies in our power. It is right for us to restore not only that which we have taken, but all that it would have accumulated if put to a right and wise use during the time it has been in our possession." - *The Desire of Ages*, pages 555, 556.

### Accepting Forgiveness

If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. I John 1:9.

You have confessed your sins, and in heart put them away. You have resolved to give yourself to God. Now go to Him, and ask that He will wash away your sins, and give you a new heart. Then believe that He does this because He has promised. This is the lesson which Jesus taught while He was on earth, that the gift which God promises us, we must believe we do receive, and it is ours. Jesus healed the people of their diseases when they had faith in His power; He helped them in the things which they could see, thus inspiring them with confidence in Him concerning things which they could not see,-leading them to believe in His power to forgive sins." - *Steps to Christ*, pages 53, 54.

The one thing essential for us in order that we may receive and impart the forgiving love of God, is to know and believe the love that He has to us. I John 4:16. Satan is working by every deception he can command, in order that we may not discern that love. He will lead us to think that our mistakes and transgressions have been so grievous that the Lord will not have respect unto our prayers, and will not bless and save us. In ourselves we can see nothing but weakness, nothing to recommend us to God, and Satan tells us that it is of no use; we cannot remedy our defects of character. When we try to come to God, the enemy will whisper, It is of no use for you to pray; did not you do that evil thing? Have you not sinned against God, and violated your own conscience? But we may tell the enemy that "the blood of Jesus Christ His Son cleanses us from all sin." I John 1:7. When we feel that we have sinned, and cannot pray, it is then the time to pray. Ashamed we may be, and deeply humbled; but we must pray, and believe. "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief." I Timothy 1:15. Forgiveness, reconciliation with God, comes to us, not as a reward for our works, it is not bestowed because of the merit of sinful men, but it is a gift unto us, having in the spotless righteousness of Christ its foundation for bestowal.

We should not try to lessen our guilt by excusing sin. We must accept God's estimate of sin, and that is heavy indeed. Calvary alone can reveal the terrible enormity of sin. If we had to bear our own guilt, it would crush us. But the Sinless One has taken our place; though undeserving, He has borne our iniquity. "If we confess our sins," God "is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." I John 1:9. Glorious truth! Just to His own law, and yet the justifier of all that believe in Jesus. "Who is a God like unto Thee, that pardons iniquity, and passes by the transgression of the remnant of His heritage? He retains not His anger forever, because He delights in mercy." Micah 7:18 - *Thoughts From the Mount of Blessing*, pages 168, 169.

### God's Pardoning Mercy

Who is a God like unto Thee, that pardons iniquity, and passes by the transgression of the remnant of His heritage? He retains not His anger forever, because He delights in mercy. He will turn again, He will have compassion upon us; He will subdue our iniquities; and Thou wilt cast all their sins into the depths of the sea. Thou wilt perform the truth to Jacob, and the mercy to Abraham, which Thou has sworn unto our fathers from the days of old. Micah 7:18-20.

"Thus says the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches. But let him that glories, glory in this, that he understands and knows Me, that I am the Lord which exercise loving-kindness, judgment, and righteousness, in the earth; for in these things I delight, says the Lord." Jeremiah 9:23,24. "He hath showed thee, O man, what is good; and what does the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" "Who is a God like unto Thee, that pardons iniquity, and passes by the transgression of the remnant of His heritage? He retains not His anger forever, because He delights in mercy." Micah 6:8; 7:18. "Wash you, make you clean; put away the evil of your doings from before Mine eyes; cease to do evil; learn to do well." Isaiah 1: 16, 17 - *Testimonies*, Vol. VI, pages 148, 149.

God “delights in mercy.” “As I live, says the Lord God, I have no pleasure in the death of the wicked.” Micah 7:18; Ezekiel 33:11. To Him the work of destruction and the denunciation of judgment is a “strange work.” Isaiah 28:21. But it is in mercy and love that He lifts the veil from the future, and reveals to men the results of a course of sin.” - The Desire of Ages, page 582.

“Know you not that you are the temple of God and that the Spirit of God dwells in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple you are.” I Corinthians 3:16,17. No man can of himself cast out the evil through that have taken possession of the heart. Only Christ can cleanse the soul temple. But He will not force an entrance. He comes not into the heart as to the temple of old; but He says, “Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him.” Revelation 3:20. He will come, not for one day merely; for He says, “I will dwell in them, and walk in them; ... and they shall be My people.” “He will subdue our iniquities; and Thou wilt cast all their sins into the depths of the sea.” 2 Corinthians 6:16; Micah 7:19. His presence will cleanse and sanctify the soul, so that it may be a holy temple unto the Lord, and “an habitation of God through the Spirit.” Ephesians 2:21, 22 - The Desire of Ages, pages 161, 162.

No one ought to be considered as eminently pious who is rash and overbearing in his judgments. We are not required to remain ignorant of the deficiencies of our neighbors and friends, but we are required to throw the mantle of charity over their faults - B. B. EDWARDS

### God Blots Out Our Sins

Remember these, O Jacob and Israel; for thou art MY servant: I have formed thee; thou art My servant: O Israel, thou shall not be forgotten of Me. I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto Me. For I have redeemed thee. Sing, O you heavens; for the Lord hath done it: shout, you lower parts of the earth: break forth into singing, you mountains, O forest, and every tree therein: for the Lord hath redeemed Jacob, and glorified Himself in Israel. Isaiah 44: 21-23.

It is the privilege of all who comply with the conditions to know for themselves that pardon is freely extended for every sin. Put away the suspicion that God's promises are not meant for you. They are for every repentant transgressor. Strength and grace have been provided through Christ to be brought by ministering angels to every believing soul. None are so sinful that they cannot find strength, purity, and righteousness in Jesus, who died for them. He is waiting to strip them of their garments stained and polluted with sin, and to put upon them the white robes of righteousness; He bids them live, and not die.” - Steps to Christ, page 57.

“Joy shall be in heaven over one sinner that repents, more than over ninety and nine just persons, which need no repentance.” You, Pharisees, said Christ, regard yourselves as the favorites of heaven. You think yourselves secure in your own righteousness. Know, then, that if you need no repentance, My mission is not to you. These poor souls who feel their poverty and sinfulness, are the very ones whom I have come to rescue. Angels of heaven are interested in these lost ones whom you despise. You complain and sneer when one of these souls joins himself to Me; but know that angel's rejoice, and the song of triumph rings through the courts above. . . . Let the repenting sinner contemplate the rejoicing of heaven over the return of the one that was lost. Let him rest in the love of God, and in no case be disheartened by the scorn and suspicion of the Pharisees. . . .

How many of the wandering ones have you, reader, sought for and brought back to the fold? When you turn from those who seem unpromising and unattractive, do you realize that you are neglecting the souls for whom Christ is seeking? At the very time when you turn from them, they may be in the greatest need of your compassion. In every assembly for worship, there are souls longing for rest and peace. They may appear to be living careless lives, but they are not insensible to the influence of the Holy Spirit. Many among them might be won for Christ.” - Christ's Object Lessons, pages 189-191.

### Righteousness By Faith

The just shall live by faith. Romans 1:17.

There is no power in man to save himself. Inherently he possesses no righteousness. By nature he is lost and undone, “having no hope, and without God in the world.” Ephesians 2:12. “All have sinned, and come short of the glory of God.” Romans 3:23. We are “carnal, sold under sin.” Romans 7:14. “There is none righteous, no, not one.” Romans 3:10. In our flesh there “dwells no good thing.” Romans 7:18.

Failing to recognize this truth, men have sought through all the ages to save themselves. By fasts and penances, by the infliction of bodily pain, by long pilgrimages, by great benevolence and other good works, they have tried to transform their hearts and change their natures, but they have fought a losing battle. No man can extricate himself out of the pit into which his own carnal nature has plunged him., but, thank God, there is a way of escape.

The righteousness of God is expressed in the law of Ten Commandments. This law is the transcript of His character. It reveals what He Himself is.

The righteousness of the law is revealed through the gospel, and by the power of the gospel the believer is enabled to meet in his life, through faith, the righteousness required of the law. Of this the apostle Paul states: "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believes; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith." Romans 1:16,17.

The simple means by which the penitent may come to Christ and find in Him pardon, and by faith accept His righteousness, is well stated in these words by A. G. Daniells, in his book *Christ Our Righteousness*.

"Here is a man born in sin. As Paul says, he is 'filled with all unrighteousness.' His inheritance of evil is the worst imaginable. His environment is at the lowest depths known to the wicked. In some way the love of God shining from the cross of Calvary reaches that man's heart. He yields, repents, confesses, and by faith claims Christ as his Savior. The instant that is done, he is accepted as a child of God. His sins are all forgiven, his guilt is canceled, he is accounted righteous, and stands approved, justified, before the divine law. And this miraculous change may take place in one short hour. This is righteousness by faith."

But this takes care only of the past. How will the believer be kept from falling back into the sins of which he has been guilty? "If, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life." Romans 5:10.

The faith of the penitent, who claims forgiveness for the sins that are past, claims the possession of a new life in Christ Jesus. And so the apostle's desire for the Ephesians was, that Christ might dwell in their hearts by faith. (Ephesians 3:17. Read also Galatians 2:20) – F. M. W.

## Born Again

There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: the same came to Jesus by night, and said unto Him, Rabbi, we know that Thou art a teacher come from God. For no man can do these miracles that Thou does, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus says unto Him, How can a man be born when he is old? Can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, You must be born again. The wind blows where it does, and thou hears the sound thereof, but can not tell whence it comes, and whither it goes: so is every one that is born of the Spirit. John 3:1-8.

The change of heart by which we become children of God is in the Bible spoken of as birth. Again, it is compared to the germination of the good seed sown by the husbandman. In like manner those who are just converted to Christ are, as "new-born babes," to "grow up" (1 Peter 2:2; Ephesians 4:15) to the stature of men and women in Christ Jesus. Or like the good seed sown in the field, they are to grow up and bring forth fruit. Isaiah says that they shall "be called trees of righteousness, the planting of the Lord, that He might be glorified." Isaiah 61:3. So from natural life, illustrations are drawn, to help us better to understand the mysterious truths of spiritual life.

Not all the wisdom and skill of man can produce life in the smallest object in nature. It is only through the life which God Himself has imparted, that either plant or animal can live. So it is only through the life from God that spiritual life is begotten in the hearts of men. Unless a man is "born from above" (John 3:3), he cannot become a partaker of the life which Christ came to give." - *Steps to Christ*, page 71.

"Except a man be born again, he cannot see the kingdom of God." John 3:3. He may conjecture and imagine, but without the eye of faith he cannot see the treasure. Christ gave His life to secure for us this inestimable treasure; but without regeneration through faith in His blood, there is no remission of sins, no treasure for any perishing soul.

We need the enlightenment of the Holy Spirit order to discern the truths in God's word. The lovely things of the natural world are not seen until the sun, dispelling the darkness, floods them with its light. So the treasures in the word of God are not appreciated until they are revealed by the bright beams of the Sun of Righteousness." - *Christ's Object Lessons*, pages 112, 113.

## Daily Consecration

He said to them all, If any man will come after Me, let him deny himself, and take up his cross daily, and follow Me. Luke 9:23.

Consecrate yourself to God in the morning; make this your very first work. Let your prayer be, "Take me, O Lord, as wholly Yours. I lay all my plans at Thy feet. Use me today in Thy service. Abide with me, and let all my work be wrought in Thee." This is a daily matter. Each morning consecrate yourself to God for that day. Surrender all your plans to Him, to be carried out or given up as His providence shall indicate. Thus day by day you may be giving your life into the hands of God, and thus your life will be molded more and more after the life of Christ. . . . When the mind dwells upon self, it is turned away from Christ, the source of strength and life. Hence it is Satan's constant effort to keep the attention diverted from the Savior, and thus prevent the union and communion of the soul with Christ. The pleasures, of the world, life's cares and perplexities and sorrows, the faults of others, or your own faults and imperfections, -to any or all of these he will seek to divert the mind. Do not be misled by his devices. Many who are really conscientious, and who desire to live for God, he too often leads to dwell upon their own faults and weaknesses, and thus by separating them from Christ, he hopes to gain the victory. We should not make self the center, and indulge anxiety and fear as to whether we shall be saved. All this turns the soul away from the source of our strength. Commit the keeping of your soul to God, and trust in Him. Talk and think of Jesus. Let self be lost in Him. Put away all doubt; dismiss your fears. Say with the apostle Paul, "I live; yet not I, but Christ lives in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." Rest in God. He is able to keep that which you have committed to Him. If you will leave yourself in His hands, He will bring you off more than conqueror through Him that has loved you." - Steps to Christ, pages 74-77.

I said: "Let me walk in the fields." He said: "No, walk in the town." I said: "There are no flowers there." He said: "No flowers, but a crown."

I said: "But the skies are black; There is nothing but noise and din." And He wept as He sent me back-"There is more," He said; "there is sin."

I said: "But the air is thick, And fogs are veiling the sun. He answered: Yet souls are sick, And souls in the dark undone!

I said: "I shall miss the light,

And friends will miss me, they say."

He answered: "Choose tonight If I am to miss you or they.

I pleaded for time to be given.

He said: "Is it hard to decide?

It will not seem so hard in heaven

To have followed the steps of your Guide."

I cast one look at the fields,

Then set my face to the town;

He said: "My child, do you yield:

Will you leave the flowers for the crown?"

Then into His hand went mine, And into my heart came He; And I walk in a light divine, The path I had feared to see. GEORGE MACDONALD

## Our Example

Behold MY Servant, whom I uphold; Mine Elect, in whom My soul delights; I have put My spirit upon Him. He shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause His voice to be heard in the street. A bruised reed shall He not break,

and the smoking flax shall He not quench: He shall bring forth judgment unto truth. He shall not fail nor be discouraged, till He have set judgment in the earth: and the isles shall wait for His law. Thus says God the Lord, He that created the heavens, and stretched them out; He that spread forth the earth, and that which comes out of it. He that gives breath unto the people upon it, and spirit to them that walk therein. I the Lord have called Thee in righteousness, and will hold Your hand, and will keep Thee, and give Thee for a covenant of the people, for a light of the Gentiles. Isaiah 42:1-6.

Jesus was the fountain of healing mercy for the world; and through all those secluded years at Nazareth, His life flowed out in currents of sympathy and tenderness. The aged, the sorrowing, and the sin burdened, the children at play in their innocent joy, the little creatures of the groves, the patient beasts of burden, all were happier for His presence.... There was nothing beneath His notice, nothing, to which He disdained to minister....

Jesus is our example. There are many who dwell with interest upon the period of His public ministry, while they pass unnoticed the teaching of His early years. But it is in His home life that He is the pattern for all children and youth. The Savior condescended to poverty, that He might teach how closely we in a humble lot may walk with God. He lived to please, honor, and glorify His Father in the common things of life. His work began in consecrating the lowly trade of the craftsmen who toil for their daily bread. He was doing God's service just as much when laboring at the carpenter's bench as when working miracles for the multitude. And every youth who follows Christ's example of faithfulness and obedience in His lowly home, may claim those words spoken of Him by the Father through the Holy Spirit, "Behold My Servant, whom I uphold; Mine Elect, in whom My Soul delights." Isaiah 42: - The Desire of Ages, page 74.

When Frederick the Great, of Prussia, was ridiculing Christ and Christianity before a company of jolly nobles and officers of the army, there was one brave general who remained gloomily silent. It was Joachim von Zietan, one of the bravest and ablest officers present. Rising and shaking his gray head solemnly, he said to the king: "Your Majesty knows well that in war I have never feared any danger, and everywhere I have boldly risked my life for you and for my country. But there is One above us who is greater than all men. He is my Savior and Redeemer, who has died for Your Majesty, and has dearly bought us all with His own blood. That Holy One I can never allow to be mocked or insulted, for on Him I repose my faith, my comfort, and my hope in life and death. In the power of this faith your brave army has courageously fought and conquered. If Your Majesty undermines this faith, you undermine the welfare of our State. I salute Your Majesty." Frederick looked at the man in admiration, and in the presence of the illustrious company, apologized for what he had said. Call you and I show less loyalty? - H. L. SMITH.

### Walking As Christ Walked

He that says he abides in Him ought himself also so to walk, even as He walked. I John 2:6.

Our Lord Jesus Christ came to this world as the unwearied servant of man's necessity. He "took our infirmities, and bare our sicknesses, that He might minister to every need of humanity. The burden of disease and wretchedness and sin He came to remove. It was His mission to bring to men complete restoration; He came to give them health and peace and perfection of character.

Varied were the circumstances and needs of those who besought His aid, and none who came to Him went away unhelped. From Him flowed a stream of healing power, and in body and mind and soul men were made whole. The Savior's work was not restricted to any time or place. His compassion knew no limit. On so large a scale did He conduct His work of healing and teaching that there was no building in Palestine large enough to receive the multitudes that thronged to Him. On the green hill slopes of Galilee, in the thoroughfares of travel, by the seashore, in the synagogues, and in every other place where the sick could be brought to Him, was to be found His hospital. In every city, every town, every village, through which He passed, He laid His hands upon the afflicted ones and healed them. Wherever there were hearts ready to receive His message, He comforted them with the assurance of their heavenly Father's love. All day He ministered to those who came to Him; in the evening He gave attention to such as through the day must toil to earn a pittance for the support of their families.

Jesus carried the awful weight of responsibility for the salvation of men. He knew that unless there was a decided change in the principles and purposes of the human race, all would be lost. This was the burden of His soul, and none could appreciate the weight that rested upon Him. Through childhood, youth, and manhood, He walked alone. Yet it was heaven to be in His presence. Day by day He met trials and temptations; day by day He was brought into contact with evil, and witnessed its power upon those whom He was seeking to bless and to save. Yet He did not fail or become discouraged.

In all things He brought His wishes into strict abeyance to His mission. He glorified His life by making everything in it subordinate to the will of His Father. When in His youth His mother, finding Him in the school of the rabbis, said, "Son, why has Thou thus dealt with us?" He answered, and His answer is the keynote of His lifework. "How is it that you sought Me? Know you not that I must be about My Father's business?"

His life was one of constant self-sacrifice. He had no home in this world, except as the kindness of friends provided for Him as a wayfarer. He came to live in our behalf the life of the poorest, and to walk and work among the needy and the suffering. Unrecognized and unhonored, He walked in and out among the people for whom He had done so much.

He was always patient and cheerful, and the afflicted hailed Him as a messenger of life and peace. He saw the needs.... and to all He gave the invitation, "Come unto Me." - Ministry of Healing, pages 17-19.

### Forsaking The World

Know you not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God. James 4:1. Be not conformed to this world: but be you transformed by the renewing of your mind, that you may prove what is that good, and acceptable, and perfect, will of God. Romans 12:2.

It was by associating with idolaters and joining in their festivities that the Hebrews were led to transgress God's law, and bring His judgments upon the nation. So now it is by leading the followers of Christ to associate with the ungodly and unite in their amusements, that Satan is most successful in alluring them into sin. "Come out from among them, and be you separate, says the Lord, and touch not the unclean.- 2 Corinthians 6:17. God requires of His people now as great a distinction from the world, in customs, habits, and principles, as He required of Israel anciently. If they faithfully follow the teachings of His word, this distinction will exist; it cannot be otherwise. The warnings given to the Hebrews against assimilating with the heathen were not more direct or explicit than are those forbidding Christians to conform to the spirit and customs of the ungodly. Christ speaks to us, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." "The friendship of the world is enmity with God; whosoever therefore will be a friend of the world is the enemy of God." I John 2:15; James 4A. The followers of Christ are to separate themselves from sinners, choosing their society only when there is opportunity to do them good. We cannot be too decided in shunning the company of those who exert an influence to draw us away from God. While we pray, "Lead us not into temptation," we are to shun temptation, so far as possible.

It was when the Israelites were in a condition of outward ease and security that they were led into sin. They failed to keep God ever before them, they neglected prayer, and cherished a spirit of self-confidence. Ease and self-indulgence left the citadel of the soul unguarded, and debasing thoughts found entrance. It was the traitors within the walls that overthrew the strongholds of principle and betrayed Israel into the power of Satan. It is thus that Satan still seeks to compass the ruin of the soul.

A long preparatory process, unknown to the world, goes on in the heart before the Christian commits open "in. The mind does not come down at once from purity and holiness to depravity, corruption, and crime. It takes time to degrade those formed in the image of God to the brutal or the satanic. By beholding, we become changed. By the indulgence of impure thoughts, man can so educate his mind that sins which he once loathed will become pleasant to him." - Patriarchs and Prophets, pages 458, 459.

### Led By The Spirit

As many as are led by the Spirit of God, they are the sons of God. Romans 8:14.

Religion consists in doing the words of Christ; not doing to earn God's favor, but because, all undeserving, we have received the gift of His love. Christ places the salvation of man, not upon profession merely, but upon faith that is made manifest in works of righteousness. Doing, not saying merely, is expected of the followers of Christ. It is through action that character is built. "As many as are led by the Spirit of God, they are the sons of God' Romans 8:14. Not those whose hearts are touched by the Spirit, not those who now and then yield to its power, but they that are led by the Spirit, are the sons of God.

Do you desire to become a follower of Christ, yet know not how to begin? Are you in darkness, and know not how to find the light? Follow the light you have. Set your heart to obey what you do know of the word of God. His power, His very life, dwells in His word. As you receive the word in faith, it will give you power to obey. As you give heed to the light you have, greater light will come. You are building on God's word, and your character will be built after the similitude of the character of Christ." - Thoughts From the Mount of Blessing, pages 215, 216.

We cannot use the Holy Spirit; the Spirit is to use us. Through the Spirit, God works in His people "to will and do of His good pleasure." Philippians 2:13. But many will not submit to be led. They want to manage themselves. This is why they do not receive the heavenly gift. Only to those who wait humbly upon God, who watch for His guidance and grace, is the Spirit given. This promised blessing, claimed by faith, brings all other blessings in its train. It is given according to the riches of the grace of Christ, and He is ready to supply every soul according to the capacity to receive.

The impartation of the Spirit is the impartation of the life of Christ. Those only who are thus taught of God, those only who possess the inward working of the Spirit, and in whose life the Christ life is manifested, can stand as true representatives of the Savior.” - Gospel Workers, page 285.

I will forgive, O Lord,

For I would be forgiven, Forget the wounds and scars, For I, too, must be shriven. Deep in my heart, my God, Implant Thy holy love; Give me the peace and hope That come from heaven above.

I will forgive, O Lord, For I have also erred In giving way to self, By harsh and haughty word.

So may I know the joy And comfort of Thy grace.

I have forgiven; from me Thou wilt not hide Thy face!

MAY COLE KUHN

### Loving One Another

By this shall all men know that you are My disciples, if you have love one to another. John 13:35. We know that we have passed from death unto life, because we love the brethren. He that loves not his brother abides in death. I John 3:14.

The more closely we resemble our Savior in character, the greater will be our love toward those for whom He died. Christians who manifest a spirit of unselfish love for one another are bearing a testimony for Christ which unbelievers can neither gainsay nor resist. It is impossible to estimate the power of such an example. Nothing will so successfully defeat the devices of Satan and his emissaries, nothing will so build up the Redeemer's kingdom, as will the love of Christ manifested by the members of the church.... The heart in which love rules, will not be filled with passion or revenge, by injuries which pride and self-love would deem unbearable. Love is unsuspecting, ever placing the most favorable construction upon the motives and acts of others. Love will never needlessly expose the faults of others. It does not listen eagerly to unfavorable reports, but rather seeks to bring to mind some good qualities of the one defamed.

Love “rejoices not in iniquity, but rejoices in the truth.” He whose heart is imbued with love is filled with sorrow at the errors and weaknesses of other but when truth triumphs, when the cloud that darkened the fair fame of another is removed, or when sins are confessed and wrongs corrected, he rejoices.” - Testimonies, Vol. V, pages 167-169.

“Thou shall 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.” Luke 10:27. Just before He left His disciples to return to heaven, Christ declared, “Anew commandment I give unto you, That you love one another; as I have loved you, that you also love one another.” Here we see the standard lifted higher and still higher. “By this shall all men know that you are My disciples, if you have love one to another.” John 13:34, 35. The disciples could not then comprehend Christ's words, but after His crucifixion, resurrection, and ascension, they understood His love as never before. They had seen it expressed in His suffering in the garden, in the judgment hall, and in His death on the cross of Calvary.” - Ibid., Vol. VIII, pages 164, 165.

Do you love people? If you do, Then people will in turn love you; But if your heart you do not share With others, then you should beware Lest others pass you grimly by, And your poor heart will wither, die.

It seems a pity just to live, Partake of life, but nothing give; That's why the Dead Sea's dead, it seems, For it gives forth no living streams. Its ooze and slime no joy imparts, 'Tis thus with dead and selfish hearts.

O living Fountain, pure and clean, Fill Thou my life with hope serene, Full from my heart let blessings flow Out to the world of sin and woe; My soul a living channel clear, Imparting richness, love, and cheer. B. M. GRANDY

### Keeping God's Commandments

He that hath My commandments, and keeps them, he it is that loves Me: and he that loves Me shall be loved of My Father, and I will love him, and will manifest Myself to him. John 14:21.

There are conditions to the fulfillment of God's promises, and prayer can never take the place of duty. “If you love Me,” Christ says, “keep My commandments.” . . .

Those who bring their petitions to God, claiming His promise, while they do not comply with the conditions, insult Jehovah. They bring the name of Christ as their authority for the fulfillment of the promise, but they do not those things that would show faith in Christ and love for Him.

Many are forfeiting the condition of acceptance with the Father. We need to examine closely the deed of trust wherewith we approach God. If we are disobedient, we bring to the Lord a note to be cashed when we have not fulfilled the conditions that would make it payable to us. We present to God His promises, and ask Him to fulfill them, when by so doing He would dishonor His own name.

The promise is, "If you abide in Me, and My words abide in you, you shall ask what you will, and it shall be done unto you." John 15:7. And John declares: "Hereby we do know that we know Him, if we keep His commandments. He that says, I know Him, and keeps not His commandments, is a liar, and the truth is not in him. But who so keeps His word, in him verily is the love of God perfected." I John 2:3-5. - Christ's Object Lessons, pages 143, 144.

Are we on the side of those who refuse to be loyal to God? They have no interest in knowing God. They reject the divine Son of God, the personification of all human goodness. They place themselves with those who, although no fault could be preferred against Christ, chose instead a thief and a murderer. This testifies to the moral taste of the world. Shall we be on the side of the world, or on the side of Christ, who declared, "I have kept My Father's commandments"? ...

Those who receive Christ by faith as their personal Savior cannot be in harmony with the world. There are two distinct classes: One is loyal to God, keeping His commandments, while the other talks and acts like the world, casting away the word of God, which is truth, and accepting the words of the apostate, who rejected Jesus." - Testimonies to Ministers, pages 138, 139.

A farmer whose barns were full of corn, was accustomed to pray that the wants of the needy might be supplied; but when any one in needy circumstances asked for a little of his corn, he said he had none to spare. One day, after hearing his father pray for the poor and needy, his little son said to him, "Father, I wish I had your corn." "Why, my son, what would you do with it?" asked the father. The child replied, "I would answer your prayers."

## The Fruits Of The Spirit

The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance. Against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. Galatians 5:22-24.

Those who become new creatures in Christ Jesus will bring forth the fruits of the Spirit, "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." Galatians 5:22, 23. They will no longer fashion themselves according to the former lusts, but by the faith of the Son of God they will follow in His steps, reflect His character, and purify themselves even as He is pure. The things they once hated, they now love; and the things they once loved, they hate. The proud and self-assertive become meek and lowly in heart. The vain and supercilious become serious and unobtrusive. The drunken become sober, and the profligate pure. The vain customs and fashions of the world are laid aside. Christians will seek not the "outward adorning," but "the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit." I Peter 3:3, 4.

There is no evidence of genuine repentance, unless it works reformation. If he restore the pledge, give again that he had robbed, confess his sins, and love God and his fellow men, the sinner may be sure that he has passed from death unto life.

When, as erring, sinful beings, we come to Christ and become partakers of His pardoning grace, love springs up in the heart. Every burden is light; for the yoke that Christ imposes is easy. Duty becomes a delight, and sacrifice a pleasure. The path that before seemed shrouded in darkness, becomes bright with beams from the Sun of Righteousness.

The loveliness of the character of Christ will be seen in His followers. It was His delight to do the will of God. Love to God, zeal for his glory, was the controlling power in our Savior's life. Love beautified and ennobled all His actions. Love is of God. The unconsecrated heart cannot originate or produce it. It is found only in the heart where Jesus reigns. "We love, because He first loved us." I John 4:19, R.V. In the heart renewed by divine grace, love is the principle of action. It modifies the character, governs the impulses, controls the passions, subdues enmity, and ennoble the affections. This love, cherished in the soul, sweetens the life, and sheds a refining influence on all around....

Obedience is not a mere outward compliance, but the service of love. The law of God is an expression of His very nature; it is an embodiment of the great principle of love, and hence is the foundation of His government in heaven and earth. If our hearts are renewed in the likeness of God, if the divine love is implanted in the soul, will not the law of God be carried out in the life? When the principle of love is implanted in the heart, when man is renewed after the image of Him that created him, the new-covenant promise is

fulfilled, "I will put My laws into their hearts, and in their minds will I write them." Hebrews 10:10. And if the law is written in the heart, will it not shape the life?" - Steps to Christ, pages 62-66.

## The Example Of Jesus In Baptism

Then comes Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbade Him, saying, I have need to be baptized of Thee, and came Thou to me? Matthew 3:13, 14.

When Jesus came to be baptized, John recognized before in Him a purity of character that he had never perceived in any man. The very atmosphere of His presence was holy and awe-inspiring. Among the multitudes that had gathered about him at the Jordan, John had heard dark tales of crime, and had met souls bowed down with the burden of myriad sins; but never had he come in contact with a human being from whom there breathed an influence so divine. All this was in harmony with what had been revealed to John regarding the Messiah. Yet he shrank from granting the request of Jesus. How could he, a sinner, baptize the Sinless One? And why should He who needed no repentance submit to a rite that was a confession of guilt to be washed away?

As Jesus asked for baptism, John drew back, exclaiming, "I have need to be baptized of Thee, and came Thou to me?" With firm yet gentle authority, Jesus answered, "Suffer it to be so now; for thus it becomes us to fulfill all righteousness." And John, yielding, led the Savior down into the Jordan, and buried Him beneath the water. "And straightway coming up out of the water," Jesus "saw the heavens opened, and the Spirit like a dove descending upon Him."

Jesus did not receive baptism as a confession of guilt on His own account. He identified Himself with sinners, taking the steps that we are to take, and doing the work that we must do. His life of suffering and patient endurance after His baptism was also an example to us." - The Desire of Ages, pages 110, 111.

Christ was wholly righteous; yet He, the Savior of the world, gave man an example by Himself taking the steps which He requires the sinner to take to become a child of God, and heir of Heaven.

If Christ, the spotless and pure Redeemer of man, condescended to take the steps necessary for the sinner to take in conversion, why should any, with the light of truth shining upon their pathway, hesitate to submit their hearts to God, and in humility confess that they are sinners, and show their faith in the atonement of Christ by words and actions, identifying themselves with those who profess to be His followers? There will ever be some who do not live out their profession, whose daily lives show them to be anything but Christians. But should this be a sufficient reason for any to refuse to put on Christ by baptism into the faith of His death and resurrection?" - Testimonies, Vol. IV, pages 40, 41.

## The Value Of Baptism

### The Commission

Go you therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Matthew 28:19.

### Likened to Death and Resurrection

Know you not, that so many of us as were baptized into Jesus Christ were baptized into His death. Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the father, even so we also should walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection: knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin. Romans 6:3-6.

### Expression of Faith

He that believes and is baptized shall be saved; but he that believes not shall be damned. Mark 16:16. Then Peter said unto them, Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and you shall receive the gift of the Holy Ghost. Acts 2:38.

The commission which Christ gave to the disciples, just prior to His ascension to heaven, was, "Go you therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you. And, Lo, I am with you always, even unto the end of the world," "Neither pray I for these alone, but for them also which shall believe on Me through their word." The commission reaches those who shall believe on His word

through His disciples. And all who are called of God to stand as ambassadors for Him, should take the lessons upon practical godliness given them by Christ in His word, and teach them to the people.” - Testimonies, Vol. IV, page 401.

Both of these important events, the crucifixion and the resurrection, have their memorials. By partaking of the Lord's supper, the broken bread and the fruit of the vine, we show forth the Lord's death until He comes. The scenes of His sufferings and death are thus brought fresh to our minds. The resurrection of Christ is commemorated by our being buried with Him by baptism, and raised out of the watery grave, in the likeness of His resurrection, to live in newness of life.” - Early Writings, page 217.

I will seek redemption through Christ, for in no one else is there salvation. To be redeemed through Him is to become like unto Him; to be pure in mind, and to do good; to be free from sin, and to live for God alone.” - FREDERICA ROWAN.

Our Master walked each path of life,

The stormy and the fair;

And so, wherever our path may, be, We'll always find Him there.

WILLIAM E. MYERS

### [How To Grow In Grace](#)

#### a. Live a Life of Prayer

A devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God always. Acts 10:2.

#### b. Study the Bible Daily

These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so. Acts 17:11.

#### c. Yield to the Holy Spirit

When He had said this, He breathed on them, and said unto them, Receive you the Holy Ghost. John 20:22. Grieve not the Holy Spirit of God, whereby you are sealed unto the day of redemption. Ephesians 4:30.

#### d. Work for Your Fellow Men

Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world. James 1:27.

#### e. Keep Your Eyes on Jesus

Looking unto Jesus the author and finisher of our faith; who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God. Hebrews 12:2.

#### f. Obey the Voice of Conscience

Samuel said, Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. I Samuel 15:22.

#### g. Associate With Christians

Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as you see the day approaching. Hebrews 10:25.

Many have an idea that they must do some part of the work alone. They have trusted in Christ for the forgiveness of sin, but now they seek by their own efforts to live aright. But every such effort must fail. Jesus says, “Without Me you can do nothing.” Our growth in grace, our joy, our usefulness,-all depend upon our union with Christ. It is by communion with Him, daily, hourly, by abiding in Him,- that we are to grow in grace. He is not only the author but the finisher of our faith. It is Christ first and last and always. He is to be

with us, not only at the beginning and the end of our course, but at every step of the way. David says, "I have set the Lord always before me: because He is at my right hand, I shall not be moved." Psalm 16:8.

Do you ask, "How am I to abide in Christ?" In the same way as you received Him at first. "As you have therefore received Christ Jesus the Lord, so walk you in Him ... The just shall live by faith." Colossians 2:6; Hebrews 10:38. You gave yourself to God, to be His wholly, to serve and obey Him, and you took Christ as your Savior. You could not yourself atone for your sins or change your heart; but having given yourself to God, you believed that He for Christ's sake did all this for you. By faith you became Christ's, and by faith you are to grow up in Him - by giving and taking. You are to give all, your heart, your will, your service, give yourself to Him to obey all His requirements. And you must take all, Christ, the fullness of all blessing, to abide in your heart, to be your strength, your righteousness, your everlasting helper, to give you power to obey." - Steps to Christ, pages 73, 74.

### Put Off Sin, Put On Righteousness

But now you also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that you have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of Him that created him. Where there is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond nor free. But Christ is all, and in all. 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 you. And above all these things put on charity, which is the bond of perfection. And let the peace of God rule in your hearts, to the which also you are called in one body; and be you 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 you do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him. Colossians 3:8-17.

The fact that we are under so great obligation to Christ, places us under the most sacred obligation to those whom He died to redeem. We are to manifest toward them the same sympathy, the same tender compassion and unselfish love, which Christ has manifested toward us. Selfish ambition, desire for supremacy, will die when Christ takes possession of the affections." - Testimonies, Vol. V, page 170.

The vows which we take upon ourselves in baptism embrace much. In the name of the Father, the Son, and the Holy Spirit, we are buried in the likeness of Christ's death, and raised in the likeness of His resurrection, and we are to live a new life. Our life is to be bound up with the life of Christ. Henceforth the believer is to bear in mind that he is dedicated to God, to Christ, and to the Holy Spirit. He is to make all worldly considerations secondary to this new relation. Publicly he has declared that he will no longer live in pride and self-indulgence. He is no longer to live a careless, indifferent life. He has made a covenant with God. He has died to the world. He is to live to the Lord, to use for Him all his entrusted capabilities, never losing the realization that he bears God's signature, that he is a subject of Christ's kingdom, a partaker of the divine nature. He is to surrender to God all that he is and all that he has, employing all his gifts to His name's glory." - Ibid., Vol. V1, pages 98,99.

Keep your heart free from hate, your mind from worry. Live simply; expect little; give much; sing often; pray always. Fill your life with love. Scatter sunshine. Forget self. Think of others. Do as you would be done by. These are the tried links in contentment's golden chain." - MALCOLM JAMES McLEOD.

### The Place Of The Will In Christian Experience

If any man wills to do His will, he shall know of the teaching, whether it is of God, or whether I speak from Myself. John 7:17, A.R.V.

Many are inquiring, "How am I to make the surrender of myself to God?" You desire to give yourself to Him, but you are weak in moral power, in slavery to doubt, and controlled by the habits of your life of sin. Your promises and resolutions are like ropes of sand. You cannot control your thoughts, your impulses, your affections. The knowledge of your broken promises and forfeited pledges weakens your confidence in your own sincerity, and causes you to feel that God cannot accept you; but you need not despair.

What you need to understand is the true force of the will. This is the governing power in the nature of man, the power of decision, or of choice. Everything depends on the right action of the will. The power of choice God has given to men; it is theirs to exercise. You cannot change your heart, you cannot of yourself give to God its affections; but you can choose to serve Him. You can give Him your will; He will then work in you to will and to do according to His good pleasure. Thus your whole nature will be brought under the control of the Spirit of Christ; your affections will be centered upon Him, your thoughts will be in harmony with Him.

Desires for goodness and holiness are right as far as they go; but if you stop here, they will avail nothing. Many will be lost while hoping and desiring to be Christians. They do not come to the point of yielding the will to God. They do not now choose to be Christians.

Through the right exercise of the will, an entire change may be made in your life. By yielding up your will to Christ, you ally yourself with the power that is above all principalities and powers. You will have strength from above to hold you steadfast, and thus through constant surrender to God you will be enabled to live the new life, even the life of faith." - Steps to Christ, pages 51, 52.

Christ has said, "If any man wills to do His will, he shall know of the teaching." John 7:17, R.V. Instead of questioning and caviling concerning that which you do not understand, give heed to the light that already shines upon you, and you will receive greater light. By the grace of Christ, perform every duty that has been made plain to your understanding, and you will be enabled to understand and perform those of which you are now in doubt.

There is an evidence that is open to all, the most highly educated and the most illiterate, the evidence of experience. God invites us to prove for ourselves the reality of His word, the truth of His promises." - Ibid., pages 116, 117.

## **4. Parables**

### **Abiding In Christ**

I am the true vine, and My Father is the husbandman. Every branch in Me that bears not fruit He takes away: and every branch that bears fruit, He purges it, that it may bring forth more fruit. Now you are clean through the word which I have spoken unto you. Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can you, except you abide in Me. I am the vine, you are the branches: he that abides in Me, and I in him, the same brings forth much fruit: for without Me you can do nothing. If a man abide not in Me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If you abide in Me, and My words abide in you, you shall ask what you will, and it shall be done unto you. Herein is My Father glorified, that you bear much fruit; so shall you be My disciples. John 15:1-8.

Christ, in teaching His disciples, said: "I am the true vine, and My Father is the husbandman. Every branch in Me that bears not fruit, He takes away; and every branch that bears fruit, He purges [prunes] it, that it may bring forth more fruit." He who is united to Christ, partaking of the sap and nourishment of the vine, will work the works of Christ. The love of Christ must be in him, or he cannot be in the vine. Supreme love to God, and love to your neighbor equal to that which you bear to yourself, is the basis of true religion. . . .

God prunes us with sorrow, with disappointment and affliction, that the outgrowth of strong, perverse traits of character may be weakened, and that the better traits may have a chance to develop. Idols must be given up, the conscience must become more tender, the meditations of the heart must be spiritual, and the entire character must become symmetrical. Those who really desire to glorify God, will be thankful for the exposure of every idol and every sin, that they may see these evils and put them away; but the divided heart will plead for indulgence rather than denial.

The apparently dry branch, by being connected with the living vine, becomes a part of it. Fiber by fiber, and vein by vein, it adheres to the vine, till it derives its life and nourishment from the parent stock. The graft buds, blossoms, and produces fruit. The soul, dead in trespasses and sins, must experience a similar process in order to be reconciled to God, and to become a partaker of Christ's life and joy. As the graft receives life when united to the vine, so the sinner partakes of the divine nature when connected with Christ. Finite man is united with the infinite God. When thus united, the words of Christ abide in us, and we are not actuated by a spasmodic feeling, but by a living, abiding principle. The words of Christ must be meditated upon, and cherished and enshrined in the heart." - Testimonies, Vol. IV, pages 353-355.

### **Speak The Truth In Love**

But speaking the truth in love, may grow up into Him in all things, which is the head, even Christ. Ephesians 4:15.

I beg of you for Christ's sake, let no hasty, rash expressions fall from your lips, let no extravagant language be used, let nothing be uttered that will savor of railing, for all this is human. Christ has no part in it. Let the ready writers be careful how they use their pens, lest they may seem to cast ridicule upon the positions of believers or unbelievers. We shall find our only safety in preserving the lowly spirit of Christ, in making straight paths for our feet, lest the lame be turned out of the way. The meekness and lowliness of Christ must take possession of the soul." - Testimonies to Ministers, page 219.

Christ Himself did not suppress one word of truth, but He spoke it always in love. He exercised the greatest tact and thoughtful, kind attention in His intercourse with the people. He was never rude, never needlessly spoke a severe word, never gave needless pain to a sensitive soul. He did not censure human weakness. He fearlessly denounced hypocrisy, unbelief, and iniquity, but tears were in His voice as He uttered His scathing rebukes. He wept over Jerusalem, the city He loved, that refused to receive Him, the way, the truth, and the life. They rejected Him, the Savior' but He regarded them with pitying tenderness, and sorrow so deep that it broke His heart. Every soul was precious in His eyes. While he always bore Himself with divine dignity, He bowed with tender regard to every member of the human family of God. In all men he saw fallen souls whom it was His mission to save.

The servants of Christ are not to act out the dictates of the natural heart. They need to have close communion with God, lest, under provocation, self rise up, and they pour forth a torrent of words that are unbecoming, that are not as dew, or the still showers that refresh the withering plants. This is what Satan wants them to do; for these are his methods. It is the dragon that is wroth; it is the spirit of Satan that is revealed in anger and accusing.

But God's servants are to be representatives of Him. He desires them to deal only in the currency of heaven, the truth that bears His own image and superscription. The power by which they are to overcome evil is the power of Christ. The glory of Christ is their strength. They are to fix their eyes upon His loveliness. Then they can present the gospel with divine tact and gentleness. And the spirit that is kept gentle under provocation will speak more effectively in favor of the truth than will any argument, however forcible.” - The Desire of Ages, pages 352, 353.

### Prove All Things

Now we exhort you, brethren, warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all men. See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men. Rejoice evermore. Pray without ceasing. In everything give thanks: for this is the will of God in Christ Jesus concerning you. Quench not the Spirit. Despise not prophesyings. Prove all things; hold fast that which is good. I Thessalonians 5:14-21.

In this epistle the apostle introduces the subject of the Second Coming of the Lord. He then describes the state of the unbelieving world at that time, who are saying, “Peace and safety,” when the day of the Lord is about to burst upon them, and sudden destruction come upon them as a thief in the night. He then exhorts the church, in view of these things, to keep awake, to watch and be sober. Among the exhortations that follow are the words we have quoted, “Quench not the Spirit,” etc. Some may think that these three verses are completely detached from one another in sense; but they have a natural connection, in the order in which they stand. The person who quenches the Spirit will be left to despise prophesyings, which are the legitimate fruit of the Spirit. “I will pour out My Spirit upon all flesh, and your sons and your daughters shall prophesy.” Joel 2:28. The expression, “Prove all things,” is limited to the subject of discourse, prophesyings, and we are to try the spirits by the tests which God has given us in His word. Spiritual deceptions and false prophesyings abound at the present time; and doubtless this text has a special application here. But mark, the apostle does not say, reject all things; but, Prove all things; hold fast that which is good.” - Early Writings, pages 141, 142.

Paul says: . . . “Rejoice evermore. Pray without ceasing. In everything give thanks: for this is the will of God in Christ Jesus concerning you.” I Thessalonians 5:16-18.

Such are the fruits of Bible conversion and sanctification; and it is because the great principles of righteousness set forth in the law of God are so indifferently regarded by the Christian world, that these fruits are so rarely witnessed. This is why there is manifest so little of that deep, abiding work of the Spirit of God which marked revivals in former years.

It is by beholding that we become changed. And as those sacred precepts in which God has opened to men the perfection and holiness of His character are neglected, and the minds of the people are attracted to human teachings and theories, what marvel that there has followed a decline of living piety in the church. Says the Lord, “They have forsaken Me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water.” Jeremiah 2:13....

It is only as the law of God is restored to its rightful position that there can be a revival of primitive faith and godliness among His professed people. “Thus says the Lord, Stand you in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and you shall find rest for your souls.” Jeremiah 6:16 - The Great Controversy, pages 477, 478.

### The Prodigal Leaves Home

He said, A certain man had two sons: and the younger of them said to his father, Father, give me the portion of goods that falls to me. And he divided unto them his living. And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that land; and

he began to be in want. And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. And he would faint have filled his belly with the husks that the swine did eat: and no man gave unto him. Luke 15:11-16.

In the parable of the prodigal son is presented the Lord's dealing with those who have once known the Father's love, but who have allowed the tempter to lead them captive at his will....

This younger son had become weary of the restraint of his father's house. He thought that his liberty was restricted. His father's love and care for him were misinterpreted, and he determined to follow the dictates of his own inclination.

The youth acknowledges no obligation to his father, and expresses no gratitude; yet he claims the privilege of a child in sharing his father's goods. The inheritance that would fall to him at his father's death he desires to receive now. He is bent on present enjoyment, and cares not for the future....

What a picture here of the sinner's state! Although surrounded with the blessings of His love, there is nothing that the sinner, bent on self-indulgence and sinful pleasure, desires so much as separation from God. Like the ungrateful son, he claims the good things of God as his by right. He takes them as a matter of course, and makes no return of gratitude, renders no service of love. As Cain went out from the presence of the Lord to seek his home; as the prodigal wandered into the "far country," so do sinners seek happiness in forgetfulness of God. Romans 1:28." - Christ's Object Lessons, pages 198-200.

Grant was to be entertained at a banquet in the city of Houston, Texas. All that money could do to make the affair a success was done. Wines of the rarest vintage were ordered. The most notable men in the one Star State were present. After all were seated, the headwaiter approached the place where Grant was seated and was about to pour out the first glass of wine for the guest of the occasion. Quietly and calmly Grant reached forward and turned his glass down. With the true spirit of Southern chivalry, every Texan present, in the same quiet manner, reached forward and turned his glass down, and for once in, the history of banqueting in the Southwest, a famous dinner was served without a drop of alcoholic liquor's being drunk." - H. L. SMITH.

## The Prodigal Returns

And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants. And he arose and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. But the father said to his servants, Bring forth the best robe, and put it on him; and put, a ring on his hand, and shoes on his feet: and bring hither the fatted calf, and kill it. And let us eat, and be merry: for this my son was dead, and is alive again; he was lost, and is found. And they began to be merry. Now his elder son was in the field: and as he came and drew nigh to the house, he heard music and dancing. And he called one of the servants, and asked what these things meant. And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound. And he was angry, and would not go in: therefore came his father out, and entreated him. And he answering said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment. And yet thou never gave me a kid, that I might make merry with my friends: but as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf. And he said unto him, Son, thou art ever with me, and all that I have is your. It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found. Luke 15:17-32.

Weary? Lay down thy load; Come unto Me, and rest.

Let thy burdens all upon Me fall,

Recline upon My breast. Matthew 11:28.

Guilty? Aye; so thou art; But I assume thy guilt,

For thee I died, the Crucified, For thee My lifeblood spilt. 2 Corinthians 5:21.

Hungry? Dear child, here's food; Receive the living bread.

This manna is given direct from heaven. That thou may now be fed. John 6:48.

Thirsty? Here is the drink

Which smitten Rock does bring.

Not Marah's draught thou erstwhile quaffed, But Elim's cooling spring. John 7:28.

My Master and my King, Prone at Thy feet I fall!

All things supplied by Thee who died,

On Thee alone I call. John 6:68.

Contented? Ah, yes, satisfied; For now Thou art wholly mine. Like Thee I'd be, Thy face I'd see, And I'd be wholly Yours. Psalm 23:6. T. H. JEYS

## The Talents

The kingdom of heaven is as a man traveling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability. And straightway took his journey. Then he that had received the five talents went and traded with the same, and made them other five talents. And likewise he that had received two, he also gained other two. But he that had received one went and digged in the earth, and hid his lord's money. After a long time the Lord of those servants comes, and reckons with them. And so he that had received five talents came and brought other five talents, saying, Lord, thou delivered unto me five talents: behold, I have gained beside them five talents more. His lord said unto him, Well done, thou good and faithful servant: thou has been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. He also that had received two talents came and said, Lord, thou delivered unto me two talents: behold, I have gained two other talents beside them. His lord said unto him, Well done, good and faithful servant; thou has been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. Then he which had received the one talent came and said, Lord, I knew thee that thou art a hard man, reaping where thou has not sown, and gathering where thou has not sent. And I was afraid, and went and hid thy talent in the earth: lo, there thou has that is your. His lord answered and said unto him, Thou wicked and slothful servant, thou knew that I reap where I sowed not, and gather where I have not sent. Thou ought therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury. Take therefore the talent from him, and give it unto him which hath ten talents. For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he has. And cast you the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth. Matthew 25:14-30.

Our time belongs to God. Every moment is His, and we are under the most solemn obligation to improve it to His glory. Of no talent He has given will He require a more strict account than of our time.

The value of time is beyond computation. Christ regarded every moment as precious, and it is thus that we should regard it. Life is too short to be trifled away. We have but a few days of probation in which to prepare for eternity. We have no time to waste, no time to devote to selfish pleasure, no time for the indulgence of sin. It is now that we are to form characters for the future, immortal life. It is now that we are to prepare for the searching judgment." - Christ's Object Lessons, page 342.

## The Sheep And The Goats

When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory: and before Him shall he gathered all nations. And He shall separate them one from another, as a shepherd divides his sheep from the goats: and He shall set the sheep on His right hand, but the goats on the left. Then shall the King say unto them on His right hand, Come, you blessed of My Father, inherit the kingdom prepared for you from the foundation of the world. For I was an hungered, and you gave Me meat: I was thirsty, and you gave Me drink: I was a stranger, and you took Me in: naked, and you clothed Me: I was sick, and you visited Me: I was in prison, and you came unto Me. Then shall the righteous answer Him, saying, Lord, when saw we Thee an hungered, and fed Thee? or thirsty, and gave Thee drink? When saw we Thee a stranger, and took Thee in? or naked, and clothed Thee? Or when saw we Thee sick, or in prison, and came unto Thee? And the King shall answer and say to them, Verily I say unto you, Inasmuch as you have done it unto one of the least of these My brethren, you have done it unto Me. Then shall He say also unto them on the left hand, Depart from Me, you cursed, into everlasting fire, prepared for the devil and his angels: for I was an hungered, and you gave Me no meat: I was thirsty, and you gave Me no drink. I was a stranger, and you took Me not in: naked, and you clothed Me not. Sick, and in prison, and you visited Me not. Then shall they also answer Him, saying, Lord, when saw we Thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto Thee? Then shall He answer them, saying, Verily I

say unto you, Inasmuch as you did it not to one of the least of these, you did it not to Me. And these shall go away into everlasting punishment: but the righteous into life eternal. Matthew 25:31-46.

Those whom Christ commends in the judgment, may have known little theology, but they have cherished His principles. Through the influence of the divine Spirit they have been a blessing to those about them. Even among the heathen are those who have cherished the spirit of kindness; before the words of life had fallen upon their ears, they have befriended the missionaries, even ministering to them at the peril of their own lives. Among the heathen are those who worship God ignorantly, those to whom the light is never brought by human instrumentality, yet they will not perish. Though ignorant of the written law of God, they have heard His voice speaking to them in nature, and have done the things that the law required. Their works are evidence that the Holy Spirit has touched their hearts, and they are recognized as the children of God.

How surprised and gladdened will be the lowly among the nations, and among the heathen, to hear from the lips of the Savior, "Inasmuch as you have done it unto one of the least of these My brethren, you have done it unto Me." How glad will be the heart of Infinite Love as His followers look up with surprise and joy at His words of approval." - The Desire of Ages, page 638.

## The Silent Seed

And he said, So is the kingdom of God, as if a man should cast seed into the ground; and should sleep, and rise night and day, and the seed should spring and grow up, he knows not how. For the earth brings forth fruit of herself. First the blade, then the ear, after that the full corn in the ear. But when the fruit is brought forth, immediately he puts in the sickle, because the harvest is come. Mark 4:26-29.

The wheat develops, "first the blade, then the ear, after that the full corn in the ear." The object of the husbandman in the sowing of the seed and the culture of the growing plant, is the production of grain. He desires bread for the hungry, and seed for future harvests. So the divine Husbandman looks for a harvest as the reward of His labor and sacrifice. Christ is seeking to reproduce Himself in the hearts of men; and He does this through those who believe in Him. The object of the Christian life is fruit bearing,-the reproduction of Christ's character in the believer, that it may be reproduced in others.

The plant does not germinate, grow, or bring forth fruit for itself, but to "give seed to the sower, and bread to the eater." Isaiah 55:10. So no man is to live unto himself. The Christian is in the world as a representative of Christ, for the salvation of other souls.

There can be no growth or fruitfulness in the life that is centered in self. If you have accepted Christ as a personal Savior, you are to forget yourself, and try to help others. Talk of the love of Christ, tell of His goodness. Do every duty that presents itself. Carry the burden of souls upon your hearts, and by every means in your power seek to save the lost. As you receive that Spirit of Christ,-the spirit of unselfish love and labor for others,-you will grow and bring forth fruit. The graces of the Spirit will ripen in your character. Your faith will increase, your convictions deepen, your love be made perfect. More and more you will reflect the likeness of Christ in all that is pure, noble, and lovely.

"The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." Galatians 5:22, 23. This fruit can never perish, but will produce after its kind a harvest unto eternal life.

When the fruit is brought forth, immediately he puts in the sickle, because the harvest is come." Christ is waiting with longing desire for the manifestation of Himself in His church. When the character of Christ shall be perfectly reproduced in His people, then He will come to claim them as His own.

It is the privilege of every Christian, not only to look for, but to hasten the coming of our Lord Jesus Christ. 2 Peter 3:12, margin. Were all who profess His name bearing fruit to His glory, how quickly the whole world would be sown with the seed of the gospel. Quickly the last great harvest would be ripened, and Christ would come to gather the precious grain." - Christ's Object Lessons, pages 67-69.

## The Two Debtors

There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most? Luke 7:41,42.

When Satan comes to tell you that you are a great sinner, look up to your Redeemer, and talk of His merits. That which will help you is to look to His light. Acknowledge your sin, but tell the enemy that "Christ Jesus came into the world to save sinners (1 Timothy 1:15), and that you may be saved by His matchless love.

Jesus asked Simon a question in regard to two debtors. One owed his lord a small sum, and the other owed him a very large sum; but he forgave them both, and Christ asked Simon which debtor would love his lord most. Simon answered, "He to whom he forgave most." Luke 7:43.

We have been great sinners, but Christ died that we might be forgiven. The merits of His sacrifice are sufficient to present to the Father in our behalf. Those to whom He has forgiven most will love Him most, and will stand nearest His throne to praise Him for His great love and infinite sacrifice. It is when we most fully comprehend the love of God that we best realize the sinfulness of sin. When we see the length of the chain that was let down for us, when we understand something of the infinite sacrifice that Christ has made in our behalf, the heart is melted with tenderness and contrition." - Steps to Christ, pages 40, 41.

Jesus knows the circumstances of every soul. You may say, I am sinful, very sinful. You may be; but the worse you are, the more you need Jesus. He turns no weeping, contrite one away. He does not tell to any all that He might reveal, but He bids every trembling soul take courage. Freely will He pardon all who come to Him for forgiveness and restoration.

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

The souls that turn to Him for refuge, Jesus lifts above the accusing and the strife of tongues. No man or evil angel can impeach these souls. Christ unites them to His own divine-human nature. They stand beside the great Sin Bearer, in the light proceeding from the throne of God. "Who shall lay anything to the charge of God's elect? It is God that justifies. Who is he that condemns? It is Christ that died; yea rather, that is risen again, who is even at the right hand of God, who also makes intercession for us." Romans 8:33, 34 - The Desire of Ages, page 568.

### [The Good Samaritan](#)

Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. 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. And on the morrow

when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spends more, when I come again, I will repay thee. Luke 10:30-35.

I saw that it is in the providence of God that widows and orphans, the blind, the deaf, the lame, and persons afflicted in a variety of ways, have been placed in close Christian relationship to His church; it is to prove His people and develop their true character. Angels of God are watching to see how we treat these persons who need our sympathy, love, and disinterested benevolence. This is God's test of our character. If we have the true religion of the Bible, we shall feel that a debt of love, kindness, and interest is due to Christ in behalf of His brethren. And we can do no less than to show our gratitude for His immeasurable love to us while we were sinners unworthy of His grace, by having a deep interest and unselfish love for those who are our brethren, and who are less fortunate than ourselves.

The two great principles of the law of God are supreme love to God and unselfish love to our neighbor. The first four commandments and the last six hang upon, or grow out of, these two principles. Christ explained to the lawyer who his neighbor was in the illustration of the man who was traveling from Jerusalem to Jericho, and who fell among thieves, and was robbed, and beaten, and left half dead. The priest and the Levite saw this man suffering, but their hearts did not respond to his wants. They avoided him by passing by on the other side. The Samaritan came that way, and when he saw the stranger's need of help, he did not question whether he was a relative, or was of his country or creed; but he went to work to help the sufferer because there was work which needed to be done. He relieved him as best he could, put him upon his own beast, and carried him to an inn, and made provision for his wants at his own expense. This Samaritan, said Christ, was neighbor to him who fell among thieves. The Levite and the priest represent a class in the church who manifest an indifference to the very ones who need their sympathy and help. This class, notwithstanding their position in the church, are commandment breakers. The Samaritan represents a class who are true helpers with Christ, and who are imitating his example in doing good. - Testimonies Vol. III, pp. 511, 512.

### [The Importunate Friend](#)

He said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves; for a friend of mine in his journey is come to me, and I have nothing to set before him? And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee. I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needs. Luke 11:5-8.

The petition that the suppliant offers to Heaven, God is as willing to grant as the petitioner is earnest to request. The Lord in His wisdom does not always grant the request at once. He sees that it is necessary that the petitioner should search his heart, and should exercise repentance for sin and wrong. He sees that it is necessary that the heart should be emptied of vanity so that God may pour His richest treasures into the soul.

The Lord encourages us to ask. No one is to become discouraged because he does not immediately realize the relief he desires. Let the petitioner cherish trusting faith, and refuse to be disheartened. Let him appropriate the promise, believing that his petition has found favor with God, and rest in the promise, "It shall be given you." Although we cannot always be upon our knees, yet the desires of our heart should be constantly ascending to God. We should present to Him those things that we feel are necessary for our advancement. We may have to pass through a painful season of suspense, and our case may seem exceedingly urgent, but in this way the soul becomes educated to look unto God as unto a faithful Creator. He would have us ponder on the promises and delight in the positive assurances that He has brought to view in His precious word.

The promises of God are like precious flowers scattered through a garden. The Lord would have us linger over them, looking closely into them, taking in their loveliness, and appreciating the favor that God has bestowed upon us by making such rich provisions for our needs." - MRS. E. G. WHITE, Review And Herald, Nov. 19, 1895.

#### Success From Perseverance

It is said of Marshall Field that when a boy he went to a great merchant and asked, "Do you want a boy?" "Nobody wants a boy," replied the merchant. "Do you need a boy?" the boy persisted, nowise abashed. "Nobody needs a boy," was the reply. But the boy would not give up. "Well, say, mister, do you have to have a boy?" "I think likely we do," replied the merchant, "and I rather think we will have to have a boy just like YOU." - JAMES TERRY WHITE.

#### The Rich Fool

He spoke a parable unto them, saying, The ground of a certain rich man brought forth plentifully: and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou has much goods laid up for many years; take your ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou has provided? Luke 12:16-20.

The solemn warning that was given to the foolish rich man, should be a sufficient warning for all men to the close of time. Lesson upon lesson was given by our Lord to take every one away from selfishness, and to establish close bonds of fellowship and brotherhood between man and man. He desired that the hearts of believers should be closely knit together in strong bonds of sympathy, so that there might be unity in Himself. They are together to rejoice in hope of the glory of God, looking for eternal life through the virtue of Jesus Christ. If Christ is abiding in the heart, His love will diffuse itself to others through its possessor, and will bind heart to heart." - MRS E. G. WHITE, in Review and Herald, June 26, 1894.

Men act as though they were bereft of their reason. They are buried up in the cares of this life. They have no time to devote to God, no time to serve Him. Work, work, work, is the order of the day. All about them are required to labor upon the, high-pressure plan, to take care of large farms. To tear down and build greater is their ambition, that they may have wherewith to bestow their goods. Yet these very men who are weighed down with their riches pass for Christ's followers. They have the name of believing that Christ is soon to come, that the end of all things is at hand; yet they have no spirit of sacrifice. They are plunging deeper and deeper into the world. They allow themselves but little time to study the word of life, and to meditate and pray. Neither do they give others in their family, or those who serve them, this privilege. Yet these men profess to believe that this world is not their home, that they are merely pilgrims and strangers upon the earth, preparing to move to a better country.

The example and influence of all such is a curse to the cause of God. Hollow hypocrisy characterizes their professed Christian lives. They love God and the truth just as much as their works show, and no more. A man will act out all the faith he has. "By their fruits you shall know them." The heart is where the treasure is. Their treasure is upon this earth, and their hearts and interests are also here." - Testimonies, Vol. 11, pages 662, 663.

## The Great Supper

A certain man made a great supper, and bade many: and sent his servant at supper time to say to them that were bidden, Come; for all things are now ready. And they all with one consent began to make excuse. The first, said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. So that servant came, and showed his lord these things. Then the master of the house being angry said to, his servant. Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou has commanded, and yet there is room. And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled. For I say unto you, That none of those men which were bidden shall taste of my supper. Luke 14:16-24.

This parable correctly represents the condition of many professing to believe the present truth. The Lord has sent them an invitation to come to the supper which He has prepared for them at great cost to Himself; but worldly interests look to them of greater importance than the heavenly treasure. They are invited to take part in things of eternal value; but their farms, their cattle, and their home interests seem of so much greater importance than obedience to the heavenly invitation that they overpower every divine attraction, and these earthly things are made the excuse for their disobedience to the heavenly command, "Come; for all things are now ready." These brethren are blindly following the example of those represented in the parable. They look at their worldly possessions, and say, No, Lord, I cannot follow Thee; "I pray Thee have me excused."

The very blessings which God has given to these men, to prove them, to see if they will render "unto God the things that are God's," they use as an excuse that they cannot obey the claims of truth. They have grasped their earthly treasure in their arms, and say, "I must take care of these things; I must not neglect the things of this life; these things are mine." Thus the hearts of these men have become as hardened as the beaten highway. They close the door of their hearts to the heavenly messenger, who says, "Come; for all things are now ready," and throw it open, inviting the entrance of the world's burden and business cares, and Jesus knocks in vain for admittance." - Testimonies, Vol. III, pages 383, 384.

## The Pieces Of Money

Either what woman having ten pieces of silver, if she lose one piece, does not light a candle, and sweep the house, and seek diligently till she find it? And when she hath found it, she calls her friends and her neighbors together, saying, Rejoice with me; for I have found the piece which I had lost. Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repents. Luke 15:8-10.

The lost sheep knows that it is lost. It has left the shepherd and the flock, and it cannot recover itself. It represents those who realize that they are separated from God, and who are in a cloud of perplexity, in humiliation, and sorely tempted. The lost coin represents those who are lost in trespasses and sins, but who have no sense of their condition. They are estranged from God, but they know it not. Their souls are in peril, but they are unconscious and unconcerned. In this parable Christ teaches that even those who are indifferent to the claims of God are the objects of His pitying love. They are to be sought for, that they may be brought back to God.

The sheep wandered away from the fold; it was lost in the wilderness or upon the mountains. The piece of silver was lost in the house. It was close at hand, yet it could be recovered only by diligent search." - Christ's Object Lessons, pages 193, 194.

This parable has a lesson to families. In the household there is often a great carelessness concerning the souls of its members. Among their number may be one who is estranged from God; but how little anxiety is felt lest, in the family relationship, there be lost one of God's entrusted gifts.

The coin, though lying among dust and rubbish, is a piece of silver still. Its owner seeks it because it is of value. So every soul, however degraded by sin, is in God's sight accounted precious. As the coin bears the image and superscription of the reigning power, so man at his creation bore the image and superscription of God; and though now marred and dim through the influence of sin, the traces of this inscription remain upon every soul. God desires to recover that soul, and to retrace upon it His own image in righteousness and holiness....

If there is in the family one child who is unconscious of his sinful state, parents should not rest. Let the candle be lighted. Search the word of God, and by its light let everything in the home be diligently examined, to see why this child is lost. Let parents search their own hearts, examine their habits and practices. Children are the heritage of the Lord, and we are answerable to Him for our management of His property." - Ibid., pages 194, 195.

## The Unjust Steward

And He said also unto His disciples, There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods. And he called him, and said unto him, How is it that I hear this of thee? Give an account of thy stewardship; for thou may be no longer steward. Then the steward said within himself, What shall I do? For my lord takes away from me the stewardship: I cannot dig; to beg I am ashamed. I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses. So he called every one of his Lord debtors unto him, and said unto the first, How much owes thou unto my lord? And he said, A hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty. Then said he to another, And how much owes thou? And he said, A hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore. And the Lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light. Luke 16:1-8.

The lesson of this parable is for all. Every one will be held responsible for the grace given him through Christ. Life is too solemn to be absorbed in temporal or earthly matters. The Lord desires that we shall communicate to others that which the eternal and unseen communicates to us.

Every year millions upon millions of human souls are passing into eternity unwarned and unsaved. From hour to hour in our varied life, opportunities to reach and save souls are opened to us. These opportunities are continually coming and going. God desires us to make the most of them Days, weeks, and months are passing; we have one day, one week, one month less in which to do our work. A few more years at the longest, and the voice which we cannot refuse answer will be heard, saying, "Give an account of thy stewardship."

Christ calls upon every one to consider. Make an honest reckoning. Put into one scale Jesus, which means eternal treasure, life, truth, heaven, and the joy of Christ in souls redeemed; put into the other every attraction the world can offer. Into one scale put the loss of your own soul, and the souls of those whom you might have been instrumental in saving; into the other, for yourself and for them, a life that measures with the life of God. Weigh for time and for eternity. While you are thus engaged, Christ speaks: "What shall it profit a man, if he shall gain the whole world, and lose his own soul?"

God desires us to choose the heavenly in place of the earthly. He opens before us the possibilities of a heavenly investment. He would, give encouragement to our loftiest aims, security to our choicest treasure. He declares, "I will make a man more precious than fine gold; even a man than the golden wedge of Ophir." When the riches that moth devours and rust corrupts shall be swept away, Christ's followers can rejoice in their heavenly treasure, the riches that are imperishable.... Better than all the words of earthly praise, will be the Savior's words to His faithful servants, "Come, you blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." - Christ's Object Lessons, pages 373, 374.

## Unprofitable Servants

Which of you, having a servant plowing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat? And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shall eat and drink? Does he thank that servant because he did the things that were commanded him? I know not. So likewise you, when you shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do. Luke 17:7-10.

When the cases of all come in review before God, the question, What did they profess? Will not be asked, but, What have they done? Have they been doers of the word? Have they lived for themselves, or have they been exercised in works of benevolence, in deeds of kindness and love, preferring others before themselves, and denying themselves that they might bless others? If the record shows that this has been their life, that their characters have been marked with tenderness, self-denial, and benevolence, they will receive the blessed assurance and benediction from Christ, "Well done." "Come, you blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." Christ has been grieved and wounded by your marked selfish love, and your indifference to the woes and needs of others.

Many times our efforts for others may be disregarded, and apparently lost. But 'this should be no excuse for us to become weary in well doing. How often has Jesus come to find fruit upon the plants of His care, and found nothing but leaves! We may be disappointed as to the result of our best efforts; but this should not lead us to be indifferent to others' woes, and to do nothing. "Curse you Meroz, said the angel of the Lord, curse you bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty." Judges 5:23.

How often is Christ disappointed in those who profess to be His children! He has given them unmistakable evidence of His love. He became poor, that through His poverty we might be made rich. He died for us, that we might not perish, but have eternal life. What if

Christ had refused to bear our iniquity because He was rejected by many, and because so few appreciated His love and the infinite blessings He came to bring them? We need to encourage patient, painstaking efforts.” - Testimonies, Vol. III, page 525.

Even when your affairs be of so much importance as to require your whole attention, you should look mentally toward God from time to time, as mariners do, who, to arrive at the port for which they are bound, look more up toward heaven than down to the sea on which they sail. - E. M. GOULBURN.

### The Pharisee And The Publican

Two men went up into the temple to pray; the one a Pharisee, and the other a Publican. The Pharisee stood and prayed thus with himself, God, I thank Thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other: for every one that exalts himself shall be abased; and he that humbles himself shall be exalted. Luke 18:10-14.

The Pharisee and the publican represent two great classes into which those who come to worship God are divided. Their first two representatives are found in the first two children that were born into the world. Cain thought himself righteous, and he came to God with a thank offering only. He made no confession of sin, and acknowledged no need of mercy. But Abel came with the blood that pointed to the Lamb of God. He came as a sinner, confessing himself lost; his only hope was the unmerited love of God. The Lord had respect to his offering, but to Cain and his offering He had no respect. The sense of need, the recognition of our poverty and sin, is the very first condition of acceptance with God. “Blessed are the poor in spirit; for theirs is the kingdom of heaven.” - Christ's Object Lessons, page 152.

The prayer of the publican was heard because it showed dependence reaching forth to lay hold upon Omnipotence. Self to the publican appeared nothing but shame. Thus it must be seen by all who seek God. By faith-faith that renounces all self-trust-the needy suppliant is to lay hold upon infinite power.

No outward observances can take the place of simple faith and entire renunciation of self. But no man can empty himself of self. We can only consent for Christ to accomplish the work. Then the language of the soul will be, “Lord, take my heart; for I cannot give it. It is Thy property. Keep it pure, for I cannot keep it for Thee. Save me in spite of myself, my weak, un Christ like self. Mold me, fashion me, raise me into a pure and holy atmosphere, where the rich current of Thy love can flow through my soul.-Ibid., page 159.

O Lord, I need Thee every day, I stretch my arms to Thee; Thou art a solace for each care That hovers over me.

I'm weary, and the world looks sad

With grief and much despair; My only solace is Thy love And tender, soothing care.

My joys in life are very few, My task is almost done;

I hope to meet Thee on the height

Whenever the battle's won. DONALD W. McKAY.

### The Leaven

Again He said, Whereunto shall I liken the kingdom of God? It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened Luke 13:20, 21.

This parable illustrates the penetrating and assimilating power of the gospel, which is to fashion thee church after the divine similitude by working on the hearts of the individual members. As the leaven operates on the meal, so the Holy Spirit operates on the human heart, absorbing all its capabilities and powers, bringing soul, body, and spirit into conformity to Christ.

In the parable the woman placed the leaven in the meal. It was necessary to supply a want. By this God would teach us that, of himself, man does not possess the properties of salvation. He cannot transform himself by the exercise of his will. The truth must be received into the heart. Thus the divine leaven does its work. By its transforming, vitalizing power it produces a change in the heart. New thoughts, new feelings, new purposes are awakened. The mind is changed, the faculties are set to work. Man is not supplied with

new faculties, but the faculties he has are sanctified. The conscience, hitherto dead, is aroused. But man cannot make this change himself. It can be made only by the Holy Spirit. All who would be saved, high or low, rich or poor, must submit to the working of this power." - MRS E. G. WHITE, in Review and Herald, July 25, 1899.

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.

The world regards as a mystery the man who is imbued with this principle. The selfish, money-loving man lives only to secure for himself the riches, honors, and pleasures of this world. He loses the eternal world from his reckoning. But with the follower of Christ these things will not be all absorbing. For Christ's sake he will labor and deny self that he may aid in the great work of saving souls who are without Christ and without hope in the world. Such a man the world cannot understand; for he is keeping in view eternal realities. The love of Christ with its redeeming power has come into the heart. This love masters every other motive, and raises its possessor above the corrupting influence of the world." - Christ's Object Lessons, page 101.

"As a pebble dropped in water sends its waves out more and more,

In an ever widening circle till they reach the very, shore; So a word, a deed, an action, dropped upon the sea of life, Sends a blessing or a cursing to this world of sin and strife."

## Servants Watching

Let your loins be girded about, and your lights burning; and you yourselves like unto men that wait for their lord, when he will return from the wedding; that when he comes and knocks, they may open unto him immediately. Blessed are those servants, whom the lord when he comes shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants. And this know, that if the good man of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. Be you therefore ready also: for the Son of man comes at an hour when you think not. Luke 12:35-40.

God designs that His people shall fix their eyes heavenward, looking for the glorious appearing of our Lord and Savior Jesus Christ. While the attention of worldlings is turned to various enterprises, ours should be to the heavens. Our faith should reach farther and farther into the glorious mysteries of the heavenly treasure, drawing the precious, divine rays of light from the heavenly sanctuary to shine in our hearts, as they shine upon the face of Jesus. The scoffers mock the waiting, watching ones, and inquire, "Where is the promise of His coming? You have been disappointed. Engage now with us, and you will prosper in worldly things. Get gain, get money, and be honored of the world." The waiting ones look upward and answer, "We are watching." And by turning from earthly pleasure and worldly fame, and from the deceitfulness of riches, they show themselves to be in that position. By watching, they become strong; they overcome sloth and selfishness, and love of ease. Affliction's fire kindles upon them, and the waiting time seems long. They sometimes grieve, and faith falters; but they rally again, overcome their fears and doubts, and while their eyes are directed heavenward, say to their adversaries, 'I am watching, I am waiting the return of my Lord. I will glory in tribulation, in affliction, in necessities."

The desire of our Lord is that we should be watching, so that when He comes and knocks, we may open to Him immediately. A blessing is pronounced upon those servants whom He finds watching. "He shall gird Himself, and make them to sit down to meat, and will come forth and serve them." Who among us in these last days will be thus specially honored by the Master of assemblies? Are we prepared without delay to open to Him immediately and welcome Him in? Watch, watch, watch." - Testimonies, Vol. 11, pages 194, 195.

Be sure, brethren, that Christ will appear, and that every eye shall see Him, and that the thoughts of every heart will be made manifest before Him. There is no more doubt of that than there is that the sun will rise out of this coming night. - F. D. MAURICE.

## **5. Prayer Series**

### The Lord's Prayer

After this manner therefore pray you: Our Father which art in heaven, Hallowed be Thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation but deliver us from evil: for Yours is the kingdom, and the power, and the glory, forever. Amen. Matthew 6:9-13.

The Lord's prayer was twice given by our Savior, first to the multitude in the sermon on the mount, and again, some months later, to the disciples alone. The disciples had been for a short time absent from their Lord, when on their return they found Him absorbed in communion with God. Seeming unconscious of their presence, He continued praying aloud. The Savior's face was irradiated with a celestial brightness. He seemed to be in the very presence of the Unseen; and there was a living power in His words, as of one who spoke with God....

As He ceased praying, it was with a conviction of their own deep need that they exclaimed, "Lord, teach us to pray."

Jesus gives them no new form of prayer. That which He has before taught them, He repeats, as if He would say: You need to understand what I have already given. It has a depth of meaning you have not yet fathomed.

The Savior does not, however, restrict us to the use of these exact words. As one with humanity, He presents His own ideal of prayer, words so simple that they may be adopted by the little child, yet so comprehensive that their significance can never be fully grasped by the greatest minds. We are taught to come to God with our tribute of thanksgiving, to make known our wants, to confess our sins, and to claim His mercy in accordance with His promise.

Pray, though the gift you ask for

May never comfort your fears,

May never repay your pleading,

Yet pray with hopeful tears.

An answer-not that you long for,

But diviner-will come one day,

Your eyes are too dim to see it, Yet strive and wait and pray.

ADELAIDE PROCTOR.

Thoughts From the Mount of Blessing, pages 151-153.

O Thou who made the blind ones see In days of old in Galilee, But give us faith, restore our sight, That we grope no more in earth's dark night Nor walk again forbidden ways. Grant in the love that lights our days We follow Thee till life is done, And then go home at set of sun. Then may we see Thy face divine, And in Thy radiance that day shine.

INEZ BRASIER

### [The Exercise Of Faith](#)

Therefore I say unto you, What things so ever you desire, when you pray, believe that you receive them, and you shall have them. Mark 11:24.

Prayer and faith are closely allied, and they need to be studied together in the prayer of faith there is a divine science; it is a science that every one who would make his lifework a success must understand. Christ says, "What things so ever you desire, when you pray, believe that you receive them, and you shall have them." Mark 11:24. He makes it plain that our asking must be according to God's will; we must ask for the things that He has promised, and whatever we receive must be used in doing His will. The conditions met, the promise is unequivocal.

For the pardon of sin, for the Holy Spirit, for a Christ like temper, for wisdom and strength to do His work, for any gift He has promised, we may ask; then we are to believe that we receive, and return thanks to God that we have received.

We need look for no outward evidence of the blessing. The gift is in the promise, and we may go about our work assured that what God has promised He is able to perform, and that the gift, which we already possess, will be realized when we need it most." - Education, pages 257, 258.

From the simple Bible account of how Jesus healed the sick, we may learn something about how to believe in Him for the forgiveness of sins. Let us turn to the story of the paralytic at Bethesda. The poor sufferer was helpless; he had not used his limbs for thirty-eight years. Yet Jesus bade him, "Rise, take up thy bed, and walk." The sick man might have said, "Lord, if Thou wilt make me whole, I will obey Thy word." But no, he believed Christ's word, believed that he was made whole, and he made the effort at once; he willed to walk, and he did walk. He acted on the word of Christ, and God gave the power. He was made whole.

In like manner you are a sinner. You cannot atone for your past sins, you cannot change your heart, and make yourself holy. But God promises to do all this for you through Christ. You believe that promise. You confess your sins, and give yourself to God. You will to serve Him. Just as surely as you do this, God will fulfill His word to you. If you believe the promise, believe that you are forgiven and cleansed, God supplies the fact; you are made whole, just as Christ gave the paralytic power to walk when the man believed that he was healed. It is so if you believe it....

Jesus says, "What things so ever you desire, when you pray, believe that you receive them, and you shall have them." Mark 11:24. There is a condition to this promise, that we pray according to the will of God. But it is the will of God to cleanse us from sin, to make us His children, and to enable us to live a holy life. So we may ask for these blessings, and believe that we receive them, and thank God that we have received them. It is our privilege to go to Jesus and be cleansed, and to stand before the law without shame or remorse. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." Romans 8:1. - Ibid., pages 54-56.

### Keeping God's Commandments

Whatsoever we ask, we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight. I John 3:22.

Only as we live in obedience to His word can we claim the fulfillment of His promises. The psalmist says, "If I regard iniquity in my heart, the Lord will not hear me." If we render to Him only a partial, half-hearted obedience, His promises will not be fulfilled to us." - Ministry of Healing, page 227.

So it is with every other one of God's requirements. All His gifts are promised on condition of obedience. God has a heaven full of blessings for those who will co-operate with Him. All who obey Him may with confidence claim the fulfillment of His promises." - Christ's Object Lessons, page 145.

It was not enough that the ark and the sanctuary were in the midst of Israel. It was not enough that the priests offered sacrifices, and that the people were called the children of God. The Lord does not regard the request of those who cherish iniquity in the heart; it is written that "he that turns away his ear from hearing the law, even his prayer shall be abomination." - Patriarchs and Prophets, page 584.

As Christ lived the law in humanity, so we may do if we will take hold of the Strong for strength. But we are not to place the responsibility of our duty upon others, and wait for them to tell us what to do. We cannot depend for counsel upon humanity. The Lord will teach us our duty just as willingly as He will teach somebody else. If we come to Him in faith, He will speak His mysteries to us personally. Our hearts will often burn within us as One draws nigh to commune with us as He did with Enoch. Those who decide to do nothing in any line that will displease God, will know, after presenting their case before Him, just what course to pursue. And they will receive not only wisdom, but strength. Power for obedience, for service, will be imparted to them, as Christ has promised. Whatever was given to Christ, the "all things" to supply the need of fallen men, - was given to Him as the head and representative of humanity. And "whatsoever we ask, we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight." - The Desire of Ages, page 668.

Our works bear witness to us. Our faith cannot be hidden. Life is a traitor, and tells the secret we would keep. We imagine we believe one thing, and do, in reality, believe another. . . . How shall we find out what we believe? By noting that upon which we act. -ELIZA T. CLAPP.

### Reconciled To Others

If thou bring thy gift to the altar, and there remembers that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. Matthew 5:23, 24.

When one who professes to serve God wrongs or injures a brother, he misrepresents the character of God to that brother, and the wrong must be confessed, he must acknowledge it to be sin, in order to be in harmony with God. Our brother may have done us a greater wrong than we have done him, but this does not lessen our responsibility. If when we come before God we remember that

another has ought against us, we are to leave our gift of prayer, of thanksgiving, of free-will offering, and go to the brother with whom we are at variance, and in humility confess our own sin, and ask to be forgiven.

If we have in any manner defrauded or injured our brother, we should make restitution. If we have unwittingly borne false witness, if we have misstated his words, if we have injured his influence in any way, we should go to the ones with whom we have conversed about him, and take back all our injurious misstatements.” - Thoughts From the Mount of Blessing, pages 91, 92.

We should not allow our feelings to be easily wounded. We are to live, not to guard our feelings or our reputation, but to save souls. As we become interested in the salvation of souls, we cease to mind the little differences that so often arise in our association with one another. Whatever others may think of us or do to us, it need not disturb our oneness with Christ, the fellowship of the Spirit. “What glory is it if, when you be buffeted for your faults, you shall take it patiently? But if, when you do well, and suffer for it, you take it patiently, this is acceptable with God.”

Do not retaliate. So far as you can do so, remove all cause for misapprehension. Avoid the appearance of evil. Do all that lies in your power, without the sacrifice of principle, to conciliate others....

If impatient words are spoken to you, never reply in the same spirit. Remember that “a soft answer turns away wrath.” And there is wonderful power in silence. Words spoken in reply to one who is angry sometimes serve only to exasperate. But anger met with silence, in a tender, forbearing spirit, quickly dies away.

Under a storm of stinging, faultfinding words, keep the mind stayed upon the word of God. Let mind and heart be stored with God's promises. If you are ill treated or wrongfully accused, instead of returning an angry answer, repeat to yourself the precious promises.” - Ministry of Healing, pages 485, 486.

## **6. Conditions Of Answered Prayer**

### **The Spirit Of Forgiveness**

When you stand praying, forgive, if you have ought against any: that your Father also which is in heaven may forgive you your trespasses. But if you do not forgive, neither will your Father which is in heaven forgive your trespasses. Mark 11:25, 26.

When we come to ask mercy and blessing from God, we should have a spirit of love and forgiveness in our own hearts. How can we pray, “Forgive us our debts, as we forgive our debtors,” and yet indulge an unforgiving spirit? If we expect our own prayers to be heard, we must forgive others in the same manner, and to the same extent, as we hope to be forgiven.” - Steps to Christ, page 101.

“But if you forgive not men their trespasses, neither will your Father forgive your trespasses.” Nothing can justify an unforgiving spirit. He who is unmerciful toward others shows that he himself is not a partaker of God's pardoning grace. In God's forgiveness the heart of the erring is drawn close to the great heart of infinite love. The tide of divine compassion flows into the sinner's soul, and from him to the souls of others. The tenderness and mercy that Christ has revealed in His own precious life will be seen in those who become sharers of His grace. But “if any man have not the Spirit of Christ, he is none of His.” He is alienated from God, fitted only for eternal separation from Him....

We are not forgiven because we forgive, but as we forgive. The ground of all forgiveness is found in the unmerited love of God; but by our attitude toward others we show whether we have made that love our own. Wherefore Christ says, “With what judgment you judge, you shall be judged; and with what measure you mete, it shall be measured to you again.” - Christ's Object Lessons, page 251.

Jesus teaches that we can receive forgiveness from God only as we forgive others. It is the love of God that draws us unto Him, and that love cannot touch our hearts without creating love for our brethren.

After completing the Lord's prayer, Jesus added: “If you forgive men their trespasses, your heavenly Father will also forgive you. But if you forgive not men their trespasses, neither will your Father forgive your trespasses.” He who is unforgiving, cuts off the very channel through which alone he can receive mercy from God. We should not think that unless those who have injured us confess the wrong, we are justified in withholding from them our forgiveness. It is their part, no doubt, to humble their hearts by repentance and confession; but we are to have a spirit of compassion toward those who have trespassed against us, whether or not they confess their faults. However sorely they may have wounded us, we are not to cherish our grievances. and sympathize with ourselves over our injuries; but as we hope to be pardoned for our offenses against God, we are to pardon all who have done evil to us.” - Thoughts From the Mount of Blessing, page 166.

## Putting Away All Iniquity

If I regard iniquity in my heart, the Lord will not hear me. Psalm 66:18.

If we regard iniquity in our hearts, if we cling to any known sin, the Lord will not hear us; but the prayer of the penitent, contrite soul is always accepted. When all known wrongs are righted, we may believe that God will answer our petitions. Our own merit will never commend us to the favor of God; it is the worthiness of Jesus that will save us, His blood that will cleanse us; yet we have a work to do in complying with the conditions of acceptance.” - Steps to Christ, pages 99, 100.

With fasting and earnest prayer, with deep heart searching, stern self-examination, lay bare the soul; let no act escape your critical examination. Then, with self dead, and your life hid with Christ in God, offer your humble petitions. If you regard iniquity in your heart, the Lord will not hear you. If He had heard your prayers, you would have been exalted. Satan has stood by, prepared to make the most of the advantage he has gained.

Oh, how important it is that faithfulness in little things characterize our lives, that true integrity mark all our course of action, and that we ever bear in mind that angels of God are taking cognizance of every act that which we mete to others shall be meted to us again. A fearfulness should ever attend you lest you should deal unjustly, selfishly. By sickness and adversity the Lord will remove from us much more than we obtain by grinding the face of the poor. A just God truly estimates all our motives and actions.” Testimonies, Vol. 11, page 158.

Christ has chosen us out of the world, that we might be a peculiar and holy people. He “gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works.” God's workers must be men of prayer, diligent students of the Scriptures, hungering and thirsting after righteousness, that they may be a light and strength to others. Our God is a jealous God; and He requires us to worship Him in spirit and in truth, in the beauty of holiness. The psalmist says, “If I regard iniquity in my heart, the Lord will not hear me.” As workers, we must take heed to our ways. If the psalmist could not be heard if he regarded iniquity in his heart, how can the prayers of men now be heard while iniquity is regarded by them?” - Ibid., Vol. V, pages 591, 592.

### One Short Hour

Lord, what a change within us one short hour Spent in Thy presence will prevail to make! What heavy burdens from our bosoms take, What parched grounds refresh as with a shower! We kneel, and all around us seems to lower; We rise, and all, the distant and the near, Stands forth in sunny outline brave and clear. We kneel, how weak; we rise, how full of power! Why, therefore, should we do ourselves this wrong, Or others, that we are not always strong, That we are ever overborne with care, That we should ever weak or heartless be, Anxious or troubled, when with us is prayer, And joy and strength and courage are with Thee? -ARCHBISHOP TRENCH.

## Sensing Our Need

I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour My Spirit upon thy seed, and My blessing upon your offspring. Isaiah 44:1

There are certain conditions upon which we may expect that God will hear and answer our prayers. One of the first of these is that we feel our need of help from Him. He has promised, “I will pour water upon him that is thirsty, and floods upon the dry ground.” Those who hunger and thirst after righteousness, who long after God, may be sure that they will be filled. The heart must be open to the Spirit's influence, or God's blessing cannot be received.

Our great need is itself an argument, and pleads most eloquently in our behalf. But the Lord is to be sought unto to do these things for us. He says, “Ask, and it shall be given you.” And “He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?” - Steps to Christ, page 99.

If you have a sense of need in your soul, if you hunger and thirst after righteousness, this is an evidence that Christ has wrought upon your heart, in order that He may be sought unto to do for you, through the endowment of the Holy Spirit, those things which it is impossible for you to do for yourself. We need not seek to quench our thirst at shallow streams; for the great fountain is just above us, of whose abundant waters we may freely drink, if we will rise a little higher in the pathway of faith.

The words of God are the wellsprings of life. As you seek unto those living springs, you will, through the Holy Spirit, be brought into communion with Christ. Familiar truths will present themselves to your mind in a new aspect. Texts of Scripture will burst upon you

with a new meaning, as a flash of light; you will see the relation of other truths to the work of redemption, and you will know that Christ is leading you. A divine Teacher is at your side.” - Thoughts From the Mount of Blessing, pages 35, 36.

It is to the thirsting soul that the fountain of living waters is open. God declares, “I will pour water upon him that is thirsty, and floods upon the dry ground.” To souls that are earnestly seeking for light, and that accept with gladness every ray of divine illumination from His holy word, to such alone light will be given. It is through these souls that God will reveal that light and power which will lighten the whole earth with His glory.” - Testimonies, Vol. V, page 729.

Ho, every one that thirsts, Come to the living stream, And satisfy your longing soul While silver fountains gleam.

Come, weary, faint, and hungry: Before you now is spread

A rich supply for all your needs, Receive the living bread.

MAY WAKEHAM.

### The Sheep Of His Pasture

O come, let us sing unto the Lord: let us make a joyful noise to the rock of our salvation. Let us come before His presence with thanksgiving, and make a joyful noise unto Him with psalms. For the Lord is a great God, and a great King above all gods. In His hand are the deep places of the earth; the strength of the hills is His also. The sea is His, and He made it: and His hands formed the dry land. O come, let us worship and bow down: let us kneel before the Lord our maker. For He is our God; and we are the people of His pasture, and the sheep of His hand. Psalm 95:1-7.

“He calls His own sheep by name, and leads them out. . . . and the sheep follow Him; for they know His voice.” The Eastern shepherd does not drive his sheep. He depends not upon force or fear; but going before, he calls them. They know his voice, and obey the call. So does the Savior-Shepherd with His sheep. The Scripture says, “Thou led Thy people like a flock by the hand of Moses and Aaron.” Through the prophet, Jesus declares, “I have loved thee with an everlasting love; therefore with loving-kindness have I drawn thee.” He compels none to follow Him. “I drew them,” He says, “with cords of a man, with bands of love.” Psalm 77:20; Jeremiah 31:3; Hosea 11:4.

It is not the fear of punishment, or the hope of everlasting reward, that leads the disciples of Christ to follow Him. They behold the Savior's matchless love, revealed throughout His pilgrimage on earth, from the manger of Bethlehem to Calvary's cross, and the sight of Him attracts, it softens and subdues the soul. Love awakens in the heart of the beholders. They hear His voice, and they follow Him.

As the shepherd goes before his sheep, himself first encountering the perils of the way, so does Jesus with His people. “When He puts forth his own sheep, He goes before them.” The way to heaven is consecrated by the Savior's footprints. The path may be steep and rugged, but Jesus has traveled that way; His feet have pressed down the cruel thorns, to make the pathway easier for us. Every burden that we are called to bear, He Himself has borne.” - The Desire of Ages, page 480.

Away from the fold,

Sad and oppressed,

Out in the cold,

Longing for rest,

O, soul, why wander in darkness and sin,

When thy Savior is tenderly calling, “Come in”?

Away from the fold;

Danger is nigh,

Out in the cold-

Why wilt thou die?

Return, O soul, and stray no more;

Thy Father's house has bounteous store.

How toilsome the way

To thy tired feet;

How long seems the day,

And rest how sweet!

Return, O soul, unto thy rest,

Come back to the fold, and thou shall be blest. - MAY WAKEHAM.

### [Like Unto The Heavenly Father](#)

You have heard that it hath been said, An eye for an eye, and a tooth for a tooth: but I say unto you, That you resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain. Give to him that asks thee, and from him that would borrow of thee turn not thou away. You have heard that it hath been said, Thou shalt love thy neighbor, and hate your enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you. That you may be the children of your Father which is in heaven: for He makes His sun to rise on the evil and on the good, and sends rain on the just and on the unjust. For if you love them which love you, what reward have you? Do not even the publicans the same? And if you salute your brethren only, what do you more than others? Do not even the publicans so? Be you therefore perfect, even as your Father which is in heaven is perfect. Matthew 5:38-48.

God's ideal for His children is higher than the highest human thought can reach. "Be you therefore perfect, even as your Father which is in heaven is perfect." This command is a promise. The plan of redemption contemplates our complete recovery from the power of Satan. Christ always separates the contrite soul from sin. He came to destroy the works of the devil, and He has made provision that the Holy Spirit shall be imparted to every repentant soul, to keep him from sinning.

The tempter's agency is not to be accounted an excuse for one wrong act. Satan is jubilant when he hears the professed followers of Christ making excuses for their deformity of character. It is these excuses that lead to sin. There is no excuse for sinning. A holy temper, a Christ like life, is accessible to every repenting, believing child of God....

Christ is the ladder that Jacob saw, the base resting on the earth, and the topmost round reaching to the gate of heaven, to the very threshold of glory. If that ladder had failed by a single step of reaching the earth, we should have been lost. But Christ reaches us where we are. He took our nature and overcame, that we through taking His nature might overcome. Made "in the likeness of sinful flesh" (Romans 8:3), He lived a sinless life. Now by His divinity He lays hold upon the throne of heaven, while by His humanity He reaches us. He bids us by faith in Him attain to the glory of the character of God. Therefore are we to be perfect, even as our "Father which is in heaven is perfect." - The Desire of Ages, pages 311, 312.

### ["Be Still, And Know That I Am God"](#)

God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. Selah. There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High. God is in the midst of her; she shall not be moved: God shall help her, and that right early. The heathen raged, the kingdoms were moved: He uttered His voice, the earth melted. The Lord of hosts is with us; the God of Jacob is our refuge. Selah. Come, behold the works of the Lord, what desolation He hath made in the earth. He makes wars to cease unto the end of the earth; He breaks the bow, and cuts the spear in sunder; He burns the chariot in the fire. Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth. The Lord of hosts is with us; the God of Jacob is our refuge. Selah. Psalms 46.

In all who are under the training of God is to be revealed a life that is not in harmony with the world, its customs or its practices; and every one needs to have a personal experience in obtaining a knowledge of the will of God. We must individually hear Him speaking to the heart. When every other voice is hushed, and in quietness we wait before Him, the silence of the soul makes more distinct the voice of God. He bids us, "Be still, and know that I am God." Here alone can true rest be found. And this is the effectual preparation for all labor for God. Amid the hurrying throng, and the strain of life's intense activities, the soul that is thus refreshed will be surrounded with an atmosphere of light and peace. The life will breathe out fragrance, and will reveal a divine power that will reach men's hearts." - *The Desire of Ages*, page 363.

In the darkest days, when appearances seem so forbidding, fear not. Have faith in God. He is working out His will, doing all things well in behalf of His people. The strength of those who love and serve Him will be renewed day by day. His understanding will be placed at their service, that they may not err in the carrying out of His purposes.

There is to be no despondency in God's service. Our faith is to endure the pressure brought to bear upon it. God is able and willing to bestow upon His servants all the strength they need. He will more than fulfill the highest expectations of those who put their trust in Him. He will give them the wisdom that their varied necessities demand." - *Testimonies*, Vol. VIII, pages 10, 11.

## The Speech Of The Christian

Let the words of my mouth, and the meditation of my heart, be acceptable in Thy sight, O Lord, my strength, and my Redeemer. Psalm 19:14. By thy words thou shall be justified, and by thy words thou shall be condemned. Matthew 12:37.

The Lord Jesus demands our acknowledgement of the rights of every man. Men's social rights, and their rights as Christians, are to be taken into consideration. All are to be treated with refinement and delicacy, as the sons and daughters of God.

Christianity will make a man a gentleman. Christ was courteous, even to His persecutors; and His true followers will manifest the same spirit. Look at Paul when brought before rulers. His speech before Agrippa is an illustration of true courtesy as well as persuasive eloquence. The gospel does not encourage the formal politeness current with the world, but the courtesy that springs from real kindness of heart.

The most careful attention to the outward properties of life is not sufficient to shut out all fretfulness, harsh judgment, and unbecoming speech. True refinement will never be revealed so long as self is considered as the supreme object. Love must dwell in the heart. A thoroughgoing Christian draws his motives of action from his deep heart-love for his Master. Up through the roots of his affection for Christ springs an unselfish interest in his brethren. Love imparts to its possessor grace, propriety, and comeliness of deportment. It illuminates the countenance and subdues the voice; it refines and elevates the entire being." - *Gospel Workers*, page 123.

Closely connected with Christ's warning in regard to the sin against the Holy Spirit is a warning against idle and evil words. The words are an indication of that which is in the heart. "Out of the abundance of the heart the mouth speaks."

But the words are more than an indication of character; they have power to react on the character. Men are influenced by their own words. Often under a momentary impulse, prompted by Satan, they give utterance to jealousy or evil surmising, expressing that which they do not really believe; but the expression reacts on the thoughts. They are deceived by their words, and come to believe that true which was spoken at Satan's instigation. Having once expressed an opinion or decision, they are often too proud to retract it, and try to prove themselves in the right, until they come to believe that they are.

It is dangerous to utter a word of doubt, dangerous to question and criticize divine light. The habit of careless and irreverent criticism reacts upon the character, in fostering irreverence and unbelief. Many a man indulging this habit has gone on unconscious of danger, until he was ready to criticize and reject the work of the Holy Spirit. Jesus said, "Every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shall be justified, and by thy words thou shall be condemned." - *The Desire of Ages*, page 323.

## Spiritual Gifts

Wherefore He says, When He ascended up on high, He led captivity captive, and gave gifts unto men. And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ. That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive. But speaking the truth in love, may grow up into Him in all things, which is the head, even Christ. Ephesians 4:8,11-15.

While these gifts were given to the church for every period of its existence, they were to be especially manifested in the outpouring of the former rain on the day of Pentecost and in the outpouring of the latter rain immediately preceding the Second Coming of Christ.

“And it shall come to pass afterward, that I will pour out My Spirit upon all flesh. And your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out My Spirit. And I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come. And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered: for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call.” Joel 2:28-32.

The apostle Paul, in writing to the Corinthian church, exhorts those waiting for the Lord's return that they “come behind in no gift.”

‘I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; that in everything you are enriched by Him, in all utterance, and in all knowledge. Even as the testimony of Christ was confirmed in you: so that you come behind in no gift; waiting for the coming of our Lord Jesus Christ: who shall also confirm you unto the end, that you may be blameless in the day of our Lord Jesus Christ.’ I Corinthians 1:4-8.

The testimony of Jesus, or the Spirit of prophecy, was to be manifested, particularly in the remnant church.

“The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.” Revelation 12:17.

“And I fell at his feet to worship him. And he said unto me, See thou do it not; I am thy fellow servant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the Spirit of prophecy.” Revelation 19:10.

That this gift has been manifested in connection with the second advent movement has been abundantly demonstrated, and we have as a result of that gift the writings of the Spirit of prophecy, from which liberal quotations are made in this book of devotion. F. M. W.

## The Grace Of God

The grace of God that brings salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ. Who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works. Titus 2:11-14.

The children of God, the world over, are one great brotherhood. Our Savior has clearly defined the spirit and principles which should govern the actions of those who, by their consistent, holy lives, distinguish themselves from the world. Love for one another, and supreme love to their heavenly Father, should be exemplified in their conversation and works. The present condition of many of the children of God is like that of a family of ungrateful and quarrelsome children....

We are living in a most solemn, important time of this earth's history. We are amid the perils of the last days. Important and fearful events are before us. How necessary that all who do fear God and love His law, should humble themselves before Him, and be afflicted and mourn, and confess the sins that have separated God from His people. That which should excite the greatest alarm is that we do not feel or understand our condition, our low estate, and that we are satisfied to remain as we are. We should flee to the word of God and to prayer, individually seeking the Lord earnestly, that we may find Him. We should make this our first business.

The members of the church are responsible for the talents committed to their trust, and it is impossible for Christians to meet their responsibilities unless they occupy that elevated position that is in accordance with the sacred truths which they profess. The light that shines upon our pathway makes us responsible to let that light shine forth to others in such a manner that they will glorify God” - Testimonies, Vol. III, pages 52, 53.

Lord, I would work for Thee, but know not how; This feeble, useless life seems lived for naught. I've tried and tried; dear Savior, tell me now, What can I do for souls whom Thou has bought? Here is my spindle and my distaff, Lord, Give me some flax, and teach me how to spin, That I may clothe with beauties of Thy word Some trembling soul, and to Thy presence bring.

Lord, I would pray for Thee to bring delight,

But this my harp is sadly out of tune;

It makes but discord now; Lord, make it right,  
That from some hearts, I may dispel the gloom.  
And, Lord, while Thou does tune this harp of mine,  
Tune Thou my heart, to higher longings raise.  
Then sweep the strings with Your own hand divine.  
That life may be one anthem filled with praise. - MARGARFT W. LOCKE.

## The Keeper Of Israel

I will lift up mine eyes unto the hills, from whence comes my help. My help comes from the Lord, which made heaven and earth. He will not suffer thy foot to be moved: He that keeps thee will not slumber. Behold, He that keeps Israel shall neither slumber nor sleep. The Lord is thy keeper: the Lord is thy shade upon thy right hand. The sun shall not smite thee by day, nor the moon by night. The Lord shall preserve thee from all evil: He shall preserve thy soul. The Lord shall preserve thy going out and thy coming in from this time forth, and even forevermore. Psalms 121.

David could not be present at the burial of Samuel; but he mourned for him as deeply and tenderly as a faithful son could mourn for a devoted father. He knew that Samuel's death had broken another bond of restraint from the actions of Saul, and he felt less secure than when the prophet lived. While the attention of Saul was engaged in mourning for the death of Samuel, David took the opportunity to seek a place of greater security; so he fled to the wilderness of Paran. It was here that he composed the one hundred and twentieth and twenty-first psalms. In these desolate wilds, realizing that the prophet was dead, and the king was his enemy, he sang: "My help comes from the Lord, which made heaven and earth." - Patriarchs and Prophets, page 664.

It is impossible for us, of ourselves, to escape from the pit of sin in which we are sunken. Our hearts are evil, and we cannot change them. "Who can bring a clean thing out of an unclean? Not one." "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." Job. 14:4; Romans 8:7. Education, culture, the exercise of the will, human effort, all have their proper sphere, but here they are powerless. They may produce an outward correctness of behavior, but they cannot change the heart; they cannot purify the springs of life. There must be a power working from within, a new life from above, before men can be changed from sin to holiness. That power is Christ. His grace alone can quicken the lifeless faculties of the soul, and attract it to God, to holiness. The Savior said, "Except a man be born from above," unless he shall receive a new heart, new desires, purposes, and motives, leading to a new life, "he cannot see the kingdom of God." John 3:3 (margin) - Steps to Christ, page 20.

He holds my hand,  
I feel the lifting of His power  
As my poor feet are stumbling in the way;  
He guides me through life's very darkest hour,  
And brings me out into a perfect day.  
He holds my hand.  
Temptations sweeping o'er me  
Would well-nigh blast my soul, my courage fail,  
And cast about on life's dark, troubled waters.  
I turn to Him for peace; He calms the gale.  
He holds my hand.

In life or death He guides,

Where all the way looks very dark and drear; I cry to Him, "My Lord, who never chides My human frailty, or my doubt or fear.

"Hold Thou my hand,

And never let me falter.

Guide Thou my feet, and never let them stray;

Make me to feel the presence of my Helper,

Whom I shall see in beauty some sweet day. - J. W. MACE.

## The Good Shepherd

Verily, verily, I say unto you, He that enters not by the door into the sheepfold, but climbs up some other way, the same is a thief and a robber. But he that enters in by the door is the shepherd of the sheep. To him the porter opens; and the sheep hear his voice, and he calls his own sheep by name, and leads them out. And when he puts forth his own sheep, he goes before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers. I am the Good Shepherd, and know My sheep, and am known of Mine. As the Father knows Me, even so know I the Father and I lay down My life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear My voice; and there shall be one fold, and one Shepherd. Therefore does My Father love Me, because I lay down My life, that I might take it again. No man takes it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again. This commandment have I received of My Father. John 10:1-5, 14-18.

As the shepherd leads his flock over the rocky hills, through forest and wild ravines, to grassy nooks by the riverside; as he watches them on the mountains through the lonely night, shielding from robbers, caring tenderly for the sickly and feeble, his life comes to be one with theirs. A strong and tender attachment unites him to the objects of his care. However large the flock, the shepherd knows every sheep. Every one has its name, and responds to the name at the shepherd's call.

As an earthly shepherd knows his sheep, so does the divine Shepherd know His flock that are scattered throughout the world. "You My flock, the flock of My pasture, are men, and I am your God, says the Lord God." Jesus says, 'I have called thee by thy name; thou art Mine.' 'I have graven thee upon the palms of My hands.'

Jesus knows us individually, and is touched with the feeling of our infirmities. He knows us all by name. He knows the very house in which we live, the name of each occupant. He has at times given directions to His servants to go to a certain street in a certain city, to such a house, to find one of His sheep.

Every soul is as fully known to Jesus as if he were the only one for whom the Savior died. The distress of every one touches His heart. The cry for aid reaches His ear. He came to draw all men unto Himself. He bids them, "Follow Me," and His Spirit moves upon their hearts to draw them to come to Him. Many refuse to be drawn. Jesus knows who they are. He also knows who gladly hear His call, and are ready to come under His pastoral care. He says, "My sheep hear My voice, and I know them, and they follow Me." He cares for each one as if there were not another on the face of the earth." - The Desire of Ages, pages 479, 480.

## **7. Faith**

Faith is the substance of things hoped for, the evidence of things not seen. Hebrews 11:1. Without faith it is impossible to please Him: for he that comes to God must believe that He is, and that He is a rewarder of them that diligently seek Him. Hebrews 11:6.

True faith lays hold of and claims the promised blessing before it is realized and felt. We must send up our petitions in faith within the second veil, and let our faith take hold of the promised blessing, and claim it as ours. We are then to believe that we receive the blessing, because our faith has hold of it, and according to the word it is ours.

“What things so ever you desire when you pray, believe that you receive them, and you shall have them.” Here is faith, naked faith,-to believe that we receive the blessing, even before we realize it. When the promised blessing is realized and enjoyed, faith is swallowed up.

But many suppose they have much faith when sharing largely of the Holy Spirit, and that they cannot have faith unless they feel the power of the Spirit. Such confound faith with the blessing that comes through faith. The very time to exercise faith is when we feel destitute of the Spirit. When thick clouds of darkness seem to hover over the mind, then is the time to let living faith pierce the darkness and scatter the clouds.

True faith rests on the promises contained in the Word of God, and those only who obey that word can claim its glorious promises. “If you abide in Me, and My words abide in you, you shall ask what you will, and it shall be done unto you.” John 15:7. “Whatsoever you ask we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight.” I John 3:22....

I asked the angel why there was no more faith and power in Israel. He said, “You let go of the arm of the Lord too soon. Press your petitions to the throne, and hold on by strong faith. The promises are sure. Believe you receive the things you ask for, and you shall have them.” . . . Said the angel, “Gird the armor about thee, and above all take the shield of faith; for that will guard the heart, the very life, from the fiery darts of the wicked.” If the enemy can lead the desponding to take their eyes off from Jesus, and look to themselves, and dwell upon their own unworthiness, instead of dwelling upon the worthiness of Jesus, His love, His merits, and His great mercy, he will get away their shield of faith, and gain his object. They will be exposed to his fiery temptations. The weak should therefore look to Jesus, and believe in Him; they then exercise faith.” - Early Writings, pages 72, 73.

The truest faith is that which not only rests in the Lord, but which waits patiently for Him. Though the good be far off, though it be quite invisible, still it will not be turned aside or cast down, but will both hope and quietly wait for the salvation of God. JULIAN K. SMYTHIL

### Essential To Salvation

God so loved the world, that He gave His only-begotten Son, that whosoever believes in Him should not perish, but have everlasting life. John 3:16.

In His promises and warnings, Jesus means me. God so loved the world, that He gave His only-begotten Son, that I by believing in Him, might not perish, but have everlasting life. The experiences related in God's word are to be my experiences. Prayer and promise, precept and warning, are mine. “I am crucified with Christ: nevertheless I live; yet not I, but Christ lives in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me.” As faith thus receives and assimilates the principles of truth, they become a part of the being, and the motive power of the life. The word of God, received into the soul, molds the thoughts, and enters into the development of character.

By looking constantly to Jesus with the eye of faith, we shall be strengthened. God will make the most precious revelations to His hungering, thirsting people. They will find that Christ is a personal Savior. As they feed upon His word, they find that it is spirit and life. The word destroys the natural, earthly nature, and imparts a new life in Christ jesus. The Holy Spirit comes to the soul as a comforter. By the transforming agency of His grace, the image of God is reproduced in the disciple; he becomes a new creature. Love takes the place of hatred, and the heart receives the divine similitude. This is what it means to live “by every word that proceeds out of the mouth of God.” This is eating the bread that comes down from heaven.” - The Desire of Ages, pages 390, 391.

O my Father, much I need Thee, Vile and full of sin am I,

Prone to wander, slow to follow; Lead me, Father, lest I die.

Fold me in Your arms of mercy, Cleanse from filthiness and shame, Make me ever watchful, prayerful-This I ask in Jesus' name.

Make me pure in heart, my Father, Pure in body, mind, and soul; Put to death my carnal nature, Make me spiritually whole,

Sin bath weakened me, my Father, All my efforts seem so lame; Grant me grace to do Thy bidding-This I ask in Jesus' name.

Kind and loving, faithful, trustful, Living by Thy heavenly chart; True and loyal to my Savior

Is the purpose of my heart.

But my heart deceives me, Father, Seems it is not ever the same; Make me constant, heavenly Parent-This I ask in Jesus' name.

Long as time shall last, my Father, May I keep my humble place Just beneath the cross of Jesus, Looking up into His face. And when time has ended, Father, And the heavens are all aflame With the glorious king's appearing, Save me then in Jesus' name. -WELDON TAYLOR HAMMOND.

### Asking And Receiving

Ask, and it shall be given you; seek, and you shall find; knock, and it shall be opened unto you: for every one that asks receives; and he that seeks finds; and to him that knocks it shall be opened. Or what man is there of you, whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent? If you then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him? Therefore all things whatsoever you would that men should do to you, do you even so to them: for this is the law and the prophets. Enter you in at the strait gate: for wide is the gate, and broad is the way, that leads to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leads unto life, and few there be that find it. Matthew 7:7-14.

When we do not receive the very things we ask for, at the time we ask, we are still to believe that the Lord hears, and that He will answer our prayers. We are so erring and shortsighted that we sometimes ask for things that would not be a blessing to us, and our heavenly Father in love answers our prayers by giving us that which will be for our highest good. That which we ourselves would desire if with vision divinely enlightened we could see all things as they really are. When our prayers seem not to be answered, we are to cling to the promise. For the time of answering will surely come, and we shall receive the blessing we need most. But to claim that prayer will always be answered in the very way and for the particular thing that we desire, is presumption. God is too wise to err, and too good to withhold any good thing from them that walk uprightly. Then do not fear to trust Him, even though you do not see the immediate answer to your prayers. Rely upon His sure promise, "Ask, and it shall be given you." Matthew 7:7.

If we take counsel with our doubts and fears, or try to solve everything that we cannot see clearly, before we have faith, perplexities will only increase and deepen. But if we come to God, feeling helpless and dependent, as we really are, and in humble, trusting faith make known our wants to Him whose knowledge is infinite, who sees everything in creation, and who governs everything by His will and word, He can and will attend to our cry, and will let light shine into our hearts. Through sincere prayer we are brought into connection with the mind of the Infinite. We may have no remarkable evidence at the time that the face of our Redeemer is bending over us in compassion and love; but this is even so. We may not feel His visible touch, but His hand is upon us in love and pitying tenderness." - Steps to Christ, pages 100, 101.

We must stretch out the hand of faith, and lay hold of the salvation freely offered us. And it is just the same with the promised blessing of rest and peace. God has promised it; God is ready to give it; but we must receive it by faith. - A. H. K. BOYD.

However dark the world seems, I know it is governed by a Being of infinite wisdom and goodness.

However much there is which is (lark in my own lot, provided I walk in His way I know all must be well. E. PEABODY,

### The Trial Of Faith

Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fades not away, reserved in heaven for you. Who are kept by the power of God through faith unto salvation ready to be revealed in the last time. Wherein you greatly rejoice, though now for a season, if need be, you are in heaviness through manifold temptations. That the trial of your faith, being much more precious than of gold that perishes, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ. Whom having not seen, you love; in whom, though now you see Him not, yet believing, you rejoice with joy unspeakable and full of glory: receiving the end of your faith, even the salvation of your souls. I Peter 1:3-9.

In this time of trial we need to be encouraged and comforted by one another. The temptations of Satan are greater now than ever before, for he knows that his time is short, and that very soon every case will be decided, either for life or for death. It is no time now to sink down beneath discouragement and trial; we must bear up under all our afflictions, and trust wholly in the Almighty God of Jacob. The Lord has shown me that His grace is sufficient for all our trials and although they are greater than ever before, yet if we trust wholly in God, we can overcome every temptation, and through His grace come off victorious.

If we overcome our trials, and get victory over the temptations of Satan, then we endure the trial of our faith, which is more precious than gold, and are stronger and better prepared to meet the next. But if we sink down and give way to the temptations of Satan, we shall grow weaker and get no reward for the trial, and shall not be so well prepared for the next. In this way we shall grow weaker and weaker, until we are led captive by Satan at his will. We must have on the whole armor of God, and be ready at any moment for a

conflict with the powers of darkness. When temptations and trials rush in upon us, let us go to God, and agonize with Him in prayer. He will not turn us away empty, but will give us grace and strength to overcome, and to break the power of the enemy. Oh, that all could see these things in their true light, and endure hardness as good soldiers of Jesus! Then would Israel move forward, strong in God, and in the power of His might.” - Early Writings, page 46.

True faith is that which receives Christ as a personal Savior. God gave His only-begotten Son, that I, by believing in Him, “should not perish, but have everlasting life.” When I come to Christ, according to His word, I am to believe that I receive His saving grace. The life that I now live, I am to -live by the faith of the Son of God, who loved me, and gave Himself for me.”

Many hold faith as an opinion. Saving faith is a transaction, by which those who receive Christ join themselves in covenant relation with God. A living faith means an increase of vigor, a confiding trust, by which, through the grace of Christ, the soul becomes a conquering power.” - Ministry of Healing, page 62.

## The Power Of Faith

What shall I more say? For the time would fail me to tell of Gedeon, and Barak, and of Samson, and of Jephthae. Of David, also, and Samuel, and of the prophets: who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire. Escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again. And others were tortured, not accepting deliverance; that they might obtain a better resurrection. And others had trial of cruel mocking and scourging, yea, moreover of bonds and imprisonment. They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; (of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth. And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect. Hebrews 11:32-40.

Faith such as this is needed in the world today, faith that will lay hold on the promises of God's word, and refuse to let go until Heaven hears. Faith such as this connects us closely with Heaven, and brings us strength for coping with the powers of darkness. Through faith God's children have “subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens.” And through faith we today are to reach the heights of God's purpose for us. “If thou can believe, all things are possible to him that believes.”

Faith is an essential element of prevailing prayer. “He that comes to God must believe that He is, and that He is a rewarder of them that diligently seek Him.” “If we ask anything according to His will, He hears us: and if we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired of Him.” With the persevering faith of Jacob, with the unyielding persistence of Elijah, we may present our petitions to the Father, claiming all that He has promised. The honor of His throne is staked for the fulfillment of His word.” - Prophets and Kings, pages 157, 158.

Faith is needed in the smaller no less than in the greater affairs of life. In all our daily interests and occupations the sustaining strength of God becomes real to us through an abiding trust.

As a shield from temptation and an inspiration to purity and truth, no other influence can equal the sense of God's presence. “All things are naked and opened unto the eyes of Him with whom we have to do.” He is “of purer eyes than to behold evil, and cannot look on iniquity.” Hebrews 4:13; Habakkuk 1:13. This thought was Joseph's shield amidst the corruption of Egypt. To the allurements of temptation his answer was steadfast: “How can I do this great wickedness, and sin against God.” Such a shield, faith, if cherished, will bring to every soul.” – Education, page 255.

## The Red Sea And The Jordan

By faith they passed through the Red Sea as by dry land: which the Egyptians assaying to do were drowned. By faith the walls of Jericho fell down, after they were compassed about seven days. Hebrews 11:29, 30. The Lord your God dried up the waters of Jordan from before you, until you were passed over, as the Lord your God did to the Red Sea, which he dried up from before us, until we were gone over. Joshua 4:23.

God in His providence brought the Hebrews into the mountain fastness before the sea, that He might manifest His power in their deliverance, and signally humble the pride of their oppressors. He might have saved them in any other way, but He chose this method in order to test their faith and strengthen their trust in Him. The people were weary and terrified, yet if they had held back when Moses bade them advance, God would never have opened the path for them. It was “by faith” that “they passed through the Red Sea as by

dry land.” In marching down to the very water, they showed that they believed the word of God as spoken by Moses. They did all that was in their power to do, and then the Mighty One of Israel divided the sea to make a path for their feet.

The great lesson here taught is for all time. Often the Christian life is beset by dangers, and duty seems hard to perform. The imagination pictures impending ruin before, and bondage or death behind. Yet the voice of God speaks clearly, “Go forward.” We should obey this command, even though our eyes cannot penetrate the darkness, and we feel the cold waves about our feet. The obstacles that hinder our progress will never disappear before a halting, doubting spirit. Those who defer obedience till every shadow of uncertainty disappears, and there remains no risk of failure or defeat, will never obey at all. Unbelief whispers, “Let us wait till the obstructions are removed, and we can see our way clearly;” but faith courageously urges an advance, hoping all things, believing all things.

The cloud that was a wall of darkness to the Egyptians was to the Hebrews a great flood of light, illuminating the whole camp, and shedding brightness upon the path before them. So the dealings of Providence bring to the unbelieving, darkness and despair, while to the trusting soul they are full of light and peace. The path where God leads the way may lie through the desert or the sea, but it is a safe path.” - Patriarchs and Prophets, page 290.

A little girl was to undergo an operation. As the physician was about to place her upon the operating table, he said to her, “Before we can make you well, we must put you to sleep.”

The little girl looked up, and smiling said, “Oh, if you are going to put me to sleep, I must say my prayers first.”

Then she knelt and said,

“Now I lay me down to sleep; I pray Thee, Lord, my soul to keep. If I should die before I wake, I pray Thee, Lord, my soul to take.”

The surgeon said afterward that he prayed that night for the first time in his life. “A little child shall lead them.” Isaiah 11:6 - The Standard Bearer.

### Influenced The Choice Of Moses

By faith Moses, when he was come to years, refused to he called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward. By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing Him who is invisible. Hebrews 11:24-27.

Moses was fitted to take pre-eminence among the great of the earth, to shine in the courts of its most glorious kingdom, and to sway the scepter of its power. His intellectual greatness distinguishes him above the great men of all ages. As historian, poet, philosopher, general of armies, and legislator, he stands without a peer. Yet with the world before him, he had the moral strength to refuse the flattering prospects of wealth and greatness and fame, “choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season.”

Moses had been instructed in regard to the final reward to be given to the humble and obedient servants of God, and worldly gain sank to its proper insignificance in comparison. The magnificent palace of Pharaoh and the monarch's throne were held out as an inducement to Moses; but he knew that the sinful pleasures that make men forget God were in its lordly courts. He looked beyond the gorgeous palace, beyond a monarch's crown, to the high honors that will be bestowed on the saints of the Most High in a kingdom untainted by sin. He saw by faith an imperishable crown that the King of heaven would place on the brow of the overcomer. This faith led him to turn away from the lordly ones of earth, and join the humble, poor, despised nation that had chosen to obey God rather than to serve sin.” - Patriarchs and Prophets, page 246.

It was implicit faith in God that made Moses what he was. According to all that the Lord commanded him, so he did. All the learning of the wise men could not make Moses a channel through which the Lord could work, until he lost his self-confidence, realized his own helplessness, and put his trust in God. Until he was willing to obey God's commands, whether they seemed to his human reason to be right or not.

It was not the teaching of the schools of Egypt that enabled Moses to triumph over his enemies, but an ever-abiding, unflinching faith, a faith that did not fail under the most trying circumstances. At the command of God, Moses advanced, although apparently there was nothing ahead for his feet to tread upon. More than a million people were depending on him, and he led them forward step by step, day by day. God permitted these lonely travels through the wilderness that His people might obtain an experience in enduring hardship,

and that when they were in peril they might know that there was relief and deliverance in God alone. Thus they might learn to know and to trust God, and to serve Him with a living faith Counsels to Teachers, pages 408, 409.

### Abraham To Go To An Unknown Country

By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed. And he went out, not knowing whither he went By faith he sojourned in the Land of Promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise. For he looked for a city which bath foundations, whose builder and maker is God. Hebrews 11:8-10.

Abraham's unquestioning obedience is one of the most striking evidences of faith to be found in all the Bible. To him, faith was "the substance of things hoped for, the evidence of things not seen." Relying upon the divine promise, without the least outward assurance of its fulfillment, he abandoned home and kindred and native land, and went forth, he knew not whither, to follow where God should lead. "By faith he became a sojourner in the Land of Promise as in a land not his own, dwelling in tents, with Isaac and Jacob, the heirs with him of the same promise."

It was no light test that was thus brought upon Abraham, no small sacrifice that was required of him. There were strong ties to bind him to his country, his kindred, and his home. But he did not hesitate to obey the call. He had no question to ask concerning the Land of Promise,-whether the soil was fertile, and the climate healthful; whether the country offered agreeable surroundings, and would afford opportunities for amassing wealth. God had spoken, and His servant must obey; the happiest place on earth for him was the place where God would have him to be.

Many are still tested as was Abraham. They do not hear the voice of God speaking directly from the heavens, but He calls them by the teachings of His word and the events of His providence. They may be required to abandon a career that promises wealth and honor, to leave congenial and profitable associations, and separate from kindred, to enter upon what appears to be only a path of self-denial, hardship, and sacrifice. God has a work for them to do; but a life of ease and the influence of friends and kindred would hinder the development of the very traits essential for its accomplishment. He calls them away from human influences and aid, and leads them to feel the need of His help, and to depend upon Him alone, that He may reveal Himself to them. Who is ready at the call of Providence to renounce cherished plans and familiar associations? Who will accept new duties and enter untried fields, doing God's work with firm and willing heart, for Christ's sake counting his losses gain? He who will do this has the faith of Abraham, and will share with him that "far more exceeding and eternal weight of glory," with which "the sufferings of this present time are not worthy to be compared." - Patriarchs and Prophets, pages 126, 127.

### Led Noah To Prepare The Ark

By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith. Hebrews 11:7.

While Noah was giving his warning message to the world, his works testified of his sincerity. It was thus that his faith was perfected and made evident. He gave the world an example of believing just what God says. All that he possessed, he invested in the ark. As he began to construct that immense boat on dry ground, multitudes came from every direction to see the strange sight, and to hear the earnest, fervent words of the singular preacher. Every blow struck upon the ark was a witness to the people....

Instead of humbling the heart before God, they continued their disobedience and wickedness, the same as though God had not spoken to them through His servant.

But Noah stood like a rock amid the tempest. Surrounded by popular contempt and ridicule, he distinguished himself by his holy integrity and unwavering faithfulness. A power attended his words; for it was the voice of God to man through His servant. Connection with God made him strong in the strength of infinite power, while for one hundred and twenty years his solemn voice fell upon the ears of that generation in regard to events, which, so far as human wisdom could judge were impossible. .

The earth will again be swept by the desolating wrath of God, and sin and sinners will be destroyed. The sins that called for vengeance upon the antediluvian world, exist today. The fear of God is banished from the hearts of men, and His law is treated with indifference and contempt. The intense worldliness of that generation is equaled by that of the generation now living. . . .

"As it was in the days of Noah," "even thus shall it be in the day when the Son of man is revealed." "The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up." When the reasoning of philosophy has banished the fear of God's judgments. When religious teachers are pointing forward to long ages of peace and prosperity, and the world are absorbed in their rounds of

business and pleasure. Planting and building, feasting and merry-making, rejecting God's warnings and mocking His messengers, then it is that sudden destruction comes upon them, and they shall not escape." - Patriarchs and Prophets, pages 95-104.

## Resulted In Enoch's Translation

By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God. Hebrews 11:5.

By the translation of Enoch the Lord designed to teach an important lesson. There was danger that men would yield to discouragement, because of the fearful results of Adam's sin. Many were ready to exclaim, "What profit is it that we have feared the Lord and have kept His ordinances, since a heavy curse is resting upon the race, and death is the portion of us all?" But the instructions which God gave to Adam, and which were repeated by Seth, and exemplified by Enoch, swept away the gloom and darkness, and gave hope to man, that as through Adam came death, so through the promised Redeemer would come life and immortality. Satan was urging upon men the belief that there was no reward for the righteous or punishment for the wicked, and that it was impossible for men to obey the divine statutes. But in the case of Enoch, God declares "that He is, and that He is a rewarder of them that diligently seek Him." He shows what He will do for those who keep His commandments....

In the midst of a world by its iniquity doomed to destruction, Enoch lived a life of such close communion with God that he was not permitted to fall under the power of death. The godly character of this prophet represents the state of holiness which must be attained be "redeemed from the earth" at the time of Christ's Second Advent. Then, as in the world before the flood, iniquity will prevail. Following the promptings of their corrupt hearts and the teachings of a deceptive philosophy, men will rebel against the authority of Heaven. But like Enoch, God's people will seek for purity of heart and conformity to His will, until they shall reflect the likeness of Christ. Like Enoch they will warn the world of the Lord's Second Coming, and of the judgments to be visited upon transgression, and by their holy conversation and example they will condemn the sins of the ungodly. As Enoch was translated to heaven before the destruction of the world by water, so the living righteous will be translated from the earth before its destruction by fire." - Patriarchs and Prophets, pages 88, 89.

Trust thy God. He will not deceive thee; thy interests are with Him in safe custody. When sight says, "All these things are against me," let faith rebuke the hasty conclusion, and the earth do right?" J. R. MACDUFF

## The Victory Of Faith

So the ark of the Lord compassed the city, going about it once: and they came into the camp, and lodged in the camp. And Joshua rose early in the morning, and the priests took up the ark of the Lord. And seven priests bearing seven trumpets of rams' horns before the ark of the Lord went on continually, and blew with the trumpets: and the armed men went before them; but the reward came after the ark of the Lord, the priests going on, and blowing with the trumpets. And the second day they compassed the city once, and returned into the camp: so they did six days. And it came to pass on the seventh day, that they rose early about the dawning of the day, and compassed the city after the same manner seven times: only on that day they compassed the city seven times. And it came to pass at the seventh time, when the priests blew with the trumpets, Joshua said unto the people, Shout; for the Lord hath given you the city. . . . So the people shouted when the priests blew with the trumpets: and it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall fell down flat, so that the people went up into the city, every man straight before him, and they took the city. Joshua 6:11-20.

Joshua was now the acknowledged leader of Israel. He had been known chiefly as a warrior, and his gifts and virtues were especially valuable at this stage in the history of his people. Courageous, resolute, and persevering, prompt, incorruptible, unmindful of selfish interests in his care for those committed to his charge, and above all, inspired by a living faith in God, such was the character of the man divinely chosen to conduct the armies of Israel in their entrance upon the Promised Land. During the sojourn in the wilderness he had acted as prime minister to Moses, and by his quiet, unpretending fidelity, his steadfastness when others wavered, his firmness to maintain the truth in the midst of danger, he had given evidence of his fitness to succeed Moses, even before he was called to the position by the voice of God." Patriarchs and Prophets, page 481.

"By faith the walls of Jericho fell down." The Captain of the Lord's host communicated only with Joshua; He did not reveal Himself to all the congregation, and it rested with them to believe or doubt the words of Joshua, to obey the commands given by him in the name of the Lord, or to deny his authority. They could not see the host of angels who attended them under the leadership of the Son of God. They might have reasoned: "What unmeaning movements are these, and how ridiculous the performance of marching daily around the walls of the city, blowing trumpets of rams horns. This can have no effect upon those towering fortifications." But the very plan of continuing this ceremony through so long a time prior to the final overthrow of the walls, afforded opportunity for the development of faith among the Israelites. It was to be impressed upon their minds that their strength was not in the wisdom of man,

nor in his might, but only in the God of their salvation. They were thus to become accustomed to relying wholly upon their divine Leader." Ibid., page 493.

### God Will Fulfill His Promises

Beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning His promise, as some men count slackness; but is long-suffering to usward, not willing that any should perish, but that all should come to repentance. 2 Peter 3:8, 9.

"The Lord is not slack concerning His promise." He does not forget or neglect His children; but He permits the wicked to reveal their true character, that none who desire to do His will may be deceived concerning them. Again, the righteous are placed in the furnace of affliction, that they themselves may be purified; that their example may convince others of the reality of faith and godliness; and also that their consistent course may condemn the ungodly and unbelieving.

God permits the wicked to prosper, and to reveal their enmity against Him, that when they shall have filled up the measure of their iniquity, all may see His justice and mercy in their utter destruction. The day of His vengeance hastens, when all who have transgressed His law and oppressed His people will meet the just recompense of their deeds; when every act of cruelty or injustice toward God's faithful ones will be punished as though done to Christ Himself." The Great Controversy, page 48.

The Scriptures are to be received as God's word to its, not written merely, but spoken. When the afflicted ones came to Christ, He beheld not only those who asked for help, but all who throughout the ages should come to Him in like need and with like faith. When He said to the paralytic, "Son, be of good cheer; thy sins be forgiven thee"; when He said to the woman of Capernaum, "Daughter, be of good comfort; thy faith hath made thee whole; go in peace," He spoke to other afflicted, sin-burdened ones who should seek His help.

So with all the promises of God's word. In them He is speaking to us individually, speaking as directly as if we could listen to His voice. It is in these promises that Christ communicates to us His grace and power." Ministry of Healing, page 122.

O soul of mine,

Why does thou worry so Over things unknown to thee, Over future days to be,

Which only God may know?

Poor, weary soul,

Why added burdens take, Why scan with anxious eyes The clouded, darkened skies Through which no sunbeams break?

Sad, longing soul,

Look up to God on high,

Cease thy sad doubts and fears,

Banish thy cries and tears, Behold, thy help is nigh.

Weak, trembling soul,

Make God thy help and stay,

He will a refuge prove, His an enduring love,

Strength for thy darkest day.

Brave, earnest soul,

Is sweet to trust and rest Under His sheltering wing, To learn in the dark to sing, Knowing He does best. F. M. W.

## God Afflicted With His Children

I will mention the loving kindness of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodness toward the house of Israel, which He hath bestowed on them according to His mercies, and according to the multitude of His loving kindness. For He said, Surely they are My people, children that will not lie. So He was their Savior. In all their affliction He was afflicted, and the angel of His presence saved them. In His love and in His pity He redeemed them; and He bare them, and carried them all the days of old. Isaiah 63:7-9.

Blessed are they also who weep with Jesus in sympathy with the world's sorrow, and in sorrow for its sin. In such mourning there is intermingled no thought of self. Jesus was the man of sorrows, enduring heart-anguish such as no language can portray. His spirit was torn and bruised by the transgressions of men. He toiled with self-consuming zeal to relieve the wants and woes of humanity, and His heart was heavy with sorrow as He saw multitudes refuse to come to Him that they might have life. All who are followers of Christ will share in this experience. As they partake of His love, they will enter into His travail for the saving of the lost. They share in the sufferings of Christ, and they will share also in the glory that shall be revealed. One with Him in His work, drinking with Him the cup of sorrow, they are partakers also of His joy.

It was through suffering that Jesus obtained the ministry of consolation. In all the affliction of humanity, He is afflicted; and "in that He Himself hath suffered being tempted, He is able to succor them that are tempted." In this ministry every soul that has entered into the fellowship of His sufferings is privileged to share." Thoughts From the Mount of Blessing, pages 26, 27.

Tenderly had the Lord dealt with Israel in their deliverance from Egyptian bondage and in their journey to the Promised Land. "In all their affliction He was afflicted, and the angel of His presence saved them: in His love and in His pity He redeemed them; and He bare them, and carried them all the days of old." Isaiah 63:9.

"My presence shall go with thee" (Exodus 33:14), was the promise given during the journey through the wilderness. This assurance was accompanied by a marvelous revelation of Jehovah's character, which enabled Moses to proclaim to all Israel the goodness of God, and to instruct them fully concerning the attributes of their invisible King." - Prophets and Kings, page 312.

My God is at the helm; it matters not

How sorely tempted, tried, dismayed am I;

Though tempests rage, and waves surround my bark, I will not fear, for God, my help, is nigh.

Into the port of heaven His hand will steer

My fragile, storm tossed, beaten bark,

And I shall know the fullness of His joy and rest,

When I shall reach the light beyond earth's dark. -NATHANIEL KRUM.

## Help In Trouble

Thus says the Lord that created thee, O Jacob, and He that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name; thou art Mine. When thou passes through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walks through the fire, thou shall not be burned; neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel, thy Savior: I gave Egypt for thy ransom, Ethiopia and Seba for thee. Since thou was precious in My sight, thou has been honorable, and I have loved thee: therefore will I give men for thee, and people for thy life. Fear not: for I am with thee: I will bring thy seed from the east, and gather thee from the west; I will say to the north, Give up; and to the south, Keep not back. Bring My sons from far, and My daughters from the ends of the earth; even every one that is called by My name: for I have created him for My glory, I have formed him; yea, I have made him. Isaiah 43:1-7.

Those who are called to suffer for Christ's sake, who have to endure misapprehension and distrust, even in their own home, may find comfort in the thought that Jesus has endured the same. He is moved with compassion for them. He bids them find companionship in Him, and relief where He found it, in communion with the Father.

Those who accept Christ as their personal Savior are not left as orphans, to bear the trials of life alone. He receives them as members of the heavenly family; He bids them call His Father their Father. They are His little ones," dear to the heart of God, bound to Him by

the most tender and abiding ties. He has toward them an exceeding tenderness, as far surpassing what our father or mother has felt toward us in our helplessness, as the divine is above the human.

Of Christ's relation to His people, there is a beautiful illustration in the laws given to Israel. When through poverty a Hebrew had been forced to part with his patrimony, and to sell himself as a bond servant, the duty of redeeming him and his inheritance fell to the one who was nearest of kin. So the work of redeeming us and our inheritance, lost through sin, fell upon Him who is "near of kin" unto us. It was to redeem us that He became our kinsman. Closer than father, mother, brother, friend, or lover, is the Lord our Savior. "Fear not," He says, "for I have redeemed thee. I have called thee by thy name; thou art Mine." "Since thou was precious in My sight, thou has been honorable, and I have loved thee; therefore will I give men for thee, and people for thy life."

Christ loves the heavenly beings that surround His throne; but what shall account for the great love wherewith He has loved us? We cannot understand it, but we can know it true in our own experience. And if we do hold the relation of kinship to Him, with what tenderness should we regard those who are brethren and sisters of our Lord. Should we not be quick to recognize the claims of our divine relationship? Adopted into the family of God, should we not honor our Father and our kindred?" - *The Desire of Ages*, pages 326, 327.

## [Apart From The World](#)

From the top of the rocks I see Him, and from the hills I behold Him: lo, the People shall dwell alone, and shall not be reckoned among the nations. Num. 23:9. Wherein shall it be known here that I and Thy people have found grace in Thy sight? Is it not in that Thou goes with us? So shall we be separated, I and Thy people, from all the people that are upon the face of the earth. Exodus 33:16. Be you not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? And what communion bath light with darkness? And what concord bath Christ with Belial? Or what part hath he that believes with an infidel? And what agreement bath the temple of God with idols? For you are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be My people.

Wherefore come out from among them, and be you separate, says the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and you shall be My sons and daughters, says the Lord Almighty. 2 Corinthians 6:14-18. No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. You cannot serve God and mammon. Matthew 6:24.

God will test the fidelity of His people. Many of the mistakes that are made by the professed servants of God are in consequence of their self-love, their desire for approval, their thirst for popularity. Blinded in this manner, they do not realize that they are elements of darkness, rather than of light. "Come out from among them, and be you separate, says the Lord, and touch not the unclean: and I will receive you, and will be a Father unto you, and you shall be My sons and daughters, says the Lord Almighty." These are the conditions upon which we may be acknowledged as the sons of God, separation from the world, and renunciation of those things which delude, and fascinate, and ensnare.

The apostle Paul declares that it is impossible for the children of God to unite with worldlings: "Be you not unequally yoked together with unbelievers." This does not refer to marriage alone; any intimate relation of confidence and co-partnership with those who have no love for God or the truth, is a snare.

The apostle continues: "For what fellowship hath righteousness with unrighteousness? and what communion bath light with darkness? and what concord bath Christ with Belial? or what part bath he that believes with an infidel? and what agreement bath the temple of God with idols? for you are the temple of the living God; as God hath said, I will dwell in them, and walk in them, and I will be their God, and they shall be My people." In consideration of these facts, He exclaims, "Wherefore come out from among them, and be you separate." "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." - *Testimonies*, Volume V, pages 12, 13.

## **8. Miracle Series**

### [The Syrophenician Daughter](#)

Then Jesus went thence, and departed into the coasts of Tyre and Sidon. And, behold, a woman of Canaan came out of the same coasts, and cried unto Him, saying, Have mercy on me, O Lord, Thou Son of David; my daughter is grievously vexed with a devil. But He answered her not a word. And His disciples came and besought Him, saying, Send her away; for she cries after us. But He

answered and said, I am not sent but unto the lost sheep of the house of Israel. Then came she and worshiped Him, saying, Lord, help me. But he answered and said, It is not meet to take the children's bread, and to cast it to dogs. And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour. Matthew 15:21-28.

Jesus had just departed from His field of labor because the scribes and Pharisees were seeking to take His life. They murmured and complained. They manifested unbelief and bitterness, and refused the salvation so freely offered them. Here Christ meets one of an unfortunate and despised race, that has not been favored with the light of God's word; yet she yields at once to the divine influence of Christ, and has implicit faith in His ability to grant the favor she asks. She begs for the crumbs that fall from the Master's table. If she may have the privilege of a dog, she is willing to be regarded as a dog. She has no national or religious prejudice or pride to influence her course, and she immediately acknowledges Jesus as the Redeemer, and as being able to do all that she asks of Him.

The Savior is satisfied. He has tested her faith in Him. By His dealings with her, He has shown that she who has been regarded as an outcast from Israel, is no longer an alien, but a child in God's household. As a child it is her privilege to share in the Father's gifts. Christ now grants her request, and finishes the lesson to the disciples. Turning to her with a look of pity and love, He says, "O woman, great is thy faith. Be it unto thee even as thou wilt." From that hour her daughter became whole. The demon troubled her no more. The woman departed, acknowledging her Savior, and happy in the granting of her prayer." - *The Desire of Ages*, pages 401, 402.

He's a seer for God, with his vision afar;

His faith binds the earth to the farthest star.

He is cars to the deaf and sight to the blind,

To the stranger a guide, to the humblest, kind.

For his touch is as gentle as fresh morning dew,

And his heart, like the polestar, is faithful and true.

He has love for the wayward and aid where there's need,

And he speaks for his Master in pulpit and deed.

He has balm for the wounded and smiles for the glad,

He has prayers for the dying and tears for the sad.

On his heart lies the world as it lay on his Lord,

And he willingly offers himself with the Word.

In Christ's service he lives, in Christ's service he dies,

And naught that is given he counts sacrifice.

He's seer for God, with his vision afar,

And for him heaven's portals are standing ajar.

J. H. EVANS

### [Feeding Five Thousand](#)

When the day was now far spent, His disciples came unto Him, and said, This is a desert place, and now the time is far passed. Send them away, that they may go into the country round about, and into the villages, and buy themselves bread: for they have nothing to eat. He answered and said unto them, Give you them to eat. And they say unto Him, Shall we go and buy two hundred pennyworth of bread, and give them to eat? He says unto them, How many loaves have you? go and

see. And when they knew, they say, Five, and two fishes. And he commanded them to make all sit down by companies upon the green grass. And they sat down in ranks, by hundreds, and by fifties. And when He had taken the five loaves and the two fishes, He looked up to heaven, and blessed, and brake the loaves, and gave them to His disciples to set before them; and the two fishes divided He among them all. And they did all eat, and were filled. And they took twelve baskets full of the fragments, and of the fishes. And they that did eat of the loaves were about five thousand men. Mark 6:35-44.

He who taught the people the way to secure peace and happiness was just as thoughtful of their temporal necessities as of their spiritual need. The people were weary and faint. There were mothers with babes in their arms, and little children clinging to their skirts. Many had been standing for hours. They had been so intensely interested in Christ's words, that they had not once thought of sitting down, and the crowd was so great that there was danger of their trampling on one another. Jesus would give them a chance to rest, and He bade them sit down. There was much grass in the place, and all could rest in comfort.

Christ never worked a miracle except to supply a genuine necessity, and every miracle was of a character to lead the people to the tree of life, whose leaves are for the healing of the nations. The simple food passed around by the hands of the disciples contained a whole treasure of lessons. It was humble fare that had been provided; the fishes and barley loaves were the daily food of the fisher folk about the Sea of Galilee. Christ could have spread before the people a rich repast, but food prepared merely for the gratification of appetite would have conveyed no lesson for their good. Christ taught them in this lesson that the natural provisions of God for man had been perverted. And never did people enjoy the luxurious feasts prepared for the gratification of perverted taste as this people enjoyed the rest and the simple food which Christ provided so far from human habitations.

If men today were simple in their habits, living in harmony with nature's laws, as did Adam. and Eve in the beginning, there would be an abundant supply for the needs of the human family. There would be fewer imaginary wants, and more opportunities to work in God's ways. But selfishness and the indulgence of unnatural taste, have brought sin and misery into the world, from excess on the one hand, and from want on the other.

Jesus did not seek to attract the people to Him by gratifying the desire for luxury. To that great throng, weary and hungry after the long, exciting day, the simple fare was an assurance not only of His power, but of His tender care for them in the common needs of life." *The Desire of Ages*, pages 365-367.

### Great Catch Of Fish

Then Jesus says unto them, Children, have you any meat? They answered him, No. And He said unto them, Cast the net on the right side of the ship, and you shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes. Therefore that disciple whom Jesus loved says unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt his fisher's coat unto him, (for he was naked,) and did cast himself into the sea. And the other disciples came in a little ship; (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes. As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread. Jesus says unto them, Bring of the fish which you have now caught. Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken. John 21:5-11.

After the work was done and the preparation made, Jesus bade the disciples come and dine. He broke the food, and divided it among them, and was known and acknowledged by all the seven. The miracle of feeding the five thousand on the mountainside was now brought to their minds; but a mysterious awe was upon them, and in silence they gazed upon the risen Savior.

Vividly they recalled the scene beside the sea when Jesus had bidden them follow Him. They remembered how, at His command, they had launched out into the deep, and had let down their net, and the catch had been so abundant as to fill the net, even to breaking. Then Jesus had called them to leave their fishing boats, and had promised to make them fishers of men. It was to bring this scene to their minds, and to deepen its impression, that He had again performed the miracle. His act was a renewal of the commission to the disciples. It showed them that the death of their Master had not lessened their obligation to do the work He had assigned them. Though they were to be deprived of His personal companionship, and of the means of support by their former employment, the risen Savior would still have a care for them.

While they were doing His work, He would provide for their needs. And Jesus had a purpose in bidding them cast their net on the right side of the ship. On that side He stood upon the shore. That was the side of faith. If they labored in connection with Him. His divine power combining with their human effort, they could not fail of success.

Another lesson Christ had to give, relating especially to Peter. Peter's denial of His Lord had been in shameful contrast to his former professions of loyalty. He had dishonored Christ, and had incurred the distrust of his brethren. They thought he would not be allowed to take his former position among them, and he himself felt that he had forfeited his trust. Before being called to take up again his apostolic work, he must before them all give evidence of His repentance. Without this, his sin, though repented of, might have destroyed his influence as a minister of Christ. The Savior gave him opportunity to regain the confidence of his brethren, and, so far as possible, to remove the reproach he had brought upon the gospel." The Desire of Ages, pages 810, 811.

## Raising Lazarus

Jesus therefore again groaning in Himself comes to the grave. It was a cave, and a stone lay upon it. Jesus said, Take you away the stone. Martha, the sister of him that was dead, says unto Him, Lord, by this time he stinks: for he hath been dead four days. Jesus says unto her, Said I not unto thee, that, if thou would believe, thou should see the glory of God? Then they took away the stone from the place where the dead was laid. And Jesus lifted up His eyes, and said, Father, I thank Thee that Thou has heard Me. And I knew that Thou heard Me always: but because of the people which stand by I said it, that they may believe that Thou has sent Me. And when He thus had spoken, He cried, with a loud voice, Lazarus, come forth. And he that was dead came forth, bound hand and foot with grave clothes: and his face was bound about with a napkin. Jesus says unto them, Loose him, and let him go. John 11:38-44.

"Jesus therefore again groaning in Himself comes to the grave." Lazarus had been laid in a cave in the rock, and a massive stone had been placed before the entrance. "Take you away the stone," Christ said....

The command is obeyed. The stone is rolled away. Everything is done openly and deliberately. All are given a chance to see that no deception is practiced. There lies the body of Lazarus in its rocky grave, cold and silent in death. The cries of the mourners are hushed. Surprised and expectant, the company stand around the sepulcher, waiting to see what is to follow....

In all that He did, Christ was cooperating with His Father. Ever He had been careful to make it evident that He did not work independently; it was by faith and prayer that He wrought His miracles. Christ desired all to know His relationship with His Father. "Father," He said, "I thank Thee that Thou has heard Me. . . ."

"And when He thus had spoken, He cried with a loud voice, Lazarus, come forth." . . .

There is a stir in the silent tomb, and he who was dead stands at the door of the sepulcher. His movements are impeded by the grave clothes in which he was laid away, and Christ says to the astonished spectators, "Loose him, and let him go." Again they are shown that the human worker is to cooperate with God. Humanity is to work for humanity. Lazarus is set free, and stands before the company, not as one emaciated from disease, and with feeble, tottering limbs, but as a man in the prime of life, and in the vigor of a noble manhood. His eyes beam with intelligence and with love for His Savior. He casts himself in adoration at the feet of Jesus.

The beholders are at first speechless with amazement. Then there follows an inexpressible scene of rejoicing and thanksgiving. The sisters receive their brother back to life as the gift of God, and with joyful tears they brokenly express their thanks to the Savior." - The Desire of Ages, pages 534-536.

## The Man Born Blind

As Jesus passed by, He saw a man which was blind from his birth. And His disciples asked Him, saying, Master, who did sin, this man, or his parents, that he was born blind? Jesus answered, Neither bath this man sinned, nor his parents: but that the works of God should be made manifest in him. I must work the works of Him that sent Me, while it is day: the night comes, when no man can work. As long as I am in the world, I am the light of the world. When he had thus spoken, He spat on the ground, and made clay of the spittle, and He anointed the eyes of the blind man with the clay, and said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing. John 9:1-7.

Christ feels the woes of every sufferer. When evil spirits rend a human frame, Christ feels the curse. When fever is burning up the life current, He feels the agony. And He is just as willing to heal the sick now, as when He was personally on earth. Christ's servants are His representatives, the channels for His working. He desires through them to exercise His healing power.

In the Savior's manner of healing, there were lessons for His disciples. On one occasion He anointed the eyes of a blind man with clay, and bade him, "Go, wash in the pool of Siloam.... He went his way therefore, and washed, and came seeing." John 9:7. The cure could be wrought only by the power of the great Healer, yet Christ made use of the simple agencies of nature. While He did not give countenance to drug medication, He sanctioned the use of simple and natural remedies.

To many of the afflicted ones who received healing, Christ said, "Sin no more, lest a worse thing come unto thee." John 5:14. Thus He taught that disease is the result of violating God's laws, both natural and spiritual. The great misery in the world would not exist, did men but live in harmony with the Creator's plan.

Christ had been the guide and teacher of ancient Israel, and He taught them that health is the reward of obedience to the laws of God. The great Physician who healed the sick in Palestine had spoken to His people from the pillar of cloud, telling them what they must do, and what God would do for them. "If thou wilt diligently hearken to the voice of the Lord thy God," He said, "and wilt do that which is right in His sight, and wilt give ear to His commandments, and keep all His statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians. For I am the Lord that heals thee." Christ gave to Israel definite instruction in regard to their habits of life, and He assured them, "The Lord will take away from thee all sickness." When they fulfilled the conditions, the promise was verified to them. "There was not one feeble person among their tribes." – The Desire of Ages, pages 823, 824.

### The Nobleman's Son

So Jesus came again into Cana of Galilee, where He made the water wine. And there was a certain nobleman, whose son was sick at Capernaum. When he heard that Jesus was come out of Judea into Galilee, he went unto Him, and besought Him that He would come down, and heal his son: for he was at the point of death. Then said Jesus unto him, Except you see signs and wonders, you will not believe. The nobleman says unto Him, Sir, come down ere my child die. Jesus says unto him, Go thy way; thy son lives. And the man believed the word that Jesus had spoken unto him, and he went his way. And as he was now going down, his servants met him, and told him, saying, Thy son lives. Then inquired he of them the hour when he began to amend. And they said unto him, yesterday at the seventh hour the fever left him. So the father knew that it was at the same hour, in the which Jesus said unto him, Thy son lives: and himself believed, and his whole house. John 4:46-53.

He who blessed the nobleman at Capernaum is just as desirous of blessing us. But like the afflicted father, we are often led to seek Jesus by the desire for some earthly good; and upon the granting of our request we rest our confidence in His love. The Savior longs to give us a greater blessing than we ask; and He delays the answer to our request that He may show us the evil of our own hearts, and our deep need of His grace. He desires us to renounce the selfishness that leads us to seek Him. Confessing our helplessness and bitter need, we are to trust ourselves wholly to His love.

The nobleman wanted to see the fulfillment of his prayer before he should believe; but he had to accept the word of Jesus, that his request was heard and the blessing granted." The Desire of Ages, page 200.

Yet the nobleman had a degree of faith; for he had come to ask what seemed to him the most precious of all blessings. Jesus had a greater gift to bestow. He desired, not only to heal the child, but to make the officer and his household sharers in the blessings of salvation' and to kindle a light in Capernaum, which was so soon to be the field of His own labors. But the nobleman must realize his need before he would desire the grace of Christ....

Like a flash of light, the Savior's words to the nobleman laid bare his heart. He saw that his motives in seeking Jesus were selfish. His vacillating faith appeared to him in its true character. In deep distress he realized that his doubt might cost the life of his son. He knew that he was in the presence of One who could read the thoughts, and to whom all things were possible. In an agony of supplication he cried, "Sir, come down ere my child die!" His faith took hold upon Christ as did Jacob, when, wrestling with the angel, he cried, "I will not let Thee go, except Thou bless me."

Like Jacob he prevailed. The Savior cannot withdraw from the soul that clings to Him, pleading its great need. "Go thy way," He said; "thy son lives." The nobleman left the Savior's presence with a peace and joy he had never known before. Not only did he believe that his son would be restored, but with strong confidence he trusted in Christ as the Redeemer." Ibid., page 198.

### Turning Water Into Wine

The third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: and both Jesus was called, and His disciples, to the marriage. And when they wanted wine, the mother of Jesus says unto Him, They have no wine. Jesus says unto her, Woman, what have I to do with thee? Mine hour is not yet come. His mother says unto the servants, Whatsoever He says unto you, do it. And there were set there six water pots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. Jesus says unto them, Fill the water pots with water. And they filled them up to the brim. And He says unto them, Draw out now, and bear unto the governor of the feast. And they bare it. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;). The governor of the feast called the bridegroom, and says unto him, Every man at the beginning does set forth good wine; and when men have well drunk, then that which is worse. But thou has kept the good wine until now. This beginning of miracles did Jesus in Cana of Galilee, and manifested forth His glory; and His disciples believed on Him. John 2:1-11.

Jesus did not begin His ministry by some great work before the Sanhedrin at Jerusalem. At a household gathering in a little Galilean village, His power was put forth to add to the joy of a wedding feast. Thus He showed His sympathy with men, and His desire to minister to their happiness. In the wilderness of temptation He Himself had drunk the cup of woe. He came forth to give to men the cup of blessing, by His benediction to hallow the relations of human life-The Desire of Ages, page 144

The gift of Christ to the marriage feast was a symbol. The water represented baptism into His death; the wine, the shedding of His blood for the sins of the world. The water to fill the jars was brought by human hands, but the word of Christ alone could impart to it life-giving virtue. So with the rites which point to the Savior's death. It is only by the power of Christ, working through faith, that they have efficacy to nourish the soul.

The word of Christ supplied ample provision for the feast. So abundant is the provision of His grace to blot out the iniquities of men, and to renew and sustain the soul.... The wine which Christ provided for the feast, and that which He gave to the disciples as a symbol of His own blood, was the pure juice of the grape. To this the prophet Isaiah refers when he speaks of the new wine "in the cluster," and says, "Destroy it not; for a blessing is in it." Isaiah 65:8.

It was Christ who in the Old Testament gave the warning to Israel, 'Mine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise.' Proverbs 20:1. And He Himself provided no such beverage. Satan tempts men to indulgence that will becloud reason and benumb the spiritual perceptions, but Christ teaches us to bring the lower nature into subjection. His whole life was an example of self-denial. Ibid., pages 148, 149.

### The Ten Lepers

As He entered into a certain village, there met Him ten men that were lepers, which stood afar off: and they lifted up their voices, and said, Jesus, Master, have mercy on us. And when He saw them, He said unto them, Go show yourselves unto the priests. And it came to pass, that, as they went, they were cleansed. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at His feet, giving Him thanks: and he was a Samaritan. And Jesus answering said, Were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God, save this stranger. Luke 17:12-18.

When the ten lepers came to Jesus for healing, He bade them go and show themselves to the priest. On the way they were cleansed, but only one of them returned to give Him glory. The others went their way, forgetting Him who had made them whole. How many are still doing the same thing. The Lord works continually to benefit mankind. He is ever imparting His bounties. He raises up the sick from beds of languishing, He delivers men from peril which they do not see. He commissions heavenly angels to save them from calamity, to guard them from "the pestilence that walks in darkness," and "the destruction that wastes at noonday" (Psalm 91:6); but their hearts are unimpressed. He has given all the riches of heaven to redeem them, and yet they are unmindful of His great love. By their ingratitude they close their hearts against the grace of God. Like the heath in the desert, they know not when good comes, and their souls inhabit the parched places of the wilderness.

It is for our own benefit to keep every gift of God fresh in our memory. Thus faith is strengthened to claim and to receive more and more. There is greater encouragement for us in the least blessing we ourselves receive from God than in all the accounts we can read of the faith and experience of others. The soul that responds to the grace of God shall be like a watered garden. His health shall spring forth speedily; his light shall rise in obscurity, and the glory of the Lord shall be seen upon him. Let us then remember the loving-kindness of the Lord, and the multitude of His tender mercies." The Desire of Ages, pages 347, 348.

Our trials come as golden chains, Each link, though forged by bitter pains, Thus binds us to the Master's side, That in His love we may abide.

The flames may sear our shrinking form, The billows rage in each fierce storm; Yet all will purge and purify, Glad songs arise from heartfelt sigh.

For thus the Master forms the clay, The night must rule as well as day, The furnace burns, but only dross, The storms give gain as well as loss.

Because life's sweetness comes full grown, And greatness is the better known. When trials work their gracious end; 'Tis thus that God may blessings send.

THOMAS E. HIRST

## The Impotent Man

After this there was a feast of the Jews; and Jesus went up to Jerusalem. Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethesda, having five porches. In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water. For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had. And a certain man was there, which had an infirmity thirty eight years. When Jesus saw him lie, and knew that he had been now a long time in that case, He says unto him, Wilt thou be made whole? The impotent man answered Him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steps down before me. Jesus says unto him, Rise, take up thy bed, and walk. And immediately the man was made whole, and took up his bed, and walked: and on the same day was the Sabbath. John 8:1-9.

From the simple Bible account of how Jesus healed the sick, we may learn something about how to believe in Him for the forgiveness of sins. Let us turn to the story of the paralytic at Bethesda. The poor sufferer was helpless; he had not used his limbs for thirty-eight years. Yet Jesus bade him, "Rise, take up thy bed, and walk." The sick man might have said, "Lord, if Thou wilt make me whole, I will obey Thy word." But no, he believed Christ's word, believed that he was made whole, and he made the effort at once; he willed to walk, and he did walk. He acted on the word of Christ, and God gave the power. He was made whole.

In like manner you are a sinner. You cannot atone for your past sins, you cannot change your heart, and make yourself holy. But God promises to do all this for you through Christ. You believe that promise. You confess your sins, and give yourself to God. You will to serve Him. Just as surely as you do this, God will fulfill His word to you. If you believe the promise, -believe that you are forgiven and cleansed, God supplies the fact; you are made whole, just as Christ gave the paralytic power to walk when the man believed that he was healed. It is so if you believe it." Steps to Christ, pages 54, 55.

With God there is forgiveness. Let us take the good of it. It is precisely as you deal with your child. He failed yesterday in his lesson, and disgraced himself. Do you want him to remember his disgrace today? No. The very highest thing you ask of him is that he will work for you today as if he had never failed in his life. - CHARLES F. DOLE.

## A Fish Provides Money

When they were come to Capernaum, they that received tribute money came to Peter, and said, Does not your Master pay tribute? He says, Yes. And when he was come into the house, Jesus Prevented him, saying, What thinks thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers? Peter says unto Him, Of strangers. Jesus says unto him, Then are the children free. Notwithstanding, lest we should offend them, go thou to the sea, and cast a hook, and take up the fish that first comes up; and when thou has opened his mouth, thou shall find a piece of money: that take, and give unto them for Me and thee. Matthew 17:24-27.

If Jesus had paid the tribute without a protest, He would virtually have acknowledged the justice of the claim, and would thus have denied His divinity. But while He saw good to meet the demand, He denied the claim upon which it was based. In providing for the payment of the tribute He gave evidence of His divine character. It was made manifest that He was one with God, and therefore was not under tribute as a mere subject of the kingdom.

"Go thou to the sea," He directed Peter, "and cast a hook, and take up the fish that first comes up; and when thou has opened his mouth, thou shall find a piece of money; that take, and give unto them for Me and thee."

Though He had clothed His divinity with humanity, in this miracle He revealed His glory. It was evident that this was He who through David had declared, "Every beast of the forest is Mine, and the cattle upon a thousand hills. I know all the fowls of the mountains; and the wild beasts of the field are Mine. If I were hungry, I would not tell thee; for the world is Mine, and the fullness thereof." Psalm 50:10-12.

While Jesus made it plain that He was under no obligation to pay the tribute, He entered into no controversy with the Jews in regard to the matter; for they would have misinterpreted His words, and turned them against Him. Lest He should give offense by withholding the tribute, He did that which He could not justly be required to do.

This lesson would be of great value to His disciples. Marked changes were soon to take place in their relation to the temple service, and Christ taught them not to place themselves needlessly in antagonism to established order. So far as possible, they were to avoid giving occasion for misinterpretation of their faith. While Christians are not to sacrifice one principle of truth, they should avoid controversy whenever it is possible to do so." The Desire of Ages, page 434.

When we learn to put aside all restless, unnecessary anxiety, which springs from a love of self, we shall have attained the very heart of the narrow way, and we shall enjoy the pure liberty and innocent peace of God's children. - FENELON.

## A Multitude Of Fishes

It came to pass, that, as the people pressed upon Him to hear the word of God, He stood by the lake of Gennesaret, and saw two ships standing by the lake: but the fishermen were gone out of them, and were washing their nets. And He entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And He sat down, and taught the people out of the ship. Now when He had left speaking, He said unto Simon, Launch out into the deep, and let down your nets for a draught. And Simon answering said unto Him, Master, we have toiled all the night, and have taken nothing: nevertheless at Thy word I will let down the net. And when they had this done, they enclosed a great multitude of fishes: and their net brake. And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink. When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord. For he was astonished, and all that were with him, at the draught of the fishes which they had taken: and so was also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men. And when they had brought their ships to land, they forsook all, and followed Him. Luke 5:8-11.

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

It was the same presence of divine holiness that had caused the prophet Daniel to fall as one dead before the angel of God. He said, "My comeliness was turned in me into corruption, and I retained no strength." So when Isaiah beheld the glory of the Lord, he exclaimed, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts." Humanity, with its weakness and sin, was brought in contrast with the perfection of divinity, and he felt altogether deficient and unholy. Thus it has been with all who have been granted a view of God's greatness and majesty.

The deeper lesson which the miracle conveyed for the disciples, is a lesson for us also,-that He whose word could gather the fishes from the sea, could also impress human hearts, and draw them by the cords of His love, so that His servants might become "fishers of men.

They were humble and unlearned men, those fishers of Galilee; but Christ, the light of the world, was abundantly able to qualify them for the position for which He had chosen them. The Savior did not despise education; for when controlled by the love of God, and devoted to His service, intellectual culture is a blessing. But He passed by the wise men of His time, because they ... could not sympathize with suffering humanity, and become colaborers with the Man of Nazareth." The Desire of Ages, pages 246, 249.

## The Blind And The Dumb Healed

When Jesus departed thence, two blind men followed Him, crying, and saying, Thou Son of David, have mercy on us. And when He was come into the house, the blind men came to Him: and Jesus says unto them, Believe you that I am able to do this? They said unto Him, Yea, Lord. Then touched He their eyes, saying, According to your faith be it unto you. And their eyes were opened; and Jesus straightly charged them, saying, See that no man know it. But they, when they were departed, spread abroad His fame in all that country. As they went out, behold, they brought to Him a dumb man possessed with a devil. And when the devil was cast out, the dumb spoke: and the multitudes marveled, saying, It was never so seen in Israel. Matthew 9:27-33.

During His ministry, Jesus devoted more time to healing the sick than to preaching. His miracles testified to the truth of His words, that He came not to destroy, but to save. Wherever He went, the tidings of His mercy preceded Him. Where He had passed, the objects of His compassion were rejoicing in health, and making trial of their new found powers. 'Crowds were collecting around them to hear from their lips the works that the Lord had wrought. His voice was the first sound that many had ever heard, His name the first word they had ever spoken, His face the first they had ever looked upon. Why should they not love Jesus, and sound His praise? As He passed through the towns and cities, He was like a vital current, diffusing life and joy....

The Savior made each work of healing an occasion for implanting divine principles in the mind and soul. This was the purpose of His work. He imparted earthly blessings, that He might incline the hearts of men to receive the gospel of His grace." Ministry of Healing, pages 19,20.

Difficulties will arise that will try your faith and patience. Face them bravely. Look on the bright side. If the work is hindered, be sure that it is not your fault, and then go forward, rejoicing in the Lord. Heaven is full of joy. It resounds with the praises of Him who made so wonderful a sacrifice for the redemption of the human race. Should not the church on earth be full of praise? Should not Christians publish throughout the world the joy of serving Christ? Those who in heaven join with the angelic choir in their anthem of praise must learn on earth the song of heaven, the keynote of which is thanksgiving.

Never let your courage fail. Never talk unbelief because appearances are against you. As you work for the Master, you will feel pressure for want of means, but the Lord will hear and answer your petitions for help. Let your language be, "The Lord God will help me; therefore shall I not be confounded; therefore have I set my face like a flint; and I know that I shall not be ashamed." Isaiah 50:7." Testimonies, Volume VII, page 244.

### The Crippled Woman

Behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself. And when Jesus saw her, He called her to Him, and said unto her, Woman, thou art loosed from your infirmity. And He laid His hands on her: and immediately she was made straight, and glorified God. And the ruler of the synagogue answered with indignation, because that Jesus had healed on the Sabbath day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the Sabbath day. The Lord then answered him, and said, Thou hypocrite, does not each one of you on the Sabbath loose his ox or his ass from the stall, and lead him away to watering? And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the Sabbath day? And when He had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by Him. Luke 13:11-17.

Never was there such an evangelist as Christ. He was the Majesty of heaven, but He humbled Himself to take our nature, that He might meet men where they were. To all people, rich and poor, free and bond, Christ, the Messenger of the covenant, brought the tidings of salvation. His fame as the great Healer spread throughout Palestine. The sick came to the places through which He would pass, that they might call on Him for help. Hither, too, came many anxious to hear His words and to receive a touch of His hand. Thus He went from city to city, from town to town, preaching the gospel and healing the sick, -the King of glory in the lowly garb of humanity.

He attended the great yearly festivals of the nation, and to the multitude absorbed in outward ceremony He spoke of heavenly things, bringing eternity within their view. To all He brought treasures from the storehouse of wisdom. He spoke to them in language so simple that they could not fail of understanding. By methods peculiarly His own, He helped all who were in sorrow and affliction. With tender, courteous grace, He ministered to the sin-sick soul, bringing healing and strength.

The Prince of teachers, He sought access to the people by the pathway of their most familiar associations. He presented the truth in such a way that ever after it was to His hearers intertwined with their most hallowed recollections and sympathies. He taught in a way that made them feel the completeness of His identification with their interests and happiness. His instruction was so direct, His illustrations were so appropriate, His words so sympathetic and cheerful, that His hearers were charmed. The simplicity and earnestness with which He addressed the needy, hallowed every word.

What a busy life He led! Day by day He might have been seen entering the humble abodes of want and sorrow, speaking hope to the downcast, and peace to the distressed. Gracious, tenderhearted, pitiful, He went about lifting up the bowed down and comforting the sorrowful. Wherever He went, He carried blessing." Ministry of Healing, pages 22-24.

### Divine Healing

Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. Confess your faults one to another, and pray one for another, that you may be healed. The effectual fervent prayer of a righteous man avails much. Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit. James 5:14-18.

Before engaging ill prayer there should be the closest self-examination to discover if there are not sins which need to be repented of, confessed, and forsaken. Deep humility of soul before God is necessary, and firm, humble reliance upon the merits of the blood of Christ alone. Fasting and prayer will accomplish nothing while the heart is estranged from God by a wrong course of action. [Read Isaiah 58:6, 7, 9-11.] . . .

I was shown that in case of sickness, where the way is clear for the offering up of prayer for the sick, the case should be committed to the Lord in calm faith, not with a storm of excitement. He alone is acquainted with the past life of the individual, and knows what his future will be. He who is acquainted with the hearts of all men, knows whether the person, if raised up, would glorify His name, or dishonor Him by backsliding and apostasy. All that we are required to do is to ask God to raise the sick up if in accordance with His will, believing that He hears the reasons which we present, and the fervent prayers offered. If the Lord sees it will best honor Him, He will answer our prayers. But to urge recovery without submission to His will, is not right.

What God promises, He is able at any time to perform, and the work which He gives His people to do He is able to accomplish by them. If they will live according to every word He has spoken, every good word and promise will be fulfilled unto them. But if they come short of perfect obedience, the great and precious promises are afar off, and they cannot reach the fulfillment-Testimonies, Volume 11, pages 146-148.

The Lord Jesus is making experiments on human hearts through the exhibition of His mercy and abundant grace. He is effecting transformations so amazing that Satan, with all his triumphant boasting, with all his confederacy of evil united against God and the laws of His government, stands viewing them as a fortress impregnable to his sophistries and delusions. They are to him an incomprehensible mystery. The angels of God, seraphim and cherubim, the powers commissioned to cooperate with human agencies, look on with astonishment and joy, that fallen men, once children of wrath, are through the training of Christ developing characters after the divine similitude, to be sons and daughters of God, to act an important part in the occupations and pleasures of heaven.” Testimonies to Ministers, page 18.

### Trust In The Lord

Fret not thyself because of evildoers, neither be thou envious against the workers of iniquity. For they shall soon be cut down like the grass, and wither as the green herb. Trust in the Lord, and do good; so shall thou dwell in the land, and verily thou shall be fed. Delight thyself also in the Lord; and He shall give thee the desires of your heart. Commit thy way unto the Lord; trust also in Him; and He shall bring it to pass. And He shall bring forth thy righteousness as the light, and thy judgment as the noonday. Rest in the Lord, and wait patiently for Him: fret not thyself because of him who prospers in his way, because of the man who brings wicked devices to pass. Cease from anger, and forsake wrath: fret not thyself in any wise to do evil. For evildoers shall be cut off. But those that wait upon the Lord, they shall inherit the earth. For yet a little while, and the wicked shall not be: yea, thou shall diligently consider his place, and it shall not be. But the meek shall inherit the earth; and shall delight themselves in the abundance of peace. Psalm 37:1-11.

The psalmist says, “Trust in the Lord, and do good; so shall thou dwell in the land, and verify thou shall be fed.” “Trust in the Lord.” Each day has its burdens, its cares and perplexities; and when we meet, how ready we are to talk of our difficulties and trials. So many borrowed troubles intrude, so many fears are indulged, such a weight of anxiety is expressed, that one might suppose we had no pitying, loving Savior, ready to hear all our requests, and to be to us a present help in every time of need.

Some are always fearing, and borrowing trouble. Every day they are surrounded with the tokens of God's love; every day they are enjoying the bounties of His providence; but they overlook these present blessings. Their minds are continually dwelling upon something disagreeable, which they fear may come; or some difficulty may really exist, which, though small, blinds their eyes to the many things that demand gratitude. The difficulties they encounter, instead of driving them to God, the only source of their help, separate them from Him, because they awaken unrest and repining.

Do we well to be thus unbelieving? Why should we be ungrateful and distrustful? Jesus is our friend; all heaven is interested in our welfare.” Steps to Christ, pages 126, 127.

We are prone to look to our fellow men for sympathy and uplifting, instead of looking to Jesus. In His mercy and faithfulness, God often permits those in whom we place confidence to fail us, in order that we may learn the folly of trusting in man, and making flesh our arm. Let us trust fully, humbly, unselfishly, in God. He knows the sorrows that we feel to 'the depths of our being, but which we cannot express. When all things seem dark and unexplainable, remember the words of Christ, “What I do thou knew not now; but thou shall know hereafter-Ministry of Healing.” Pages 486, 487.

### I Will Guide Thee With Mine Eye

Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputes not iniquity, and in whose spirit there is no guile. When I kept silence, my bones waxed old through my roaring all the day long. For day and night Thy hand was heavy upon me: my moisture is turned into the drought of summer. Selah. I acknowledged my sin unto Thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and Thou forgave the iniquity of my sin. Selah. For this

shall every one that is godly pray unto Thee in a time when Thou may be found: surely in the floods of great waters they shall not come nigh unto him.

Thou art my hiding place; Thou shall preserve me from trouble; Thou shall compass me about with songs of deliverance. Selah. I will instruct thee and teach thee in the way which thou shall go: I will guide thee with Mine eye. Be you not as the horse, or as the mule, which have no understanding: whose mouth must be held in with bit and bridle, lest they come near unto thee. Many sorrows shall be to the wicked: but he that trusts in the Lord, mercy shall compass him about. Be glad in the Lord, and rejoice, you righteous: and shout for joy, all you that are upright in heart. Psalms 32.

The car of the Lord is open to the cries of those who are in His service. He has promised, "I will guide thee with Mine eye." Psalm 32:8. Walk humbly with God, and ask Him to make your course of duty plain. When He speaks to His representatives, and asks them to be laborers together with Him, they will do the same kind of work that Jesus announced as His work when He stood up to read in the synagogue at Nazareth. He opened the book of the prophet Esaias, and read, "The Spirit of the Lord God is upon Me. Because the Lord bath anointed Me to preach good tidings unto the meek. He hath sent Me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound.' Isaiah 61:1." - Testimonies, Volume IX, page 202.

Many are unable to make definite plans for the future. Their life is unsettled. They cannot discern the outcome of affairs, and this often fills them with anxiety and unrest. Let us remember that the life of God's children in this world is a pilgrim life. We have not wisdom to plan our own lives. It is not for us to shape our future. "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went." - Ministry of Healing, pages 478, 479.

If the followers of Christ were but earnest seekers after wisdom, they would be led into rich fields of truth, as yet wholly unknown to them. He who will give himself fully to God, will be guided by the divine hand. He may be lowly and apparently ungifted; yet if with a loving, trusting heart he obeys every intimation of God's will, his powers will be purified, ennobled, energized, and his capabilities will be increased. As he treasures the lessons of divine wisdom, a sacred commission will be entrusted to him; he will be enabled to make his life an honor to God and a blessing to the world. "The entrance of Thy words gives light; it gives understanding unto the simple." Psalm 119:130." Acts of the Apostles, pages 283, 284.

### A Covenant By Sacrifice

The mighty God, even the Lord, hath spoken, and called the earth from the rising of the sun unto the going down thereof. Out of Zion, the perfection of beauty, God hath shined. Our God shall come, and shall not keep silence: a fire shall devour before Him, and it shall be very tempestuous round about Him. He shall call to the heavens from above, and to the earth, that He may judge His people. Gather My saints together unto Me; those that have made a covenant with Me by sacrifice. And the heavens shall declare His righteousness: for God is judge Himself. Selah. Psalm 50:1-6.

We must be partakers of Christ's sufferings here, if we would share in His glory hereafter. If we seek our own interest, how we can best please ourselves, instead of seeking to please God and advance His precious, suffering cause, we shall dishonor God and the holy cause we profess to love.

We have but a little space of time left in which to work for God. Nothing should be too dear to sacrifice for the salvation of the scattered and torn flock of Jesus. Those who make a covenant with God by sacrifice now, will soon be gathered home to share a rich reward, and possess the new kingdom forever and ever." Early Writings, page 47.

Houses and lands will be of no use to the saints in the time of trouble, for they will then have to flee before infuriated mobs, and at that time their possessions cannot be disposed of to advance the cause of present truth. I was shown that it is the will of God that the saints should cut loose from every encumbrance before the time of trouble comes, and make a covenant with God through sacrifice. If they have their property on the altar, and earnestly inquire of God for duty, He will teach them when to dispose of these things. Then they will be free in the time of trouble, and have no clogs to weigh them down.

I saw that if any held on to their property, and did not inquire of the Lord as to their duty, He would not make duty known, and they would be permitted to keep their property, and in the time of trouble it would come up before them like a mountain to crush them, and they would try to dispose of it, but would not be able.

I heard some mourn like this: "The cause was languishing, God's people were starving for the truth, and we made no effort to supply the lack; now our property is useless. O that we had let it go, and laid up treasure in heaven!" I saw that a sacrifice did not increase, but it decreased and was consumed.

I also saw that God had not required all of His people to dispose of their property at the same time, but if they desired to be taught, He would teach them, in a time of need, when to sell and how much to sell." Ibid., pages 56, 57.

How can I doubt the wisdom and faithfulness and love of the most mysterious earthly dealing when I know that the roll of providence is in the hands of Him who has given the mightiest pledge of His tender interest in my soul's well-being by giving Himself for me? J. R. MACEOUFF.

### Peter's Ladder

According as His divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of Him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises. That by these you might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And besides this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness, charity. For if these things be in you, and abound, they make you that you shall neither be barren or unfruitful in the knowledge of our Lord Jesus Christ. But he that lacks these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if you do these things, you shall never fall. 2 Peter 1:3-10.

Point the youth to Peter's ladder of eight rounds, and place their feet, not on the highest round, but on the lowest, and with earnest solicitation urge them to climb to the very top.

Christ, who connects earth with heaven, is the ladder. The base is planted firmly on the earth in His humanity; the topmost round reaches to the throne of God in His divinity. The humanity of Christ embraces fallen humanity, while His divinity lays hold upon the throne of God. We are saved by climbing round after round of the ladder, looking to Christ, clinging to Christ, mounting step by step to the height of Christ, so that He is made unto us wisdom, and righteousness, and sanctification, and redemption. Faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity are the rounds of this ladder. All these graces are to be manifested in the Christian character. And "if you do these things, you shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ." 2 Peter 1:10,11 - Testimonies, Volume VI, page 147.

My Savior daily walks with me,

Though with my eye I cannot see

His form divine.

Though footsore oft, and tired too,

Though thin my coat and worn my shoe,

I'm sure He sees and knows it all,

And answers tenderly my call;

Even though with eye I cannot see,

As did the twelve upon the sea,

His form divine.

But I can feel His presence near,

And know His ever-watchful care;

His hand uplifts me when I fall;

His eye observant sees all;

His ear is open to my call;

His Spirit hovers over my way;  
He knows all I do or say;  
He watches over me hour by hour;  
He curbs the tempter's awful power;  
And this is better far to me  
Than with my eye to sometimes see His form divine.

G P. BOLLMAN.

## **9. Love Series**

### The Love Of Christ

What shall we then say to these things? If God be for us, who can be against us? He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things? Who shall lay anything to the charge of God's elect? It is God that justifies. Who is he that condemns? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also makes intercession for us. Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For Thy sake we are killed all the day long; we are accounted as sheep for the slaughter. 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. Romans 8:31-39.

“He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?” Romans 8:32.

As this wonderful, priceless Gift was bestowed, the whole heavenly universe was mightily stirred, in an effort to understand God's unfathomable love, stirred to awaken in human hearts a gratitude proportionate to the value of the Gift. Shall we, for whom Christ has given His life, halt between two opinions? Shall we return to God only a mite of the capabilities and powers lent us by Him? How can we do this while we know that He who was Commander of all heaven laid aside His royal robe and kingly crown, and, realizing the helplessness of the fallen race, came to this earth in human nature to make it possible for us to unite our humanity to His divinity? He became poor that we might come into possession of the heavenly treasure, “a far more exceeding and eternal weight of glory.” 2 Corinthians 4:17. To rescue us, He descended from one humiliation to another, until He, the divine-human suffering Christ, was uplifted on the cross, to draw all men to Himself. The Son of God could not have shown greater condescension than He did; He could not have stooped lower.

This is the mystery of godliness, the mystery that has inspired heavenly agencies so to minister through fallen humanity that in the world an intense interest will be aroused in the plan of salvation. This is the mystery that has stirred all heaven to unite with man in carrying out God's great plan for the salvation of a ruined world.” Testimonies, Volume V11, page 29.

O Love that will not let me go, I rest my weary soul in Thee; I give Thee back the life I owe, That in your ocean depths its-flow May richer, fuller be.

GEORGE MATHESON

### The Power Of Love

If I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a clanging cymbal. And if I have the gift of prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but have not love, I am nothing. And if I bestow all my goods to feed the poor, and if I give my body to be burned, but have not love, it profits me nothing.

Love suffers long, and is kind; love envies not; love vaunts not itself, is not puffed up, does not behave itself unseemly, seeks not its own, is not provoked, takes not account of evil. Rejoices not in unrighteousness, but rejoices with the truth; bears all things, believes all things, hopes all things, endures all things. Love never fails: but whether there be prophecies, they shall be done away; whether there be tongues, they shall cease; whether there be knowledge, it shall be done away. For we know in part, and We prophesy in part; but when that which is perfect is come, that which is in part shall be done away. When I was a child, I spoke as a child, I felt as a child, I thought as a child: now that I am become a man, I have put away childish things. For now we see in a mirror, darkly; but then face to face: now I know in part; but then shall I know fully even as also I was fully known. But now abides faith, hope, love, these three; and the greatest of these is love. I Corinthians 13, A.R.V.

Without a living faith in Christ as a personal Savior, it is impossible to make our influence felt in a skeptical world. We cannot give to others that which we do not ourselves possess. It is in proportion to our own devotion and consecration to Christ that we exert an influence for the blessing and uplifting of mankind. If there is no actual service, no genuine love, no reality of experience, there is no power to help, no connection with heaven, no savor of Christ in the life. Unless the Holy Spirit can use us as agents through whom to communicate to the world the truth as it is in Jesus, we are as salt that has lost its savor and is entirely worthless. By our lack of the grace of Christ we testify to the world that the truth which we claim to believe has no sanctifying power; and thus, so far as our influence goes, we make of no effect the word of God...

When love fills the heart, it will flow out to others, not because of favors received from them, but because love is the principle of action. Love modifies the character, governs the impulses, subdues enmity, and ennobles the affections. This love is as broad as the universe, and is in harmony with that of the angel workers. Cherished in the heart, it sweetens the entire life, and sheds its blessing upon all around. It is this, and this only, that can make us the salt of the earth.

What asks our Father of His children, save justice and mercy and humility, A reasonable service of good deeds, Pure living, tenderness to human needs, Reverence and trust, and prayer for light to see The Master's footsteps in our daily ways? No knotted scourge or sacrificial knife, But the calm beauty of an ordered life, Whose very breathing is unworded praise. A life that stands, as all true lives have stood, Fast rooted in the faith that God is good. - WHITTIER. Thoughts From the Mount of Blessing, pages 61, 62.

### Christ's Example Of Filial Love

He went down with them, and came to Nazareth, and was subject unto them: but His mother kept all these sayings in her heart. Luke 2:51. Now there stood by the cross of Jesus His mother, and His mother's sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw His mother, and the disciple standing by, whom He loved, He says unto His mother, Woman, behold thy son! Then says He to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home. John 19:25-27. Children, obey your parents in all things: for this is well pleasing unto the Lord. Colossians 3:20.

In His dying hour, Christ remembered His mother. Looking into her grief-stricken face and then upon John, He said to her, "Woman, behold thy son;" then to John, "Behold thy mother." John understood Christ's words, and accepted the trust. He at once took Mary to his home, and from that hour cared for her tenderly.

O pitiful, loving Savior; amid all His physical pain and mental anguish, He had a thoughtful care for His mother. He had no money with which to provide for her comfort; but He was enshrined in the heart of John, and He gave His mother to him as a precious legacy. Thus He provided for her that which she most needed,-the tender sympathy of one who loved her because she loved Jesus. And in receiving her as a sacred trust, John was receiving a great blessing. She was a constant reminder of his beloved Master.

The perfect example of Christ's filial love shines forth with undimmed luster from the mist of ages. For nearly thirty years Jesus by His daily toil had helped bear the burdens of the borne. And now, even in His last agony, He remembers to provide for His sorrowing, widowed mother. The same spirit will be seen in every disciple of our Lord. Those who follow Christ will feel that it is a part of their religion to respect and provide for their parents. From the heart where His love is cherished, father and mother will never fail of receiving thoughtful care and tender sympathy." The Desire of Ages, page 752.

It is so sweet to know, When we are tired, and when the hand of pain lies on our hearts, and when we look in vain for human comfort, that the heart divine Still understands these cares of yours and mine. There is no sorrow that He will not share, No cross, no burden, for our hearts to bear Without His help, no care of ours too small To cast on Jesus; let us tell Him all.

### Love Of Brethren

A new commandment I give unto you, That you love one another; as I have loved you, that you also love one another. John 13:34. Finally, be you all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous: not rendering evil for evil, or railing for railing; but contrariwise blessing; knowing that you are thereunto called, that you should inherit a blessing.

For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: let him eschew evil, and do good; let him seek peace, and ensue it. I Peter 3:8-11.

These words are not the words of man, but the words of our Redeemer; and how important it is that we fulfill the instruction that He has given! There is nothing that can so weaken the influence of the church, as the lack of love. Christ says, "Behold, I send you forth as sheep in the midst of wolves: be you therefore wise as serpents, and harmless as doves." If we are to meet opposition from our enemies, who are represented as wolves, let us be careful that we do not manifest the same spirit among ourselves. The enemy well knows that if we do not have love one for another, he can gain his object, and wound and weaken the church, by causing differences among brethren. He can lead them to surmise evil, to speak evil, to accuse, condemn, and hate one another. In this way the cause of God is brought into dishonor, the name of Christ is reproached, and untold harm is done to the souls of men....

Christ is our example. He went about doing good. He lived to bless others. Love beautified and ennobled all His actions, and we are commanded to follow in His steps. Let us remember that God sent His only begotten Son to this world of sorrow, to "redeem us from all iniquity, and to purify unto Himself a peculiar people, zealous of good works." Let us seek to comply with the requirement of God, and fulfill His law. "Love is the fulfilling of the law," and He who died that we might live, has given us this commandment, that we should love one another as He has loved us; and the world will know that we are His disciples, if we have this love one for another." MRS. E. G. WHITE, in Review and Herald, June 5, 1888.

The deepest secret of life, as well as the mightiest force of life, is love. Without love there is no enthusiasm, and without ideals there is no enthusiasm. We freeze our hearts by selfishness, and stifle them by sordidness. Narrow faiths and narrow hopes put fetters on the spirit, and small affections keep small the heart, and lower the temperature of life. - PHILIP MOXOM.

I pray for love-a true, unselfish love.

Not only for the favored few

Who wish me well, and who

With kindness fill my heart with cheer;

But that which comes from above

A tender sympathy and love

For all who need it, far or near.

MAY WAKEHAM.

### Unselfish Love

It came to pass on the morrow, that Moses said unto the people, You have sinned a great sin: and now I will go up unto the Lord; peradventure I shall make an atonement for your sin. And Moses returned unto the Lord, and said, Oh, this people have sinned a great sin' and have made them gods of gold. Yet now, if Thou wilt forgive their sin-; and if not, blot me, I pray Thee, out of Thy book which Thou has written. And the Lord said unto Moses, Whosoever bath sinned against Me, him will I blot out of My book. Exodus 32:30-33. I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh. Romans 9:1-3.

Moses supplicated God in behalf of sinning Israel. He did not try to lessen their sin before God; he did not excuse them in their sin. He frankly acknowledged that they had sinned a great sin, and had made them gods of gold. Then he loses his timidity, and the interest of Israel is so closely interwoven with his life that he comes with boldness to God, and prays for Him to forgive His people. If their sin, he pleads, is so great that God cannot forgive them, if their names must be blotted from His book, he prays the Lord to blot out his name also. When the Lord renewed His promise to Moses, that His Angel should go before him in leading the people to the Promised Land, Moses knew that his request was granted." Testimonies, Volume III, pages 303, 304.

An Understanding Heart

Could we but know the conflicts of our brother,

And read his thoughts, and feel his heartbeats strong,

How many times we'd cheer instead of utter The word of censure of what may seem wrong.

Yes, might we know, and know as Jesus knows, His trials, his weakness, all his motives true, Would we not really marvel at his courage. Would we not make our criticisms few?

And could we lift the veil to catch the vision Of every struggle, handicap, and tear

Our brother knows because of fettered forces, Would we not wait, withhold rebuke with fear?

And then to think our brother is but human, He slips and falls and errs, but we the same, Must sink us to the depths of sound contrition, And bring new love our brother to reclaim! LOUISE C. KLEUSER

### Loving God And One Another

Beloved, let us love one another: for love is of God; and every one that loves is born of God, and knows God. He that loves not knows not God; for God is love. In this was manifested the love of God toward us because that God sent His only-begotten Son into the world, that we might live through Him. Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another. I John 4:7-11.

The apostle John realized that brotherly love was waning in the church, and he dwelt particularly upon this point. Up to the day of his death, he urged upon believers the constant exercise of love for one another....

In the church of God today brotherly love is greatly lacking. Many of those who profess to love the Savior neglect to love those who are united with them in Christian fellowship. We are of the same faith, members of one family, all children of the Same heavenly Father, with the same blessed hope of immortality. How close and tender should be the tie that binds us together. The people of the world are watching us to see if our faith is exerting a sanctifying influence upon our hearts. They are quick to discern every defect in our lives, every inconsistency in our actions. Let us give them no occasion to reproach our faith....

When Christ's prayer is fully believed, when its instruction is brought into the daily life of God's people, unity of action will be seen in our ranks. Brother will be bound to brother by the golden bonds of the love of Christ. The Spirit of God alone can bring about this oneness. He who sanctified Himself can sanctify His disciples. United with Him, they will be united with one another in the most holy faith. When we strive for this unity as God desires us to strive for it, it will come to us." Testimonies, Volume VIII, pages 242, 243.

Cast thy bread upon the waters, Thy holy bread upon the sea of life. Cast it forth in love, with faith unfeigned. It is the living bread, sent down from heaven, Teeming with life and making alive who cats. The morsel may be small, but ever multiplies, And satisfies the hungry soul that faints.

The human sea, how great, how limitless it seems, How restless are its tides that ebb and flow. The waves that surge beneath its breast, No man can number as they come and go. They cast up mire and dirt and find no peace. No calm to assuage the heaving chest, But only faintness in the ceaseless strife.

Cast, then, thy bread upon the sea. The human sea of living souls about to die. Cast forth in faith, thou cannot tell Whether shall prosper, or this or that, Who shall perish or who shall partake. Yet ponder this well: no bread shall fail, But return to the giver in days to come.

W. E. HOWELL.

### Christ's Prayer For Unity

Neither pray I for these alone, but for them also which shall believe on Me through their word. That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in us: that the world may believe that Thou has sent Me. And the glory

which Thou gave Me I have given them. That they may be one, even as we are one: I in them, and Thou in Me, that they may be made perfect in one; and that the world may know that Thou has sent Me, and has loved them, as Thou has loved Me. John 17:20-23.

If we draw nigh to God, we shall draw nigh to one another. We cannot draw nigh to, the same cross without coming into unity of spirit. Christ prayed that His disciples should be one as He and the Father are one. We should seek to be one in spirit and in understanding. We should seek to be one that God may be glorified in us as He was glorified in the Son, and God will love us as He loves His Son.

But can God love us as He loves His Son when we quibble and find fault with the truth because it does not agree with our opinions, and for fear we shall understand something as our brother understands it, and so come into harmony with him? God designs that His children shall be one. If this unity did but exist, it would speak to the world of the power of God manifested in His children.

Christ has said: "By this shall all men know that you are My disciples, if you have love one to another." If this unity existed, we should bear to the world our divine credentials. Christ would be represented by His children. Christ would be speaking through us to men, and we should carry an atmosphere about us that would breathe of heaven. We should not only be gathering light, but also diffusing light, constantly flashing new rays of glory among the churches." MRS. E. G. WHITE, in Review and Herald, March 4, 1890.

Strive earnestly for unity. Pray for it, work for it. It will bring spiritual health, elevation of thought, nobility of character, heavenly-mindedness, enabling you to overcome selfishness and evil surmising, and to be more than conquerors through Him that loved you, and gave Himself for you. Crucify self; esteem others better than yourselves. Thus you will be brought into oneness with Christ. Before the heavenly universe, and before the church and the world, you will bear unmistakable evidence that you are God's sons and daughters. God will be glorified in the example that you set.

The world needs to see worked out before it the miracle that binds the hearts of God's people together in Christian love. It needs to see the Lord's people sitting together in heavenly places in Christ. Will you not give in your lives an evidence of what the truth of God can do for those who love and serve him? God knows what you can be. He knows what divine grace can do for you if you will be partakers of the divine nature." Testimonies, Volume IX, page 188.

### Fruit Of Practical Religion

Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectionate one to another with brotherly love; in honor preferring one another; not slothful in business; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer; distributing to the necessity of saints, given to hospitality. Bless them which persecute you: bless, and curse not. Rejoice with them that do rejoice, and weep with them that weep. Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits. Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lies in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is Mine; I will repay, says the Lord. Therefore if your enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shall heap coals of fire on his head. Be not overcome of evil, but overcome evil with good. Romans 12:9-21.

The law of God will be satisfied with nothing short of perfection, of perfect and entire obedience to all its claims. To come halfway to its requirements; and not render perfect and thorough obedience, will avail nothing. The worldling and the infidel admire consistency, and have ever been powerfully convicted that God was of a truth with His people, when their works correspond with their faith. "By their fruits you shall know them." Every tree is known by its own fruits. Our words, our actions, are the fruit we bear.

There are many who hear the sayings of Christ, but do them not. They make a profession, but their fruits are such as to disgust unbelievers. They are boastful, and pray and talk in a self-righteous manner, exalting themselves, recounting their good deeds, and, like the Pharisee, virtually thanking God that they are not as other men. Yet these very ones are crafty, and overreach in business deals. Their fruits are not good. Their words and acts are wrong, and yet they seem to be blinded to their destitute, wretched condition." Testimonies, Volume 1, page 416.

God is testing the characters of all. He is proving their love for His cause, and for the promulgation of the truth which they profess to consider of inestimable value. The Searcher of hearts is judging, by the fruits they bear, who are truly followers of Christ; who, like their divine Pattern, will renounce the honors and treasures of the world, and consent to be of no reputation, preferring the favor of God and the cross of Christ, that they may, in the end, secure the true riches, the treasure laid up in heaven, the recompense of reward, eternal glory." - Ibid., Volume 11, page 688.

## Love Your Enemies

As you would that men should do to you, do also to them likewise. For if you love them which love you, what thank have you? For sinners also love those that love them. And if you do good to them which do good to you, what thank have you? For sinners also do even - the same. And if you lend to them of whom you hope to receive, what thank have you? For sinners also lend to sinners, to receive as much again. But love you your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and you shall be the children of the Highest: for He is kind unto the unthankful and the evil. Be you therefore merciful, as your Father also is merciful. Luke 6:31-36. Bless them which persecute you: bless, and curse not. Romans 12:14.

While we were yet unloving and unlovely in character, "hateful and hating one another," our heavenly Father had mercy on us. "After that the kindness and love of God our Savior toward man appeared, not by works of righteousness which we have done, but according to His mercy He saved us." His love received, will make us, in like manner, kind and tender, not merely toward those who please us, but to the most faulty and erring and sinful.

The children of God are those who are partakers of His nature. It is not earthly rank, nor birth, nor nationality, nor religious privilege, which proves that we are members of the family of God; it is love, a love that embraces all humanity. Even sinners whose hearts are not utterly closed to God's Spirit, will respond to kindness; while they may give hate for hate, they will also give love for love. But it is only the Spirit of God that gives love for hatred. To be kind to the unthankful and to the evil, to do good hoping for nothing again, is the insignia of the royalty of heaven, the sure token by which the children of the Highest reveal their high estate." Thoughts From the Mount of Blessing, page 115.

It was to bring the bread of life to His enemies that our Savior left His home in heaven. Though calumny and persecution were heaped upon Him from the cradle to the grave, they called forth from Him only the expression of forgiving love. Through the prophet Isaiah He says: "I gave My back to the smiters, and My cheeks to them that plucked off the hair. I hid not My face from shame and spitting." "He was oppressed, and He was afflicted, yet He opened not His mouth; He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He opens not His mouth." And from the cross of Calvary there came down through the ages His prayer for His murderers, and the message of hope to the dying thief." Ibid., pages 109, 110.

What a world would ours become did mercy reign! The dumb beasts would need no voice to proclaim their woes, the very forests would sing for joy, the flowers bloom where blood was shed, and the lovebirds nest in the cannon's mouth. - MRS. SCHAFFTER.

## Speak Evil Of No Man

To speak evil of no man, to be no brawlers, but gentle, showing all meekness unto all men. Titus 3:2.

Our ministers and teachers are to represent the love of God to a fallen world. With hearts melted in tenderness let the word of truth be spoken. Let all who are in error be treated with the gentleness of Christ. If those for whom you labor do not immediately grasp the truth, do not censure, do not criticize or condemn. Remember that you are to represent Christ in His meekness and gentleness and love.

We must expect to meet unbelief and opposition. The truth has always had to contend with these elements. But though you should meet the bitterest opposition, do not denounce your opponents. They may think, as did Paul, that they are doing God service; and to such we must manifest patience, meekness, and long-suffering." - Gospel Workers, page 372.

### Speak the Truth in Love

It is our work to speak the truth in love, and not to mix in with the truth the unsanctified elements of the natural heart, and speak things that savor of the same spirit possessed by our enemies. All sharp thrusts will come back upon us in double measure when the power is in the hands of those who can exercise it for our injury. Over and over the message has been given to me that we are not to say one word, not to publish one sentence, especially by way of personalities, unless positively essential in vindicating the truth, that will stir up our enemies against us, and arouse their passions to a white heat. Our work will soon be closed up, and soon the time of trouble, such as never was, will come upon us, of which we have but little idea." - Testimonies, Volume IX, page 241.

### Present the Truth With Tact

The truth should be presented with divine tact, gentleness, and tenderness. It should come from a heart that has been softened and made sympathetic. We need to have close communion with God, lest self rise up, as it did in Jehu, and we pour forth a torrent of words that are unbecoming, and that are not as dew, or as the still showers that revive the withering plants. Let our words be gentle as we seek to win souls. God will be wisdom to him who seeks for wisdom from a divine source." - Ibid., Volume VI, page 400.

## Agree With Others

Agree with every one on every subject you can. Admit it when he is right; for the acknowledgment will greatly help to draw him nearer to you. He will then have no occasion to think you consider your own opinions infallible, or that you look upon him with contempt. As workers for Christ we want sanctified tact. Study to be skillful when there are no rules to meet the case. Win hearts, not repulse them. In this kind of work more than in any other that can be undertaken, you need wisdom from above." Review and Herald, Dec. 16, 1884.

## Love Shown By Deeds

Hereby perceive we the love of God, because He laid down His life for us; and we ought to lay down our lives for the brethren. But who so hath this world's good, and sees his brother have need, and shut up his bowels of compassion from him, how dwells the love of God in him? My little children, let us not love in word, neither in tongue; but in deed and in truth. And hereby we know that we are of the truth, and shall assure our hearts before Him. For if our heart condemn us, God is greater than our heart, and knows all things. Beloved, if our heart condemn us not, then have we confidence toward God. And whatsoever we ask, we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight. And this is His commandment, That we should believe on the name of His Son Jesus Christ, and love one another, as He gave us commandment. And he that keeps His commandments dwells in Him, and He in him. And hereby we know that He abides in us, by the Spirit which He bath given us. I John 3:16-24.

I saw that it is cruel and unjust to have no consideration for a brother's situation. If he is distressed, or poor, yet doing the best he can, allowance should be made for him, and even the full value of things he may purchase of the wealthy should not be exacted; but they should have bowels of compassion for him. God will approve of such kindly acts, and the doer will not lose his reward. But a fearful account stands against many Sabbath keepers for close, covetous acts." Testimonies, Volume 1, page 176.

Those who have never experienced the tender, winning love of Christ cannot lead others to the Fountain of life. His love in the heart is a constraining power, which leads men to reveal Him in the conversation, in the tender, pitiful spirit, in the uplifting of the lives of those with whom they associate. Christian workers who succeed in their efforts, must know Christ; and in order to know Him, they must know His love. In heaven their fitness as workers is measured by their ability to love as Christ loved and to work as He worked.

"Let us not love in word," the apostle writes, "but in deed and in truth." The completeness of Christian character is attained when the impulse to help and bless others springs constantly from within. It is the atmosphere of this love surrounding the soul of the believer that makes him a savor of life unto life, and enables God to bless his work.

Supreme love for God and unselfish love for one another,-this is the best gift that our heavenly Father can bestow. This love is not an impulse, but a divine principle, a permanent power. The unconsecrated heart cannot originate or produce it. Only in the heart where Jesus reigns is it found. "We love Him, because He first loved us." In the heart renewed by divine grace, love is the ruling principle of action. It modifies the character, governs the impulses, controls the passions, and ennoble the affections. This love, cherished in the soul, sweetens the life, and sheds a refining influence on all around." Acts of the Apostles, pages 550, 551.

## Man Cannot Earn Salvation

If you love Me, keep My commandments; By this we know that we love the children of God, when we love God, and keep His commandments. For this is the love of God, that we keep His commandments: and His commandments are not grievous. I John 5:2, 3.

There is no evidence of genuine repentance, unless it works reformation. If he restore the pledge, give again that he had robbed, confess his sins, and love God and his fellow men, the sinner may be sure that lie has passed from death unto life.

When, as erring, sinful beings, we come to Christ and become partakers of His pardoning grace, love springs up in the heart. Every burden is light; for the yoke that Christ imposes is easy. Duty becomes a delight, and sacrifice a pleasure. The path that before seemed shrouded in darkness, becomes bright with beams from the Sun of Righteousness.

The loveliness of the character of Christ will be seen in His followers. It was His delight to do the will of God. Love to God, zeal for His glory, was the controlling power in our Savior's life. Love beautified and ennoble all His actions. Love is of God. The unconsecrated heart cannot originate or produce it.... "We love, because He first loved us." I John 4:19, R.V. In the heart renewed by divine grace, love is the principle of action. It modifies the character, governs the impulses, controls the passions, subdues enmity, and ennoble the affections. This love, cherished in the soul, sweetens the life, and sheds a refining influence on all around.

There are two errors against which the children of God, particularly those who have just come to trust in His grace, especially need to guard. The first, already dwelt upon, is that of looking to their own works, trusting to anything they can do, to bring themselves into harmony with God. He who is trying to become holy by his own works in keeping the law, is attempting an impossibility. All that man can do without Christ is polluted with selfishness and sin. It is the grace of Christ alone, through faith, that can make us holy.

The opposite and no less dangerous error is, that belief in Christ releases men from keeping the law of God; that since by faith alone we become partakers of the grace of Christ, our works have nothing to do with our redemption. . . .

Obedience is not a mere outward compliance, but the service of love. The law of God is an expression of His very nature; it is an embodiment of the great principle of love, and hence is the foundation of His government in heaven and earth. If our hearts are renewed in the likeness of God, if the divine love is implanted in the soul, will not the law of God be carried out in the life? When the principle of love is implanted in the heart, when man is renewed after the image of Him that created him, the new covenant promise is fulfilled, "I will put My laws into their hearts, and in their minds will I write them."

And if the law is written in the heart, will it not shape the life? Obedience-the service and allegiance of love-is the true sign of discipleship." - Steps to Christ, pages 63-65.

## **10. Beatitude Series**

### **Blessed Are The Poor In Spirit**

Blessed are the poor in spirit: for theirs is the kingdom of heaven. Matthew 5:3.

The proud heart strives to earn salvation; but both our title to heaven and our fitness for it are found in the righteousness of Christ. The Lord can do nothing toward the recovery of man until, convinced of his own weakness, and stripped of all self-sufficiency, he yields himself to the control of God. Then he can receive the gift that God is waiting to bestow. From the soul that feels his need, nothing is withheld. He has unrestricted access to Him in whom all fullness dwells. "For thus says the high and lofty One that inhabits eternity, whose name is Holy; I dwell in the high and holy place. With him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." -The Desire of Ages, page 300.

Of the poor in spirit Jesus says, "Theirs is the kingdom of heaven." This kingdom is not, as Christ's hearers had hoped, a temporal and earthly dominion. Christ was opening to men the spiritual kingdom of His love, His grace, His righteousness. The ensign of the Messiah's reign is distinguished by the likeness of the Son of man. His subjects are the poor in spirit, the meek, the persecuted for righteousness' sake. The kingdom of heaven is theirs. Though not yet fully accomplished, the work is begun in them which will make them "meet to be partakers of the inheritance of the saints in light." Colossians 1:12.

All who have a sense of their deep soul poverty, who feel that they have nothing good in themselves, may find righteousness and strength by looking unto Jesus. He says, "Come unto Me, all you that labor and are heavy laden." He bids you exchange your poverty for the riches of His grace. We are not worthy of God's love, but Christ, our surety, is worthy, and is abundantly able to save all who shall come unto Him.

Whatever may have been your past experience, however discouraging your present circumstances, if you will come to Jesus just as you are, weak, helpless, and despairing, our compassionate Savior will meet you a great way off, and will throw about you His arms of love and His robe of righteousness. He presents us to the Father clothed in the white raiment of His own character. He pleads before God in our behalf, saying: I have taken the sinner's place. Look not upon this wayward child, but look on Me. Does Satan plead loudly against our souls, accusing of sin, and claiming us as his prey, the blood of Christ pleads with greater power." - Thoughts From the Mount of Blessing, pages 20, 21.

### **Blessed Are They That Mourn**

Blessed are they that mourn: for they shall be comforted. Matthew 5:4.

"Blessed are they that mourn: for they shall be comforted." By these words, Christ does not teach that mourning in itself has power to remove the guilt of sin. He gives no sanction to pretense or to voluntary humility. The mourning of which He speaks, does not consist

in melancholy and lamentation. While we sorrow on account of sin, we are to rejoice in the precious privilege of being children of God.

We often sorrow because our evil deeds bring unpleasant consequences to ourselves; but this is not repentance. Real sorrow for sin is the result of the working of the Holy Spirit. The Spirit reveals the ingratitude of the heart that has slighted and grieved the Savior, and brings us in contrition to the foot of the cross. By every sin, Jesus is wounded afresh; and as we look upon Him whom we have pierced, we mourn for the sins that have brought anguish upon Him. Such mourning will lead to the renunciation of sin.

The worldling may pronounce this sorrow a weakness; but it is the strength which binds the penitent to the Infinite One with links that cannot be broken. It shows that the angels of God are bringing back to the soul the graces that were lost through hardness of heart and transgression. The tears of the penitent are only the raindrops that precede the sunshine of holiness. This sorrow heralds a joy which will be a living fountain in the soul. . . .

And for those also who mourn in trial and sorrow' there is comfort. The bitterness of grief and humiliation is better than the indulgences of sin. Through affliction God reveals to us the plague spots in our characters, that by His grace we may overcome our faults. Unknown chapters in regard to ourselves are opened to us, and the test comes, whether we will accept the reproof and the counsel of God. When brought into trial, we are not to fret and complain. We should not rebel, or worry ourselves out of the hand

of Christ. We are to humble the soul before God. The ways of the Lord are obscure to him who desires to see things in a light pleasing to himself. They appear dark and joyless to our human nature. But God's ways are ways of mercy, and the end is salvation.

Elijah knew not what he was doing when in the desert he said that he had had enough of life, and prayed that he might die. The Lord in His mercy did not take him at his word. There was yet a great work for Elijah to do; and when his work was done, he was not to perish in discouragement and solitude in the wilderness. Not for him the descent into the dust of death, but the ascent in glory, with the convoy of celestial chariots, to the throne on high.

God's word for the sorrowing is, "I have seen his ways, and will heal him; I will lead him also, and restore comforts unto him and to his mourners." "I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow." Isaiah 57:18; Jeremiah 31:13." The Desire of Ages, pages 300, 301.

### Blessed Are The Meek

Blessed are the meek for they shall inherit the earth. Matthew 5:5.

"Blessed are the meek." The difficulties we have to encounter may be very much lessened by that meekness which hides itself in Christ. If we possess the humility of our Master, we shall rise above the slights, the rebuffs, the annoyances to which we are daily exposed, and they will cease to cast a gloom over the spirit. The highest evidence of nobility in a Christian is self-control. He who under abuse or cruelty fails to maintain a calm and trustful spirit, robs God of His right to reveal in him His own perfection of character. Lowliness of heart is the strength that gives victory to the followers of Christ; it is the token of their connection with the courts above.

"Though the Lord be high, yet hath He respect unto the lowly." Those who reveal the meek and lowly spirit of Christ are tenderly regarded by God." The Desire of Ages, page 301.

Throughout the beatitudes there is an advancing line of Christian experience. Those who have felt their need of Christ, those who have mourned because of sin, and have sat with Christ in the school of affliction, will learn meekness from the divine Teacher.

Patience and gentleness under wrong were not characteristics prized by the heathen or by the Jews. The statement made by Moses under the inspiration of the Holy Spirit, that he was the meekest man upon the earth, would not have been regarded by the people of his time as a commendation; it would rather have excited pity or contempt. But Jesus places meekness among the first qualifications for His kingdom. In His own life and character the divine beauty of this precious grace is revealed." - Thoughts From the Mount of Blessing, page 29.

The meekness of Christ, manifested in the home, will make the inmates happy; it provokes no quarrel, gives back no angry answer, but soothes the irritated temper, and diffuses a gentleness that is felt by all within its charmed circle. Wherever cherished, it makes the families of earth a part of the one great family above.

Far better would it be for us to suffer under false accusation than to inflict upon ourselves the torture of retaliation upon our enemies. The spirit of hatred and revenge originated with Satan, and can bring only evil to him who cherishes it. Lowliness of heart, that

meekness which is the fruit of abiding in Christ, is the true secret of blessing. "He will beautify the meek with salvation." - Ibid., page 32.

### Blessed Are The Spiritually Hungry

Blessed are they which do hunger and thirst after righteousness: for they shall be filled. Matthew 5:6.

The sense of unworthiness will lead the heart to hunger and thirst for righteousness, and this desire will not be disappointed. Those who make room in their hearts for Jesus will realize His love. All who long to bear the likeness of the character of God shall be satisfied. The Holy Spirit never leaves unassisted the soul who is looking unto Jesus. He takes of the things of Christ and shows them unto him. If the eye is kept fixed on Christ, the work of the Spirit ceases not until the soul is conformed to His image. The pure element of love will expand the soul, giving it a capacity for higher attainments, for increased knowledge of heavenly things, so that it will not rest short of the fullness-The Desire of Ages, page 302.

As the weary traveler seeks the spring in the desert, and finding it, quenches his burning thirst, so will the Christian thirst for and obtain the pure water of life, of which Christ is the fountain.

As we discern the perfection of our Savior's character, we shall desire to become wholly transformed, and renewed in the image of His purity. The more we know of God, the higher will be our ideal of character, and the more earnest our longing to reflect His likeness. A divine element combines with the human when the soul reaches out after God, and the longing heart can say, "My soul, wait thou only upon God; for my expectation is from Him."

If you have a sense of need in your soul, if you hunger and thirst after righteousness, this is an evidence that Christ has wrought upon your heart, in order that He may be sought unto to do for you, through the endowment of the Holy Spirit, those things which it is impossible for you to do for yourself. We need not seek to quench our thirst at shallow streams; for the great fountain is just above us, of whose abundant waters we may freely drink, if we will rise a little higher in the pathway of faith.

The words of God are the wellsprings of life. As you seek unto those living springs, you will, through the Holy Spirit, be brought into communion with Christ. Familiar truths will present themselves to your mind in a new aspect; texts of Scripture will burst upon you with a new meaning, as a flash of light. You will see the relation of other truths to the work of redemption, and you will know that Christ is leading you; a divine Teacher is at your side." - Thoughts From the Mount of Blessing, pages 35, 36.

### Blessed Are The Merciful

Blessed are the merciful: for they shall obtain mercy. Matthew 5:7.

The heart of man is by nature cold and dark and unloving; whenever one manifests a spirit of mercy and forgiveness, he does it not of himself, but through the influence of the Divine Spirit moving upon his heart. "We love, because He first loved us."

God is Himself the source of all mercy. His name is "merciful and gracious." He does not treat us according to our desert. He does not ask if we are worthy of His love, but He pours upon us the riches of His love to make us worthy. He is not vindictive. He seeks not to punish, but to redeem. Even the severity which He manifests through His providences is manifested for the salvation of the wayward. He yearns with intense desire to relieve the woes of men, and to apply His balsam to their wounds. It is true that God "will by no means clear the guilty"; but He would take away the guilt.

The merciful are "partakers of the divine nature," and in them the compassionate love of God finds expression. All whose hearts are in sympathy with the heart of Infinite Love will seek to reclaim, and not to condemn. Christ dwelling in the soul is a spring that never runs dry. Where He abides, there will be an overflowing of beneficence.

To the appeal of the erring, the tempted, the wretched victims of want and sin, the Christian does not ask, Are they worthy? but, How can I benefit them? In the most wretched, the most debased, he sees souls whom Christ died to save, and for whom God has given to His children the ministry of reconciliation.

The merciful are those who manifest compassion to the poor, the suffering, and the oppressed. Job declares: "I delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon me; and I caused the widow's heart to sing for joy. I put on righteousness, and it clothed me; my judgment was as a robe and a diadem. I was eyes to the blind, and feet was I to the lame. I was a father to the poor; and the cause which I knew not I searched out." Job 29:12-16.

There are many to whom life is a painful struggle; they feel their deficiencies, and are miserable and unbelieving; they think they have nothing for which to be grateful. Kind words, looks of sympathy, expressions of appreciation, would be to many a struggling and lonely one as the cup of cold water to a thirsty soul. A word of sympathy' an act of kindness, would lift burdens that rest heavily upon weary shoulders. And every word or deed of unselfish kindness is an expression of the love of Christ for lost humanity." Thoughts From the Mount of Blessing, pages 39,40.

### Blessed Are The Pure In Heart

Blessed are the pure in heart: for they shall see God. Matthew 5:8.

Into the city of God there will enter nothing that defiles. All who are to be dwellers there, will here have become pure in heart. In one who is learning of Jesus, there will be manifest a growing distaste for careless manners, unseemly language, and coarse thought. When Christ abides in the heart, there will be purity and refinement of thought and manner.

But the words of Jesus, 'Blessed are the pure in heart,' have a deeper meaning, not merely pure in the sense in which the world understands, purity, free from that which is sensual, pure from lust, but true in the hidden purposes and motives of the soul, free from pride and self-seeking, humble, unselfish, childlike....

The pure in heart see God in a new and c relation, as their Redeemer; and while they discern the purity and loveliness of His character, they long to reflect His image. They see Him as a Father longing to embrace a repenting son, and their hearts are filled with joy unspeakable and full of glory.

The pure in heart discern the Creator in the works of His mighty hand, in the things of beauty that comprise the universe. In His written word they read in clearer lines the revelation of His mercy, His goodness, and His grace. The truths that are hidden from the wise and prudent, are revealed to babes. The beauty and preciousness of truth, which are undiscerned by the worldly wise, are constantly unfolding to those who have a trusting, childlike desire to know and to do the will of God. We discern the truth by becoming, ourselves, partakers of the divine nature.

The pure in heart live as in the visible presence of God during the time He apportions them in this world. And they will also see Him face to face in the future, immortal state, as did Adam when he walked and talked with God in Eden. "Now we see through a glass, darkly; but then face to face." - Thoughts From the Mount of Blessing, pages 42-45.

#### Jesus Is Holding Me

Two little girls were playing with their dolls and singing, "Safe in the Arms of Jesus." "How do you know you are safe? Asked the older sister.

"Because I am holding Jesus with both my hands tight."

"That's not safe," said the other. "Suppose Satan came along and cut your two hands off?" The child looked troubled, dropped dolly, and thought. Suddenly her face shone with joy. "Oh, I forgot! Jesus is holding me, and Satan cannot cut off His hands; so I am safe." - The Expositor.

### Blessed Are The Peacemakers

Blessed are the peacemakers: for they shall be called the children of God. Matthew 5:9.

Christ is "the Prince of Peace," and it is His mission to restore to earth and heaven the peace that sin has broken. "Being justified by faith, we have peace with God through our Lord Jesus Christ." Whoever consents to renounce sin and open his heart to the love of Christ, becomes a partaker of this heavenly peace.

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

Christ's followers are sent to the world with the message of peace. Whoever, by the quiet, unconscious influence of a holy life, shall reveal the love of Christ; whoever, by word or deed, shall lead another to renounce sin and yield his heart to God, is a peacemaker.

And “blessed are the peacemakers: for they shall be called the children of God.” The spirit of peace is evidence of their connection with heaven. The sweet savor of Christ surrounds them. The fragrance of the life, the loveliness of the character, reveal to the world the fact that they are children of God. Men take knowledge of them that they have been with Jesus. “Every one that loves is born of God! I John 4:7. “If any man have not the Spirit of Christ, he is none of His”; but “as many as are led by the Spirit of God, they are the sons of God.” Romans 8:9,14.

“And the remnant of Jacob shall be in the midst of many people as a dew from the Lord, as the showers upon the grass, that tarries not for man, nor waits for the sons of men.” Micah 5:7. - Thoughts From the Mount of Blessing, pages 46, 47.

Human plans for the purification and uplifting of individuals or of society will fail of producing peace, because they do not reach the heart. The only power that can create or perpetuate true peace is the grace of Christ. When this is implanted in the heart, it will cast out the evil passions that cause strife and dissension. “Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree;” and life's desert “shall rejoice, and blossom as the rose.” - The Desire of Ages, page 305.

A consecrated Christian life is ever shedding light and comfort and peace. It is characterized by purity, tact, simplicity, and usefulness.... It is full of Christ, and leaves a track of light wherever its possessor may go.” - Patriarchs and Prophets, page 667.

### Blessed Are The Persecuted

Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. Matt 5:10.

Between righteousness and sin, love and hatred, truth and falsehood, there is an irrepressible conflict. When one presents the love of Christ and the beauty of holiness, he is drawing away the subjects of Satan's kingdom, and the prince of evil is aroused to resist it. Persecution and reproach await all who are imbued with the Spirit of Christ. The character of the persecution changes with the times; but the principle-the spirit that underlies it-is the same that has slain the chosen of the Lord ever since the days of Abel.

As men seek to come into harmony with God, they will find that the offense of the cross has not ceased. Principalities and powers and wicked spirits in high places are arrayed against all who yield obedience to the law of heaven. Therefore, so far from causing grief, persecution should bring joy to the disciples of Christ; for it is an evidence that they are following in the steps of their Master.

While the Lord has not promised His people exemption from trials, He has promised that which is far better. He has said, “As thy days, so shall thy strength be.” “My grace is sufficient for thee; for My strength is made perfect in weakness.” If you are called to go through the fiery furnace for His sake, Jesus will be by your side, even as He was with the faithful three in Babylon. Those who love their Redeemer will rejoice at every opportunity of sharing with Him humiliation and reproach. The love they bear their Lord, makes suffering for His sake sweet....

Through trials and persecution, the glory-character-of God is revealed in His chosen ones. The church of God, hated and persecuted by the world, are educated and disciplined in the school of Christ. They walk in narrow paths on earth; they are purified in the furnace of affliction. They follow Christ through sore conflicts; they endure self-denial, and experience bitter disappointments; but their painful experience teaches them the guilt and woe of sin, and they look upon it with abhorrence. Being partakers of Christ's sufferings, they are destined to be partakers of His glory.” - Thoughts From the Mount of Blessing, pages 48-50.

To victory through crisis, To pleasure through pain, To glory through suffering, Through loss to great gain.

To His light through darkness, Through blindness to sight, His strength for my weakness, Through frailness to might. J. BERGER JOHNSON.

### Blessed Are The Reviled And Slandered

Blessed are you, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you. Matthew 5:11,12.

There was never one who walked among men more cruelly slandered than the Son of man. He was derided and mocked because of His unswerving obedience to the principles of God's holy law. They hated Him without a cause. Yet He stood calmly before His enemies, declaring that reproach is a part of the Christian's legacy, counseling His followers how to meet the arrows of malice, bidding them not to faint under persecution.

While slander may blacken the reputation, it cannot stain the character. That is in God's keeping. So long as we do not consent to sin, there is no power, whether human or satanic, that can bring a stain upon the soul. A man whose heart is stayed upon God is just the same in the hour of his most afflicting trials and most discouraging surroundings as when he was in prosperity, when the light and favor of God seemed to be upon him. His words, his motives, his actions, may be misrepresented and falsified, but he does not mind it, because he has greater interests at stake. Like Moses, he endures as "seeing Him who is invisible"; looking "not at the things which are seen, but at the things which are not seen."

Christ is acquainted with all that is misunderstood and misrepresented by men. His children can afford to wait in calm patience and trust, no matter how much maligned and despised; for nothing is secret that shall not be made manifest, and those who honor God shall be honored by Him in the presence of men and angels....

In every age God's chosen messengers have been reviled and persecuted; yet through their affliction, the knowledge of God has been spread abroad. Every disciple of Christ is to step into the ranks, and carry forward the same work, knowing that its foes can do nothing against the truth, but for the truth. God means that truth shall be brought to the front, and become the subject of examination and discussion, even through the contempt placed upon it. The minds of the people must be agitated; every controversy, every reproach, every effort to restrict liberty of conscience, is God's means of awakening minds that otherwise might slumber." - Thoughts From the Mount of Blessing, pages 52-54.

Jesus has not left you to be amazed at the trials and difficulties you meet. He has told you all about them, and He has told you also not to be cast down and oppressed when trials come. Look to Jesus, your Redeemer, and be cheerful and rejoice. The trials hardest to bear are those that come from our brethren, our own familiar friends; but even these trials may be borne with patience. Jesus is not lying in Joseph's new tomb. He has risen, and has ascended to heaven, there to intercede in our behalf." - Testimonies, Volume VII. page 128.

### Be Strong And Of Good Courage

Now after the death of Moses the servant of the Lord it came to pass, that the Lord spoke unto Joshua the son of Nun, Moses' minister, saying, Moses My servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, even to the children of Israel. Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses. From the wilderness and this Lebanon even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea toward the going down of the sun, shall be your coast. There shall not any man be able to stand before thee all the days of thy life; as I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee. Be strong and of a good courage: for unto this people shall thou divide for an inheritance the land, which I swore unto their fathers to give them. Only be thou strong and very courageous, that thou may observe to do according to all the law, which Moses My servant commanded thee: turn not from it to the right hand or to the left, that thou may prosper whither so ever thou goes. This book of the law shall not depart out of thy mouth; but thou shall meditate therein day and night, that thou may observe to do according to all that is written therein: for then thou shall make thy way prosperous, and then thou shall have good success. Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whither so ever thou goes. Joshua 1:1-9. Watch you, stand fast in the faith, quit you like men, be strong. I Corinthians 16:13. Finally, my brethren, be strong in the Lord, and in the power of His might. Put on the whole armor of God, that you may be able to stand against the wiles of the devil. Ephesians 6:10, 11.

Our Shepherd is our captain. He guides us into the promised pastures, but He goes before us. Whatever dangers beset us, He is sufficient for all. We know not how often His arm protects us; we attribute to our own strength deliverance which He alone has wrought-DEAN ALFORD.

Courage, courage, fellow pilgrim, Though the way seem rough and long.

Listen, let me tell the secret: You can cheer it with a song.

Do you carry heavy burdens, Crushed beneath a weight of care? Let me whisper, weary pilgrim, He will hear the feeblest prayer.

Face the battle, face it bravely. You've a Helper, strong is He; Faithful is your God, believe it; Faith will bring the victory.

Faith can bring the shout of triumph in the long and darksome night; Faith can view the Land of Promise, Flashing forth its glory bright.

Courage, courage, weary pilgrim; Courage, we are almost home. Faith has caught the strains of music Wafting from that glorious home.

Lift your head; by faith behold it, Nearing now that happy shore. Soon, if faithful, we shall enter Heaven-at home forevermore. MRS. T. BUCHMAN

## No Help In Egypt

Woe to them that go down to Egypt for help; and stay on horses, and trust in chariots, because they are many; and in horsemen, because they are very strong; but they look not unto the Holy One of Israel, neither seek the Lord! Yet He also is wise, and will bring evil, and will not call back His words. But will arise against the house of the evildoers, and against the help of them that work iniquity. Now the Egyptians are men, and not God; and their horses flesh, and not spirit. When the Lord shall stretch out His hand, both he that helps shall fall, and he that is helped shall fall down, and they all shall fail together. Isaiah 31:1-3. Woe to the rebellious children, says the Lord, that take counsel, but not of Me; and that cover with a covering, but not of My Spirit, that they may add sin to sin. That walk to go down into Egypt, and have not asked at My mouth; to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt! Therefore shall the strength of Pharaoh be your shame, and the trust in the shadow of Egypt your confusion. Isaiah 30:1-3.

The warnings given in the word of God to the children of Israel were meant not merely for them, but for all who should live upon the earth. He says to them: "Woe to the rebellious children.... that take counsel, but not of Me; and that cover with a covering, but not of My Spirit, that they may add sin to sin: that walk to go down into Egypt, and have not asked at My mouth; to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt! If the Lord reproved His people anciently because they neglected to seek counsel of Him when in difficulty, will He not be displeased today if His people, instead of depending on the bright beams of the Sun of Righteousness to lighten their way, turn from Him in their test and trial, for the aid of human beings who are as erring and inefficient as themselves? Where is our strength? Is it in men who are as helpless and dependent as ourselves, who need guidance from God even as we do?" - Testimonies to Ministers, pages 380, 381.

"The world, it is said, is always looking for men who are not for sale; men who are honest, sound from center to circumference, true to the heart's core. Men who know their message and tell it; men who know their places and fill them. Men who know their own business and tend to it; men who will not lie, shirk, or dodge; men who are not too lazy to work, not too proud to be poor. Men who are willing to eat what they have earned, and wear what they have paid for; men who are not afraid to say 'No' with emphasis, and who are not ashamed to say, 'I can't afford it.' "

just go on with your daily tasks, doing the best you can in your circumstances, and wait for God's time. if you are a disciple of Christ, God is going to make something very beautiful, very noble, out of your life when His work on it is finished - J. R. MILLFR.

## Behold Your God

The voice of him that cries in the wilderness, Prepare you the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain. And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it. The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodness thereof is as the flower of the field: the grass withers, the flower fades: because the Spirit of the Lord blows upon it: surely the people is grass. The grass withers, the flower fades: but the word of our God shall stand forever. O Zion, that brings good tidings, get thee up into the high mountain; O Jerusalem, that brings good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God! Behold, the Lord God will come with strong hand, and His arm shall rule for Him. Behold, His reward is with Him, and His work before Him. He shall feed His flock like a shepherd: he shall gather the lambs with His arm, and carry them in His bosom, and shall gently lead those that are with young. Isaiah 40:3-11.

Obstacles to the advancement of the work of God will appear; but fear not. To the omnipotence of the King of kings, our covenant-keeping God unites the gentleness and care of a tender shepherd. Nothing can stand in His way. His power is absolute, and it is the pledge of the sure fulfillment of His promises to His people. He can remove all obstructions to the advancement of His work. He has means for the removal of every difficulty, that those who serve Him and respect the means He employs may be delivered. His goodness and love are infinite, and His covenant is unalterable.

The plans of the enemies of His work may seem to be firm and well established, but He can overthrow the strongest of these plans, and in His own time and way He will do this, when He sees that our faith has been sufficiently tested, and that we are drawing near to Him, and making Him our counselor." - Testimonies Volume VIII, page 10.

In Christ is the tenderness of the shepherd, the affection of the parent, and the matchless grace of the compassionate Savior. His blessings He presents in the most alluring terms. He is not content merely to announce these blessings; He presents them in the most

attractive way, to excite a desire to possess them. So His servants are to present the riches of the glory of the unspeakable gift. The wonderful love of Christ will melt and subdue hearts, when the mere reiteration of doctrines would accomplish nothing.

“Comfort you, comfort you My people, says your God.” O Zion, that brings good tidings, get thee up into the high mountain; O Jerusalem, that brings good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God! He shall feed His flock like a shepherd; He shall gather the lambs with His arm, and carry them in His bosom.” Tell the people of Him who is “the chief among ten thousand “ and the one “altogether lovely.” Cant. 5:10, 16. Words alone cannot tell it. Let it be reflected in the character and manifested in the life.” - The Desire of Ages, pages 826, 827.

### The Influence Of Associates

Blessed is the man that walks not in the counsel of the ungodly, nor stands in the way of sinners, nor sits in the seat of the scornful. But his delight is in the law of the Lord, and in His law does he meditate day and night. And he shall be like a tree planted by the rivers of water, that brings forth his fruit in his season; his leaf also shall not wither; and whatsoever he does shall prosper. The ungodly are not so: but are like the chaff which the wind drives away. Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous. For the Lord knows the way of the righteous: but the way of the ungodly shall perish. Psalms 1.

The link is a mysterious one which binds human hearts together, so that the feelings, tastes, and principles of two individuals are closely blended. One catches the spirit, and copies the ways and acts, of the other. As wax retains the figure of the seal, so the mind retains the impression produced by intercourse and association. The influence may be unconscious, yet it is no less powerful.

If the youth could be persuaded to associate with the pure, the thoughtful, and the amiable, the effect would be most salutary. If choice is made of companions who fear the Lord, the influence will lead to truth, to duty, and to holiness. A truly Christian life is a power for good. But on the other hand, those who associate with men and women of questionable morals, of bad principles and practices, will soon be walking in the same path. The tendencies of the natural heart are downward. He who associates with the skeptic will soon become skeptical; he who chooses the companionship of the vile will most assuredly

become vile. To walk in the counsel of the ungodly is the first step toward standing in the way of sinners and sitting in the seat of the scornful.” - Testimonies, Volume IV, page 587.

“There are localities in Switzerland where the canary is caged with a nightingale, so that it may catch the sweetness of the latter's song and breathe into its notes that harmonious melody that delights all tourists in Europe. It is a demonstration of the power of association. The canary may be trained by a nightingale.

“So men may make their lives strong, pure, sweet, and holy in thought, word, and deed by unbroken association with those who live on a higher plane.”

“When Stanley went to Africa in search of Livingstone, he was not a Christian, but after he had met and lived with Livingstone, he bore this testimony: 'Here is a man who is manifestly sustained as well as guided from heaven. The Holy Spirit dwells in him. God speaks through him. The heroism, the nobility, the pure and stainless enthusiasm at the root of his life come, beyond question, from Christ. There must, therefore, be a Christ; and it is worth while to have such a Helper and Redeemer as this Christ undoubtedly is, and as He here reveals Himself in this wonderful disciple.’”

### Graven On Christ's Hands

Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for the Lord hath comforted His people, and will have mercy upon His afflicted. But Zion said, The Lord hath forsaken me, and my Lord hath forgotten me. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of My hands; thy walls are continually before Me. Isaiah 49:13-16.

Every promise in the word of God furnishes us with subject matter for prayer, presenting the pledged word of Jehovah as our assurance. Whatever spiritual blessing we need, it is our privilege to claim through Jesus. We may tell the Lord, with the simplicity of a child, exactly what we need. We may state to Him our temporal matters, asking Him for bread and raiment as well as for the bread of life and the robe of Christ's righteousness. Your heavenly Father knows that you have need of all these things, and you are invited to ask Him concerning, them. It is through the name of Jesus that every favor is received. God will honor that name, and will supply your necessities from the riches of His liberality.

But do not forget that in coming to God as a Father, you acknowledge your relation to Him as a child. You not only trust His goodness, but in all things yield to His will, knowing that His love is changeless. You give yourself to do His work. It was to those whom He had bidden to seek first the kingdom of God and His righteousness that Jesus gave the promise, "Ask and you shall receive." - Thoughts From the Mount of Blessing, pages 190, 191.

Those who share Christ's suffering and reproach now, will share His glory hereafter. He "will not be ashamed to call them brethren." His angels minister to them. His second appearing will be as the Son of man, thus even in His glory identifying Him with humanity. To those who have united themselves to him, He declares, "Though a mother may forget her child, yet will not I forget thee. I have graven thee upon the palms of My hands. Thou art continually before Me."

Oh, what amazing privileges are proffered us!

Will we put forth most earnest efforts to form this alliance with Christ, through which alone these blessings are attained? Will we break off our sins by righteousness, and our iniquities by turning unto the Lord? Skepticism and infidelity are widespread. Christ asked the question, "When the Son of man comes, shall He find faith on the earth?" We must cherish a living, active faith. The permanence of our faith is the condition of our union." - Testimonies, Volume V, pages 230,231.

They who trust in God are said to abide under the shadow of the Almighty. God is often called their rock, their fortress, their shield and buckler, their defense and refuge; and are they not then impregnable safe? - ISAAC BARROWS.

### The Lord's Mercies

It is of the Lord's mercies that we are not consumed, because his compassion fails not. They are new every morning: great is Thy faithfulness. The Lord is my portion, says my soul; therefore will I hope in Him. The Lord is good unto them that wait for Him, to the soul that seeks Him. It is good that a man should both hope and quietly wait for the salvation of the Lord. It is good for a man that he bear the yoke in his youth. He sits alone and keeps silence, because he hath borne it upon him. He puts his mouth in the dust; if so be there may be hope. He gives his cheek to him that smites him: he is filled full with reproach. For the Lord will not cast off forever: but though He cause grief, yet will He have compassion according to the multitude of His mercies. For He does not afflict willingly nor grieve the children of men. Lam. 3:22-33.

God's love for the fallen race is a peculiar manifestation of love,-a love born of mercy; for human beings are all undeserving. Mercy implies imperfection of the object toward which it is shown. It is because of sin that mercy was brought into active exercise-Testimonies." Volume VII, page 264.

By His life and His death, Christ proved that God's justice did not destroy His mercy, but that sin could be forgiven, and that the law is righteous, and can be perfectly obeyed. Satan's charges were refuted. God had given man unmistakable evidence of His love." - The Desire of Ages, page 762.

Far more than we do, we need to speak of the precious chapters in our experience, of the mercy and loving-kindness of God, of the matchless depths of the Savior's love. When mind and heart are filled with the love of God, it will not be difficult to impart that which enters into the spiritual life. Great thoughts, noble aspirations, clear perceptions of truth, unselfish purposes, yearnings for piety and holiness, will find expression in words that reveal the character of the heart treasure." - Prophets and Kings, pages 347, 348.

We often wish we had a chance To begin our life anew,

And think we see, as back we glance, What great things we would do.

We see so many crooks we've made, And the time we have misspent, We long to make a better grade; Oh, how we do repent!

We see we've failed to speak a word Of comfort and good cheer, And failed to heed the cry we heard, And help to dry a tear.

We thought we loved our Savior dear, And longed to tell Him so, But when His needy poor was near, We told him he must go.

I will do no good to sigh or moan O'er time forever past; Let's make the present time our own, So we may win at last. -J. B. THAYER.

## **11. Law Of God Series**

### **The First Commandment**

Thou shall have no other gods before Me. Exodus 20:1

We know that an idol is nothing in the world, and that there is none other God but one. For though there he that are called gods, whether in heaven or in earth, (as there be gods many and lords many,) but to us there is but one God, the Father, of whom are all things, and we in Him; and one Lord Jesus Christ, by whom are all things, and we by Him. I Corinthians 8:4-6.

In the last days of this earth's history, the voice that spoke from Sinai is still declaring, "Thou shall have no other gods before Me." Man has set his will against the will of God, but he cannot silence the word of command. The human mind cannot evade its obligation to a higher power. Theories and speculations may abound; men may try to set science in opposition to revelation, and thus do away with God's law; but stronger and still stronger comes the command, "Thou shall worship the Lord thy God, and Him only shall thou serve." Matthew 4:10 - Prophets and Kings, pages 624, 625.

Men put God out of their knowledge, and worshiped the creatures of their own imagination; and as the result, they became more and more debased. The psalmist describes the effect produced upon the worshiper by the adoration of idols. He says, "They that make them are like unto them; so is every one that trusts in them." It is a law of the human mind that by beholding we become changed. Man will rise no higher than his conceptions of truth, purity, and holiness. If the mind is never exalted above the level of humanity, if it is not uplifted by faith to contemplate infinite wisdom and love, the man will be constantly sinking lower and lower. The worshipers of false gods clothed their deities with human attributes and passions, and thus their standard of character was degraded to the likeness of sinful humanity-Patriarchs and Prophets, page 91.

Jehovah, the eternal, self-existent, uncreated One, Himself the source and sustainer of all, is alone entitled to supreme reverence and worship. Man is forbidden to give to any other object the first place in his affections or his service. Whatever we cherish that tends to lessen our love for God or to interfere with the service due Him, of that do we make a god." - Ibid., page 305.

"There's a law that I am learning That is helping me each day; That our God sends something better For the things He takes away. While some sorrow presses on us, And we feel that loss severe, He will follow tip this heartache With a blessing, never fear."

### **The Second Commandment**

Thou shall not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shall not bow down thyself to them, nor serve them. For I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me. And showing mercy unto thousands of them that love Me, and keep My commandments. Exodus 20:4-6.

The Lord thy God, He is God, the faithful God, which keeps covenant and mercy with them that love Him and keep His commandments to a thousand generations. Deuteronomy 7:9.

Are we worshipers of Jehovah or of Baal? Of the living God, or of idols? No outward shrines may be visible there may be no image for the eye to rest upon, yet we may be practicing idolatry. It is as easy to make an idol of cherished ideas or objects as to fashion gods of wood or stone. Thousands have a false conception of God and His attributes. They are as verily serving a false god as were the servants of Baal. Are we worshiping the true God as He is revealed in His word, in Christ, in nature, or are we adoring some philosophical idol enshrined in His place? God is a God of truth. Justice and mercy are the attributes of His throne. He is a God of love, of pity and tender compassion. Thus He is represented in His Son, our Savior. He is a God of patience and long suffering. If such is the being whom we adore, and to whose character we are seeking to assimilate, we are worshiping the true God." - Testimonies, Volume V, pages 173, 174.

As the worshipers of the true and living God, we should bear fruit corresponding to the light and privileges we enjoy. Many are worshiping idols instead of the Lord of heaven and earth. Anything that men love and trust in instead of loving the Lord and trusting wholly in Him, becomes an idol, and is thus registered in the books of heaven. Even blessings are often turned into a curse. The sympathies of the human heart, strengthened by exercise, are sometimes perverted until they become a snare. If one is reproved, there are always some who will sympathize with him. They entirely overlook the harm that has been done to God's cause by the wrong influence of one whose life and character do not in any way resemble those of the Pattern. God sends His servants with a message to the people professing to be followers of Christ; but some are children of God only in name, and they reject the warning-Ibid., page 250.

## The Third Commandment

Thou shall not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that takes His name in vain. Exodus 20:7.

I say unto you, Swear not at all; neither by heaven; for it is God's throne: nor by the earth; for it is His footstool: neither by Jerusalem; for it is the city of the great King. Neither shall thou swear by thy head, because thou cannot not make one hair white or black. But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these comes of evil. Matthew 5:34-37.

These words condemn all those meaningless phrases and expletives that border on profanity. They condemn the deceptive compliments, the evasion of truth, the flattering phrases, the exaggerations, the misrepresentations in trade, that are current in society and in the business world. They teach that no one who tries to appear what he is not, or whose words do not convey the real sentiment of his heart, can be called truthful.

If these words of Christ were heeded, they would check the utterance of evil surmising and unkind criticism; for in commenting upon the actions and motives of another, who can be certain of speaking the exact truth? How often pride, passion, personal resentment, color the impression given! A glance, a word, even an intonation of the voice, may be vital with falsehood. Even facts may be so stated as to convey a false impression. And "whatsoever is more than" truth "is of the evil one."

Everything that Christians do should be as transparent as the sunlight. Truth is of God; deception, in every one of its myriad forms, is of Satan; and whoever in any way departs from the straight line of truth is betraying himself into the power of the wicked one. Yet it is not a light or an easy thing to speak the exact truth. We cannot speak the truth unless we know the truth; and how often preconceived opinions, mental bias, imperfect knowledge, errors of judgment, prevent a right understanding of matters with which we have to do! We cannot speak the truth unless our minds are continually guided by Him who is truth." - Thoughts From the Mount of Blessing, pages 104, 105.

This commandment not only prohibits false oaths and common swearing, but it forbids us to use the name of God in a light or careless manner, without regard to its awful significance. By the thoughtless mention of God in common conversation, by appeals to Him in trivial matters, and by the frequent and thoughtless repetition of His name, we dishonor Him. "Holy and reverend is His name." All should meditate upon His majesty, His purity and holiness, that the heart may be impressed with a sense of His exalted character; and His holy name should be uttered with reverence and solemnity." - Patriarchs and Prophets, pages 306, 307.

## The Fourth Commandment

Remember the Sabbath day, to keep it holy. Six days shall thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God. In it thou shall not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day. Wherefore the Lord blessed the Sabbath day, and hallowed it. Exodus 20:8-11.

I gave them My Sabbaths, to be a sign between Me and them, that they might know that I am the Lord that sanctify them. Ezekiel 20:12.

"The importance of the Sabbath as a memorial of creation is that it keeps ever present the true reason why worship is due to God,"- because He is the Creator, and we are His creatures. "The Sabbath, therefore, lies at the very foundation of divine worship; for it teaches this great truth in the most impressive manner, and no other institution does this. The true ground of divine worship, not of that on the seventh day merely, but of all worship, is found in the distinction between the Creator and His creatures. This great fact can never become obsolete, and must never be forgotten." - J. N. Andrews, "History of the Sabbath," chapter 27.

It was to keep this truth ever before the minds of men, that God instituted the Sabbath in Eden. And so long as the fact that He is our Creator continues to be a reason why we should worship Him, so long the Sabbath will continue as its sign and memorial. Had the Sabbath been universally kept, man's thoughts and affections would have been led to the Creator as the object of reverence and worship, and there would never have been an idolater, an atheist, or an infidel. The keeping of the Sabbath is a sign of loyalty to the true God, "Him that made heaven; and earth, and the sea, and the fountains of waters." It follows that the message which commands men to worship God and keep His commandments, will especially call upon them to keep the fourth commandment." - The Great Controversy, page 438.

The Sabbath is ever the sign that distinguishes the obedient from the disobedient. With masterly power Satan has worked to make null and void the fourth commandment, that the sign of God may be lost sight of. The Christian world have trodden underfoot the Sabbath

of the Lord, and observe a Sabbath instituted by the enemy. But God has a people who are loyal to Him. His work is to be carried forward in right lines. The people who bear His sign are to establish churches and institutions as memorials to Him. These memorials, however humble in appearance, will constantly bear witness against the false Sabbath instituted by Satan, and in favor of the Sabbath instituted by the Lord in Eden, when the morning stars sang together, and all the sons of God shouted for joy.” - Testimonies, Volume VII, P. 105.

## The Fifth Commandment

Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God gives thee. Exodus 20:12.

Children, obey your parents in the Lord: for this is right. Honor thy father and mother; which is the first commandment with promise; that it may be well with thee, and thou may live long on the earth. And, you fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord. Ephesians 6:14.

This is the first commandment with promise. It is binding upon childhood and youth, upon the middle aged and the aged. There is no period in life when children are excused from honoring their parents. This solemn obligation is binding upon every son and daughter, and is one of the conditions to their prolonging their lives upon the land which the Lord will give the faithful. This is not a subject unworthy of notice, but a matter of vital importance. The promise is upon condition of obedience. If you obey, you shall live long in the land which the Lord thy God gives you. If you disobey, you shall not prolong your life in that land.” - Testimonies, Volume 11, pages 80, 81.

Fathers and mothers, speak kindly to your children, remember how sensitive you are, how little you can bear to be blamed; reflect, and know that your children are like you. That which you cannot bear, do not lay upon them. If you cannot bear censure and blame, neither can your children, who are weaker than you, and cannot endure as much. Let your pleasant, cheerful words ever be like sunbeams in your family. The fruits of self-control, thoughtfulness, and painstaking on your part, will be a hundred fold.” - Ibid., Volume 1, page 401.

“Children, obey your parents in the Lord; for this is right. Honor thy father and mother (which is the first commandment with promise), that it may be well with thee, and thou may live long on the [new] earth.” “Children, obey your parents in all things; for this is well pleasing unto the Lord.” Children who dishonor and disobey their parents, and disregard their advice and instructions, can have no part in the earth made new. The purified new earth will be no place for the rebellious, the disobedient, the ungrateful son or daughter. Unless such learn obedience and submission here, they will never learn it; the peace of the ransomed will not be marred by disobedient, unruly, unruly children. No commandment breaker can inherit the kingdom of heaven.” Ibid., pages 497, 498.

Parents are entitled to a degree of love and respect which is due to no other person. God Himself, who has placed upon them a responsibility for the souls committed to their charge, has ordained that during the earlier years of life, parents shall stand in the place of God to their children. And he who rejects the rightful authority of his parents, is rejecting the authority of God. The fifth commandment requires children not only to yield respect, submission, and obedience to their parents, but also to give them love and tenderness, to lighten their cares, to guard their reputation, and to succor and comfort them in old age. It also enjoins respect for ministers and rulers, and for all others to whom God has delegated authority-Patriarchs and Prophets, page 308.

## The Sixth Commandment

Thou shall not kill. Exodus 20:13.

You have heard that it was said by them of old time, Thou shall not kill; and whosoever shall kill shall be in danger of the judgment. But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca [margin, vain fellow], shall be in danger of the council. But whosoever shall say, Thou fool, shall be in danger of hell-fire. Therefore if thou bring thy gift to the altar, and there remembers that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. Matthew 5:21-24.

The spirit of hatred and revenge originated with Satan; and it led him to put to death the Son of God. Whoever cherishes malice or unkindness is cherishing the same spirit; and its fruit will be unto death. In the revengeful thought the evil deed lies enfolded, as the plant in the seed. “Whosoever hates his brother is a murderer; and you know that no murderer hath eternal life abiding in him.” I John 3:15.” - Thoughts From the Mount of Blessing, pages 89, 90.

One who becomes a party to the least injustice is breaking the law, and degrading his own moral nature. Murder first exists in the mind. He who gives hatred a place in his heart is setting his feet in the path of the murderer, and his offerings are abhorrent to God.

The Jews cultivated a spirit of retaliation. In their hatred of the Romans they gave utterance to hard denunciations, and pleased the wicked one by manifesting his attributes. Thus they were training themselves to do the terrible deeds to which he led them on. In the religious life of the Pharisees there was nothing to recommend piety to the Gentiles. Jesus bade them not to deceive themselves with the thought that they could in heart rise up against their oppressors, and cherish the longing to avenge their wrongs.

It is true there is an indignation that is justifiable, even in the followers of Christ. When they see that God is dishonored, and His service brought into disrepute; when they see the innocent oppressed, a righteous indignation stirs the soul. Such anger, born of sensitive morals, is not a sin. But those who at any supposed provocation feel at liberty to indulge anger or resentment, are opening the heart to Satan. Bitterness and animosity must be banished from the soul if we would be in harmony with heaven.” - *The Desire of Ages*, page 310.

A selfish neglect of caring for the needy or suffering; all self-indulgence or unnecessary deprivation or excessive labor that tends to injure health,-all these are, to a greater or less degree, violations of the sixth commandment.” - *Patriarchs and Prophets*, page 308.

## The Seventh Commandment

Thou shall not commit adultery. Exodus 20:14.

You have heard that it was said by them of old time, Thou shall not commit adultery: but I say unto you, That whosoever looks on a woman to lust after her hath committed adultery with her already in his heart. Matthew 5: 27,28.

When the thought of evil is loved and cherished, however secretly, said Jesus, it shows that sin still reigns in the heart. The soul is still in the gall of bitterness and in the bond of iniquity. He who finds pleasure in dwelling upon scenes of impurity, who indulges the evil thought, the lustful look, may behold in the open sin, with its burden of shame and heartbreaking grief, the true nature of the evil which he has hidden in the chambers of the soul. The season of temptation, under which, it may be, one falls into grievous sin, does not create the evil that is revealed, but only develops or makes manifest that which was hidden and latent in the heart. As a man “thinks in his heart, so is he;” for out of the heart “are the issues of life.” Proverbs 23:7; 4:23.” - *Thoughts From the Mount of Blessing*, page 94.

“Keep thy heart with all diligence,” is the counsel of the wise man; “for out of it are the issues of life.” As man “thinks in his heart, so is he.” The heart must be renewed by divine grace, or it will be in vain to seek for purity of life. He who attempts to build up a noble, virtuous character independent of the grace of Christ, is building his house upon the shifting sand. In the fierce storms of temptation it will surely be overthrown.- David’s prayer should be the petition of every soul: “Create in me a dean heart, O God; and renew a right spirit within me.” And having become partakers of the heavenly gift, we are to go on unto perfection, being “kept by the power of God, through faith.” . . .

“If any man defile the temple of God, him shall God destroy.” Nature has affixed terrible penalties to these crimes, penalties which, sooner or later, will be inflicted upon every transgressor. It is these sins more than any other that have caused the fearful degeneracy of our race, and the weight of disease and misery with which the world is cursed. Men may succeed in concealing their transgression from their fellow men, but they will no less surely reap the result, in suffering, disease, imbecility, or death. And beyond this life stands the tribunal of the judgment, with its award of eternal penalties. “They which do such things shall not inherit the kingdom of God, but with Satan and evil angels shall have their part in that “lake of fire” which “is the second death.” - *Patriarchs and Prophets*, pages 460, 461.

This commandment forbids not only acts of impurity, but sensual thoughts and desires, or any practice that tends to excite them. Purity is demanded not only in the outward life, but in the secret intents and emotions of the heart. Christ, who taught the far reaching obligation of the law of God, declared the evil thought or look to be as truly sin as is the unlawful deed.” - *Ibid.*, page 308,

## The Eighth Commandment

Thou shall not steal. Exodus 20:15.

Let him that stole steal no more: but rather let him labor, working with his hands the thing which is good, that he may have to give to him that needs. Ephesians 4:28.

The Lord sees all the dealings of brother with brother, which weaken faith, and which destroy their own confidence in themselves as men dealing with justice and equity. In the most positive language He expresses His displeasure at the iniquity practiced in trade. He says, “Shall I count them pure with the wicked balances, and with the bag of deceitful weights?” - *Testimonies to Ministers*, page 372.

The custom of overreaching in trade, which exists in the world, is no example for Christians. They should not deviate from perfect integrity, even in small matters. To sell an article for more than it is worth taking advantage of the ignorance of purchasers, is fraud. Unlawful gains, petty tricks of trade, exaggeration, competition, underselling a brother who is seeking to pursue an honest business, these things are corrupting the purity of the church, and are ruinous to her spirituality....

Satan has been the adviser of some. He tells them if they would prosper, they must hearken to his counsel. "Do not be over conscientious in regard to honor or honesty; look out sharply for your own interest, and do not be carried away with pity, softness, and generosity. You need not care for the widow and the fatherless. Do not encourage them to look to you and depend on you; leave them to look out for themselves. Do not inquire whether they have food, or if you can bless them with thoughtful, kindly attention. Take care of yourself. Get all into your hands that you can. Rob the widow and the fatherless, and turn away the stranger from his right, and you will have means to supply your various wants."

Some have heeded this counselor, and despised Him who has said, "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." - Testimonies. Volume IV, pages 494, 495.

Both public and private sins are included in this prohibition. The eighth commandment condemns man-stealing and slave dealing, and forbids wars of conquest. It condemns theft and robbery. It demands strict integrity in the minutest details of the affairs of life. It forbids overreaching in trade, and requires the payment of just debts or wages. It declares, that every attempt to advantage one's self by the ignorance, weakness, or misfortune of another, is registered as fraud in the books of heaven." - Patriarchs and Prophets, page 309.

## The Ninth Commandment

Thou shall not bear false witness against thy neighbor. Exodus 20:16.

A false witness shall not be unpunished, and he that speaks lies shall not escape. Proverbs 19:5.

Men may think to hide their evil deeds from human eyes; but they cannot deceive God. "All things are naked and opened unto the eyes of Him with whom we have to do." Hebrews 4:13. Gehazi thought to deceive Elisha, but God revealed to His prophet the words that Gehazi had spoken to Naaman, and every detail of the scene between the two men.

Truth is of God; deception in all its myriad forms is of Satan; and whoever in any way departs from the straight line of truth, is betraying himself into the power of the wicked one. Those who have learned of Christ will "have no fellowship with the unfruitful works of darkness." Ephesians 5:11. In speech, as in life, they will be simple, straightforward, and true; for they are preparing for the fellowship of those holy ones in whose mouth is found no guile. (See Revelation 14:5) Prophets and Kings, page 252.

If matters of difficulty between brethren were not laid open before others, but frankly spoken of between themselves, in the spirit of Christian love, how much evil might be prevented! How many roots of bitterness whereby many are defiled would be destroyed, and how closely and tenderly might the followers of Christ be united in His love!

"Is it worth while that we jostle a brother Bearing his load on the rough road of life? IS it worth while that we jeer at each other In blackness of heart? that we war to the knife? God pity us all in our pitiful strife.

"Were it not well, in this brief little journey

On over the isthmus, down into the tide, We give him a fish instead of a serpent,

Ere folding the hands to be and abide

Forever and aye in the dust by his side." -Thoughts From the Mount of Blessing, page 92.

False speaking in any matter, every attempt or purpose to deceive our neighbor, is here included. An intention to deceive is what constitutes falsehood. By a glance of the eye, a motion of the hand, an expression of the countenance, a falsehood may be told as effectively as by words. All intentional overstatement, every hint or insinuation calculated to convey an erroneous or exaggerated impression. even the statement of facts in such a manner as to mislead. is falsehood. This precept forbids every effort to injure our neighbor's reputation by misrepresentation or evil surmising, by slander or tale bearing. Even the intentional suppression of truth, by which injury may result to others. is a violation of the ninth commandment." - Patriarchs and Prophets, page 309.

## The Tenth Commandment

Thou shall not covet thy neighbor's house, thou shall not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor's. Exodus 20:17.

When Christ, who is our life, shall appear, then shall you also appear with Him in glory. Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: for which things' sake the wrath of God comes on the children of disobedience: in the which you also walked some time, when you lived in them. Colossians 3:4-7.

The words and law of God, written in the soul, and exhibited in a consecrated, holy life, have a powerful influence to convict the world. Covetousness, which is idolatry, and envy, and love of the world, will be rooted from the hearts of those who are obedient to Christ, and it will be their pleasure to deal justly, to love mercy, and to walk humbly before God! The law of God, if written in the heart, will bring the mind and will into subjection to the obedience of Christ.

Our faith is peculiar. Many who profess to be living under the sound of the last message of mercy, are not separated in their affections from the world. They bow down before the friendship of the world, and sacrifice light and principle to secure its favor. The apostle describes the favored people of God in these words: "But you are a chosen generation, a royal priesthood, a holy nation, a peculiar people. That you should show forth the praises of Him who hath called you out of darkness into His marvelous light." - Testimonies, Volume III, page 201.

One marked feature in the teachings of Christ, is the frequency and earnestness with which He rebuked the sin of covetousness, and pointed out the danger of worldly acquisitions and inordinate love of gain. In the mansions of the rich, in the temple and in the streets, he warned those who inquired after salvation, "Take heed, and beware of covetousness." "You cannot serve God and mammon."

It is this increasing devotion to money getting, the selfishness which the desire for gain begets, that removes the favor of God from the church and deadens its spirituality. When the head and hands are constantly occupied with planning and toiling for the accumulation of riches, the claims of God and humanity are forgotten. If God has blessed us with prosperity, it is not that our time and attention should be diverted from Him and given to that which He has lent us. The giver is greater than the gift. We are not our own; we have been bought with a price. Have we forgotten that infinite price paid for our redemption? Is gratitude dead in the heart? Does not the cross of Christ put to shame a life of selfish case and indulgence?" - Ibid., Volume IV, page 82.

The tenth commandment strikes at the very root of all sins, prohibiting the selfish desire, from which springs the sinful act. He who in obedience to God's law refrains from, indulging even a sinful desire for that which belongs to another, will not be guilty of an act of wrong toward his fellow creatures-Patriarchs and Prophets, page 309.

## Persecution Because Of Commandment Keeping

The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ. Revelation 12:17.

The remnant church will be brought into great trial and distress. Those who keep the commandments of God and the faith of Jesus, will feel the ire of the dragon and his hosts. Satan numbers the world as his subjects; he has gained control of the apostate churches; but here is a little company that are resisting his supremacy. If he could blot them from the earth, his triumph would be complete-Testimonies, Volume IX, page 231.

### Denounced as Enemies of the State

Those who honor the Bible Sabbath will be denounced as enemies of law and order, as breaking down the moral restraints of society, causing anarchy and corruption, and calling down the judgments of God upon the earth. Their conscientious scruples will be pronounced obstinacy, stubbornness, and contempt of authority. They will be accused of disaffection toward the government. Ministers who deny the obligation of the divine law will present from the pulpit the duty of yielding obedience to the civil authorities as ordained of God. In legislative halls and courts of justice, commandment keepers will be misrepresented and condemned. A false coloring will be given to their words; the worst construction will be put upon their motives." - The Great Controversy, page 592.

### Appointed Unto Death

As the Sabbath has become the special point of controversy throughout Christendom, and religious and secular authorities have combined to enforce the observance of the Sunday, the persistent refusal of a small minority to yield to the popular demand, will make

them objects of universal execration. It will be urged that the few who stand in opposition to an institution of the church and a law of the state, ought not to be tolerated; that it is better for them to suffer than for whole nations to be thrown into confusion and lawlessness.

The same argument eighteen hundred years ago was brought against Christ by the “rulers of the people.”

“It is expedient for us,” said the wily Caiaphas, that one man should die for the people, and that the whole nation perish not.” John 11:50. This argument will appear conclusive; and a decree will finally be issued against those who hallow the Sabbath of the fourth commandment, denouncing them as deserving of the severest punishment, and giving the people liberty, after a certain time, to put them to death. Romanism in the Old World, and apostate Protestantism in the New, will pursue a similar course toward those who honor all the divine precepts.

The people of God will then be plunged into those scenes of affliction and distress described by the prophet as the time of Jacob's trouble.... Jeremiah 30:5-7. Ibid., pages 615, 616.

## The Golden Rule

Therefore all things whatsoever you would that men should do to you, do you even so to them. Matthew 7:12.

In your association with others, put yourself in their place. Enter into their feelings, their difficulties, their disappointments, their joys, and their sorrows. Identify yourself with them, and then do to them as, were you to exchange places with them, you would wish them to deal with you. This is the true rule of honesty. It is another expression of the law, “Thou shall love thy neighbor as thyself.” And it is the substance of the teaching of the prophets. It is a principle of heaven, and will be developed in all who are fitted for its holy companionship.

The golden rule is the principle of true courtesy, and its truest illustration is seen in the life and character of Jesus. Oh, what rays of softness and beauty shone forth in the daily life of our Savior! What sweetness flowed from His very presence! The same spirit will be revealed in His children. Those with whom Christ dwells will be surrounded with a divine atmosphere. Their white robes of purity will be fragrant with perfume from the garden of the Lord. Their faces will reflect light from His, brightening the path for stumbling and weary feet.

No man who has the true ideal of what constitutes a perfect character will fail to manifest the sympathy and tenderness of Christ. The influence of grace is to soften the heart, to refine and purify the feelings, giving a heaven-born delicacy and sense of propriety. Thoughts From the Mount of Blessing, pages 192, 193.

“Whatsoever you would that men should do to you, do you even so to them.” Blessed results would appear as the fruit of such a course. “With what measure you mete, it shall be measured to you again.” Here are strong motives which should constrain us to love one another with a pure heart, fervently. Christ is our example. He went about doing good. He lived to bless others. Love beautified and ennobled all His actions.

We are not commanded to do to ourselves what we wish others to do, unto us; we are to do unto others what we wish them to do to us under all circumstances. The measure we mete is always measured to us again. Pure love is simple in its operations, and is distinct from any other principle of action. The love of influence, and the desire for the esteem of others may produce a well-ordered life, and frequently a blameless conversation. Self-respect may lead us to avoid the appearance of evil. A selfish heart may perform generous actions, acknowledge the present truth, and express humility and affection in an outward manner, yet the motives may be deceptive and impure. The actions that flow from such a heart may be destitute of the savor of life and the fruits of true holiness, being destitute of the principles of pure love. Love should be cherished and cultivated, for its influence is divine.” Testimonies, Volume 11, page 136.

## The Shepherd Psalm

The Lord is my shepherd; I shall not want. He makes me to lie down in green pastures: He leads me beside the still waters. He restores my soul: He leads me in the paths of righteousness for His name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me. Thy rod and Thy staff they comfort me. Thou prepares a table before me in the presence of mine enemies: Thou anoints my head with oil; my cup runs over. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord forever. Psalms 23.

While we review, not the dark chapters in our experience, but the manifestations of God's great mercy and unfailing love, we shall praise far more than complain. We shall talk of the loving faithfulness of God, as the true, tender, compassionate shepherd of His flock, which He has declared that none shall pluck out of His hand. The language of the heart will not be selfish murmuring and

repining. Praise, like clear flowing streams, will come from God's truly believing ones, "Goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord forever."-Testimonies, Volume VI, page 367.

There is a touching incident related of a Highland chief, of the noble house of M'Gregor, who fell wounded by two balls at the battle of Prestonpans. Seeing their chief fall, the clan wavered, and gave the enemy an advantage. The old chieftain, beholding the effect of his disaster, raised himself upon his elbow, while the blood gushed in streams from his wounds, and cried aloud, "I am not dead, my children; I am looking at you to see you do your duty." These words revived the sinking courage of his brave Highlanders. There was a charm in the fact that they still fought under the eye of their chief. It roused them to put forth their mightiest energies, and they did all that human strength could do to turn and stem the dreadful tide of battle. - CHARLES H. SPURGEON.

When after toil, at close of day, With weary steps we wend our way  
Back to our home, or where we stay, And darkness round us creep,

With muscles sore, with steps so slow,

And nerves unstrung, we still may know

God cares for us, for even so, "He gives His beloved sleep."

When weak and worn with toil and stress,

Like weary pilgrim seeking rest,

Lean hard upon the Savior's breast;

He gives peaceful sleep.

In joy or grief, in sneer or fame,

When rich or poor, when whole or lame,

In life or death, He is the same-

"He gives His beloved sleep."

And when at last our course is run; When, near the setting of the sun,  
Our end has come, our work is done, We need not fear nor weep,

For Christ our Lord this way hath trod; And though we're laid beneath the sod,  
We'll rest in Him, He is our God gives His beloved sleep."

## [The Light Of The World](#)

You are the salt of the earth: but if the salt have lost his savor, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden underfoot of men. You are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick: and it gives light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, you shall in no case enter into the kingdom of heaven. Matthew 5:13-20.

The Savior looked upon the company before Him, and then to the rising sun, and said to His disciples, "You are the light of the world." As the sun goes forth on its errand of love, dispelling the shades of night, and awakening the world to life, so the followers of Christ are to go forth on their mission, diffusing the light of heaven upon those who are in the darkness of error and sin.

In the brilliant light of the morning, the towns and villages upon the surrounding hills stood forth clearly, making an attractive feature of the scene. Pointing to them, Jesus said, "A city set on a hill cannot be hid." And He added, "Neither do men light a lamp, and put it

under the bushel, but on the stand, and it shines unto all that are in the house.” (R.V.) Most of those who listened to the words of Jesus were peasants and fishermen, whose lowly dwellings contained but one room, in which the single lamp, on its stand, shone to all in the house. Even so, said Jesus, “Let your light shine before men, that they may see your good works, and glorify your Father which is in heaven.” Thoughts From the Mount of Blessing, pages 63, 64.

“A beautiful, statue once stood in the marketplace of an Italian city. It was the statue of a Greek slave girl. It represented the slave as tidy and well dressed. A ragged, uncombed little street child, passing the statue in her play, stopped and gazed at it in admiration. She was captivated by it. She gazed long and lovingly. Moved by a sudden impulse, she went home and washed her face and combed her hair. Another day she stopped again before the statue and admired it, and she got a new idea. Next day her tattered clothes were washed and mended. Each time she looked at the statue she found something in its beauties until she was a transformed child.”

Thus it is that by beholding Christ we become changed into His image.

## Wholehearted Service

Thus did Hezekiah throughout all Judah, and wrought that which was good and right and truth before the Lord his God. And in every work that he began in the service of the house of God, and in the law, and in the commandments, to seek his God, he did it with all his heart, and prospered. 2 Chronicles 31:20, 21. He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much. If therefore you have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if you have not been faithful in that which is another man's, who shall give you that which is your own? No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. You cannot serve God and mammon. Luke 16:10-13.

It is not the length of time we labor, but our willingness and fidelity in the work, that makes it acceptable to God. In all our service a full surrender of self is demanded. The smallest duty done in sincerity and self-forgetfulness, is more pleasing to God than the greatest work when marred with self-seeking. He looks to see how much of the spirit of Christ we cherish, and how much of the likeness of Christ our work reveals. He regards more the love and faithfulness with which we work than the amount we do.

Only when selfishness is dead, when strife for supremacy is banished, when gratitude fills the heart, and love makes fragrant the life, it is only then that Christ is abiding in the soul, and we are recognized as laborers together with God.” - Christ's Object Lessons, page 402.

Nothing with which we have to do is really small. Every action is of some account, either on the side of right or on the side of wrong. It is only by exercising principle in the small transactions of ordinary life that we are tested and our characters formed. In the varied circumstances of life we are tested and proved, and thereby we acquire a power to stand the greater and more important tests that we are called to endure, and are qualified to fill still more important positions. The mind must be trained through daily tests to habits of fidelity, to a sense of the claims of right and duty above inclination and pleasure.

Minds thus trained do not waver between right and wrong, as the reed trembles in the wind; but as soon as matters come before them, they discern at once that principle is involved, and they instinctively choose the right without long debating the matter. They are loyal because they have trained themselves to habits of faithfulness and truth. By being faithful in that which is least, they acquire strength, and it becomes easy for them to be faithful in greater matters.” - Testimonies, Volume III, page 22.

“Michael Angelo was one day explaining to a visitor at his studio what he had been doing to a statue since a previous visit. 'I have retouched this part, polished that, softened this feature, brought out that muscle, given some expression to the lips, and more energy to that limb.' 'But these are trifles,' remarked the visitor. 'It may be so,' said the sculptor; 'but recollect that, trifles make perfection, and perfection is no trifle.’”

## Judge Not

Judge not, that you be not judged. For with what judgment you judge, you shall be judged: and with what measure you mete, it shall be measured to you again. And why behold thou the mote that is in thy brother's eye, but considers not the beam that is in your own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of your eye; and, behold, a beam is in your own eye? Thou hypocrite, first cast out the beam out of your own eye; and then shall thou see clearly to cast out the mote out of thy brother's eye. Matthew 7:1-5.

Why does thou judge thy brother? Or why does thou set at naught thy brother? For we shall all stand before the judgment seat of Christ. For it is written, As I live, says the Lord, every knee shall bow to Me, and every tongue shall confess to God. So then every

one of us shall give account of himself to God. Let us not therefore judge one another any more: but judge this rather, that no man put a stumbling block or an occasion to fall in his brother's way. Romans 14:10-13.

“Who makes thee to differ from another? And what has thou that thou did not receive? One is your Master; . . . and all you are brethren.” “Why does thou judge thy brother? Or why does thou set at naught thy brother?” “Let us not therefore judge one another; . . . but judge this rather, that no man put a stumbling block or an occasion to fall in his brother's way.”

It is always humiliating to have one's errors pointed out. None should make the experience more bitter by needless censure. No one was ever reclaimed by reproach, but many have thus been repelled, and have been led to steel their hearts against conviction. A tender spirit, a gentle, winning deportment, may save the erring, and hide a multitude of sins.

The apostle Paul found it necessary to reprove wrong, but how carefully he sought to show that he was a friend to the erring! How anxiously he explained to them the reason of his action. He made them understand that it cost him pain to give them pain. He showed his confidence and sympathy toward the ones who were struggling to overcome....

When one at fault becomes conscious of his error, be careful not to destroy his self-respect. Do not discourage him by indifference or distrust. Do not say, “Before giving him my confidence, I will wait to see whether he will hold out.” Often this very distrust causes the tempted one to stumble.

We should strive to understand the weakness of others. We know little of the heart trials of those who have been bound in chains of darkness, and who lack resolution and moral power. Most pitiable is the condition of him who is suffering under remorse; he is as one stunned, staggering, sinking into the dust. He can see nothing clearly. The mind is beclouded, he knows not what steps to take. Many a poor soul is misunderstood, unappreciated, full of distress and agony, a lost, straying sheep. He cannot find God, yet he has an intense longing for pardon and peace.

Oh, let no word be spoken to cause deeper pain! To the soul weary of a life of sin, but knowing not where to find relief, present the compassionate Savior. Take him by the hand, lift him up, speak to him words of courage and hope. Help him to grasp the hand of the Savior.” - Ministry of Healing, pages 166-168.

## **12. Sabbath Series**

### **The Sabbath**

As Christ was Creator of all things, so He was Creator of the Sabbath.

By Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him: and He is before all things, and by Him all things consist. Colossians 1:16, 17. He said unto them, The Sabbath was made for man, and not man for the Sabbath: therefore the Son of man is Lord also of the Sabbath. Mark 2:27, 28.

“The Sabbath was made for man, and not man for the Sabbath,” Jesus said. The institutions that God has established are for the benefit of mankind. “All things are for your sakes ... .. Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and you are Christ's; and Christ is God's.”

The law of Ten Commandments, of which the Sabbath forms a part, God gave to His people as a blessing. “The Lord commanded us,” said Moses, “to do all these statutes, to fear the Lord our God, for our good always, that He might preserve us alive.” And through the psalmist the message was given to Israel, “Serve the Lord with gladness; come before His presence with singing. Know you that the Lord He is God; it is He that hath made us, and not we ourselves; we are His people, and the sheep of His pasture. Enter into His gates with thanksgiving, and into His courts with praise.” And of all who “keep the Sabbath from polluting it,” the Lord declares, “Even them will I bring to My holy mountain, and make them joyful in My house of prayer.”

“Wherefore the Son of man is Lord also of the Sabbath.” These words are full of instruction and comfort. Because the Sabbath was made for man, it is the Lord's day. It belongs to Christ. For “all things were made by Him; and without Him was not anything made that was made.” Since He made all things, He made the Sabbath. By Him it was set apart as a memorial of the work of creation. It points to Him as both the Creator and the Sanctifier. It declares that He who created all things in heaven and in earth, and by whom all things hold together, is the head of the church, and that by His power we are reconciled to God. For, speaking of Israel, He said, “I

gave them My Sabbaths, to be a sign between Me and them, that they might know that I am the Lord that sanctify them,” make them holy. Then the Sabbath is a sign of Christ's power to make us holy. And it is given to all whom Christ makes holy. As a sign of His sanctifying power, the Sabbath is given to all who through Christ become a part of the Israel of God.” - The Desire of Ages, page 288.

Christianity is not simply historical and traditional, but present and permanent, with its roots in the infinite past, and its branches in the infinite future, the eternal spring and, growth of divine love. Not the dying echo of words uttered centuries ago, but God's good tidings spoken afresh in every soul. - JOHN WHITTIER.

### How The Sabbath Was Created

1. God rested on the seventh day.

2. God blessed the day.

3. God sanctified it, or set it apart.

On the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it: because that in it He had rested from all His work which God created and made. Genesis 2:2, 3.

The Sabbath was hallowed at the creation. As ordained for man, it had its origin when “the morning stars sang together, and all the sons of God shouted for joy.” Peace brooded over the world; for earth was in harmony with heaven. “God saw everything that He had made, and behold, it was very good;” and He rested in the joy of His completed work.

Because He had rested upon the Sabbath, “God blessed the seventh day, and sanctified it,”-set it apart to a holy use. He gave it to Adam as a day of rest. It was a memorial of the work of creation, and thus a sign of God's power and His love. The Scripture says, “He hath made His wonderful works to be remembered.” “The things that are made” declare “the invisible things of Him since the creation of the world,” “even His everlasting power and divinity.”

All things were created by the Son of God. “In the beginning was the Word, and the Word was with God.... All things were made by Him; and without Him was not anything made that was made.” And since the Sabbath is a memorial of the work of creation, it is a token of the love and power of Christ.” - The Desire of Ages, page 281.

Before entering the Promised Land, the Israelites were admonished by Moses to “keep the Sabbath day to sanctify it.” Deuteronomy 5:12. The Lord designed that by a faithful observance of the Sabbath command, Israel should continually be reminded of their accountability to Him as their Creator and their Redeemer. While they should keep the Sabbath in the proper spirit, idolatry could not exist; but should the claims of this precept of the Ten Commandments be set aside as no longer binding, the Creator would be forgotten, and men would worship other gods.

“I gave them My Sabbaths,” God declared, “to be a sign between Me and them, that they might know that I am the Lord that sanctify them.” Yet “they despised My judgments, and walked not in My statutes, but polluted My Sabbaths: for their heart went after their idols.” And in His appeal to them to return to Him, He called their attention anew to the importance of keeping the Sabbath holy. “I am the Lord your God,” He said; “walk in My statutes, and keep My judgments, and do them; and hallow My Sabbaths; and they shall be a sign between Me and you, that you may know that I am the Lord your God.” Ezekiel 20:12,16,19,20. Prophets and Kings, pages 181, 182.

### The Sabbath A Memorial Of Creation

Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made. Genesis 2:1,2.

After resting upon the seventh day, God sanctified it, or set it apart, as a day of rest for man. Following the example of the Creator, man was to rest upon this sacred day, that as he should look upon the heavens and the earth, he might reflect upon God's great work of creation. And that as he should behold the evidences of God's wisdom and goodness, his heart might be filled with love and reverence for his Maker.

In Eden, God set up the memorial of His work of creation, in placing His blessing upon the seventh day. The Sabbath was committed to Adam, the father and representative of the whole human family. Its observance was to be an act of grateful acknowledgment, on the part of all who should dwell upon the earth, that God was their Creator and their rightful Sovereign; that they were the work of His

hands, and the subjects of His authority. Thus the institution was wholly commemorative, and given to all mankind. There was nothing in it shadowy, or of restricted application to any people.

God saw that a Sabbath was essential for man, even in Paradise. He needed to lay aside his own interests and pursuits for one day of the seven, that he might more fully contemplate the works of God, and meditate upon His power and goodness. He needed a Sabbath to remind him more vividly of God, and to awaken gratitude because all that he enjoyed and possessed came from the beneficent hand of the Creator." - Patriarchs and Prophets, pages 47, 48.

Great blessings are enfolded in the observance of the Sabbath, and God desires that the Sabbath day shall be to us a day of joy. There was joy at the institution of the Sabbath. God looked with satisfaction upon the work of His hands. All things that He had made He pronounced -very good." Genesis 1:31. Heaven and earth were filled with rejoicing. "The morning stars sang together, and all the sons of God shouted for joy." Job. 38:7.

Though sin has entered the world to mar His perfect work, God still gives to us the Sabbath as a witness that One omnipotent, infinite in goodness and mercy, created all things. Our heavenly Father desires through the observance of the Sabbath to preserve among men a knowledge of Himself. He desires that the Sabbath shall direct our minds to Him as the true and living God, and that through knowing Him we may have life and peace." - Testimonies, Volume VI, page 349.

Let those who are content with morality and uprightness of conduct, and are indifferent to religious duty, be assured that there is an unearthly peace, a heavenly joy, a blessedness like that of the angels, for every one who has learned the happy secret of dwelling in the light of the divine presence.-R. W. DALE.

### The Particular Day Of The Week Designated

This is the thing which the Lord bath commanded, Gather of it [manna] every man according to his eating, an omer for every man, according to the number of your persons; take you every man for them which are in his tents. And the children of Israel did so, and gathered, some more, some less. And when they did mete it with an omer, he that gathered much had nothing over, and he that gathered little had no lack; they gathered every man according to his eating. And Moses said, Let no man leave of it till the morning. Notwithstanding they hearkened not unto Moses: but some of them left of it until the morning, and it bred worms, and stank: and Moses was wroth with them. And they gathered it every morning, every man according to his eating: and when the sun waxed hot it melted. And it came to pass, that on the sixth day they gathered twice as much bread, two omers for one man: and all the rulers of the congregation came and told Moses. And he said unto them, This is that which the Lord bath said, Tomorrow is the rest of the holy Sabbath unto the Lord. Bake that which you will bake today, and seethe that you will seethe; and that which remains over lay up for you to be kept until the morning. And they laid it up till the morning, as Moses bade. And it did not stink, neither was there any worm therein. And Moses said, Eat that today; for today is a Sabbath unto the Lord: today you shall not find it in the field. Six days you shall gather it; but on the seventh day, which is the Sabbath, in it there shall be none. Exodus 16:16-26.

God requires that His holy day be as sacredly observed now as in the time of Israel. The command given to the Hebrews should be regarded by all Christians as an injunction from Jehovah to them. The day before the Sabbath should be made a day of preparation, that everything may be in readiness for its sacred hours. In no case should our own business be allowed to encroach upon holy time. God has directed that the sick and suffering be cared for; the labor required to make them comfortable is a work of mercy, and no violation of the Sabbath; but all unnecessary work should be avoided. Many carelessly put off till the beginning of the Sabbath little things that might have been done on the day of preparation. This should not be....

Every week during their long sojourn in the wilderness, the Israelites witnessed a threefold miracle, designed to impress their minds with the sacredness of the Sabbath. A double quantity of manna fell on the sixth day, none on the seventh, and the portion needed for the Sabbath was preserved sweet and pure, when if any were kept over at any other time it became unfit for use.

In the circumstances connected with the giving of the manna, we have conclusive evidence that the Sabbath was not instituted, as many claim, when the law was given at Sinai. Before the Israelites came to Sinai they understood the Sabbath to be obligatory upon them. In being obliged to gather every Friday a double portion of manna in preparation for the Sabbath, when none would fall, the sacred nature of the day of rest was continually impressed upon them. And when some of the people went out on the Sabbath to gather manna, the Lord asked, "How long refuse you to keep My commandments and My laws?"-Patriarchs and Prophets, pages 296, 297.

### Israel's Obedience

It came to pass, that there went out some of the people on the seventh day for to gather, and they found none. And the Lord said unto Moses, How long refuse you to keep My commandments and My laws? See, for that the Lord bath given you the Sabbath, therefore

He gives you on the sixth day the bread of two days; abide you every man in his place, let no man go out of his place on the seventh day. So the people rested on the seventh day. Exodus 16:27-30.

The Sabbath was embodied in the law given from Sinai; but it was not then first made known as a day of rest. The people of Israel had a knowledge of it before they came to Sinai. On the way thither the Sabbath was kept. When some profaned it, the Lord reproved them, saying, "How long refuse you to keep My commandments and My laws?" . . .

As the Jews departed from God, and failed to make the righteousness of Christ their own by faith, the Sabbath lost its significance to them. Satan was seeking to exalt himself and to draw men away from Christ, and he worked to pervert the Sabbath, because it is the sign of the power of Christ.

The Jewish leaders accomplished the will of Satan by surrounding God's rest day with burdensome requirements. In the days of Christ the Sabbath had become so perverted that its observance reflected the character of selfish and arbitrary men, rather than the character of the loving heavenly Father. The rabbis virtually represented God as giving laws which it was impossible for men to obey. They led the people to look upon God as a tyrant, and to think that the observance of the Sabbath, as He required it, made men hardhearted and cruel." - The Desire of Ages, pages 283, 284.

The Sabbath is a golden clasp that unites God and His people. But the Sabbath command has been broken. God's holy day has been desecrated. The Sabbath has been torn from its place by the man of sin, and a common working day has been exalted in its stead. A breach has been made in the law, and this breach is to be repaired. The true Sabbath is to be exalted to its rightful position as God's rest day.

In the fifty-eighth chapter of Isaiah is outlined the work which God's people are to do. They are to magnify the law, and make it honorable, to build up the old waste places, and to raise up the foundations of many generations. To those who do this work God says: "Thou shalt be called, The repairer of the breach, The restorer of paths to dwell in. If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shall honor Him, not doing your own ways, nor finding your own pleasure, nor speaking your own words. Then shalt thou delight thyself in the Lord. And I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." Verses 12-14." - Testimonies, Volume VI, pages 351, 352.

### [The Promise Regarding Jerusalem](#)

Had Israel kept the Sabbath, Jerusalem would have stood forever.

Thus says the Lord: Take heed to yourselves, and bear no burden on the Sabbath day, nor bring it in by the gates of Jerusalem. Neither carry forth a burden out of your houses on the Sabbath day, neither do you any work, but hallow you the Sabbath day, as I commanded your fathers. But they obeyed not, neither inclined their ear, but made their neck stiff, that they might not hear, nor receive instruction. And it shall come to pass, if you diligently hearken unto Me, says the Lord, to bring in no burden through the gates of this city on the Sabbath day, but hallow the Sabbath day, to do no work therein. Then shall there enter into the gates of this city kings and princes sitting upon the throne of David, riding in chariots and on horses, they, and their princes, the men of Judah, and the inhabitants of Jerusalem. And this city shall remain forever. Jeremiah 17:21-25. And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof. And them that had escaped from the sword carried he away to Babylon. Where they were servants to him and his sons until the reign of the kingdom of Persia: to fulfill the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her Sabbaths. For as long as she lay desolate she kept Sabbath, to fulfill threescore and ten years. 2 Chronicles 36:19-21.

Had Israel as a nation preserved her allegiance to Heaven, Jerusalem would have stood forever, the elect of God. But the history of that favored people was a record of backsliding and rebellion. They had resisted Heaven's grace, abused their privileges, and slighted their opportunities. Although Israel had "mocked the messengers of God, and despised His words, and misused His prophets" (2 Chronicles 36:16), He had still manifested Himself to them, as "the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth" (Exodus 34:6). Notwithstanding repeated rejections, His mercy had continued its pleadings. With more than a father's pitying love for the son of his care, God had "sent to them by His messengers, rising up betimes, and sending; because He had compassion on His people, and on His dwelling place." 2 Chronicles 36:15. When remonstrance' entreaty, and rebuke had failed, He sent to them the best gift of heaven; nay, He poured out all heaven in that one Gift-The Great Controversy, page 19.

"He brought us out.... that He might bring us in." He called us hence, that He might take us home! Why should we longer in the desert roam? Are we not wearied with this world of sin?

His mighty arm, outstretched, has led us on, His voice is heard in accents clear and loud; His presence in the fiery pillar-cloud

Ever guides at fall of night and break of dawn.

Let its Hot turn to Egypt back again,

Or worship calves of gold along the way. Not time is this to cat, to drink, to play;

We have a goal to reach, a heaven to gain!

“He brought us out.... that He might bring its in.” Prepare, O Israel, to meet your God!

Stay not your course, nor halt on earth's low sod, Fair Canaan waits, make haste to enter in! BERTHA UNRUH

### A Part Of The Ten-Commandment Law

Remember the Sabbath day, to keep it holy. Six days shall thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God. In it thou shall not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it. Exodus 20:8-11.

In the ark was the golden pot of manna, Aaron's rod that budded, and the tables of stone, which folded together like a book. Jesus opened them, and I saw the Ten Commandments written on them with the finger of God. On one table were four, and on the other six. The four on the first table shone brighter than the other six. But the fourth, the Sabbath commandment, shone above them all; for the Sabbath was set apart to be kept in honor of God's holy name. The holy Sabbath looked glorious—a halo of glory was all around it. I saw that the Sabbath commandment was not nailed to the cross. If it was, the other nine commandments were; and we are at liberty to break them all, as well as to break the fourth. I saw that God had not changed the Sabbath, for He never changes. But the pope had changed it from the seventh to the first day of the week; for he was to change times and laws.

And I saw that if God had changed the Sabbath from the seventh to the first day, He would have changed the writing of the Sabbath commandment, written on the tables of stone, which are now in the ark in the most holy place of the temple in heaven. And it would read thus: The first day is the Sabbath of the Lord thy God. But I saw that it read the same as when written on the tables of stone by the finger of God, and delivered to Moses on Sinai, “But the seventh day is the Sabbath of the Lord thy God.” I saw that the holy Sabbath is, and will be, the separating wall between the true Israel of God and unbelievers; and that the Sabbath is the great question, to unite the hearts of God's dear, waiting saints.” - Early Writings, pages 32, 33.

Be patient, friend, and run with fortitude The race that God before thee sets.

Though tossed and harried, oft misunderstood, Remember,

long continuance begets Unbending strength; And joy, at length,

Will crown the labors of the true and tried,

Who walked in faith beside the Crucified.

Maintain thy hope, thy confidence retain,

Nor dim the trust that soon thy, Lord,

In loving mercy, will return again, in strange fulfillment of His word.

For ripe the hour When in His power

The King must stand and put a timely end

To hate and greed, that o'er this earth contend.

Gird up thy loins, to your appointed task  
Lend well thy hand, and gladly run  
The errands of the Lord, nor deign to ask  
Wherefore, when be thy mission done.  
Thus will thy light Be burning bright,  
As with the gospel of the kingdom shod,  
All unashamed thou waits for thy God.  
WILLARD DESSAIN.

## A Sign Of Sanctification

The Lord spoke unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily My Sabbaths you shall keep: for it is a sign between Me and you throughout your generations; that you may know that I am the Lord that does sanctify you. You shall keep the Sabbath therefore; for it is holy unto you: every one that defiles it shall surely be put to death: for whosoever does any work therein, that soul shall be cut off from among his people. Six days may work be done; but in the seventh is the Sabbath of rest, holy to the Lord: whosoever does any work in the Sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between Me and the children of Israel forever: for in six days the Lord made heaven and earth, and on the seventh day He rested, and was refreshed. Exodus 31:12-17.

God directed that the tabernacle should be built, where the Israelites, during their wilderness journeying, could worship Him. Orders from heaven were given that this tabernacle should be built with out delay. Because of the sacredness of the work and the need for haste, some argued that the work on the tabernacle should be carried forward on the Sabbath as well as on the other days of the week. Christ heard these suggestions, and saw that the people were in great danger of being ensnared by concluding that they would be justified in working on the Sabbath that the tabernacle might be completed as quickly as possible. The word came to them, "Verily My Sabbaths you shall keep." Though the work on the tabernacle must be forward with expedition, the Sabbath must not be employed as a working day. Even the work on the Lord's house must give way to the sacred observance of the Lord's rest day. Thus jealous is God for the honor of His memorial of creation.

The Sabbath is a token between God and His people. It is a holy day, given by the Creator to man as a day upon which to rest, and reflect upon sacred things. God designed it to be observed through every age as a perpetual covenant. It was to be regarded as a peculiar treasure, a trust to be carefully cherished.

As we observe the Sabbath, let us remember that it is the, sign which heaven has given to man that he is accepted in the Beloved; that if he is obedient, he may enter the city of God, and partake of the fruit of the tree of life. As we refrain from labor on the seventh day, we testify to the world that we are on God's side, and are striving to live in perfect conformity to His commandments. Thus we recognize as our sovereign the God who made the world in six days and rested on the seventh." - MRS E. G. WHITE, in Review and Herald, Oct. 28, 1902.

"God is love;" and ought we not to love Him who is all love to us? Can we neglect to honor and obey Him who is continually loading us with favors, and crowning us with loving-kindness and tender mercies? But God is neglected; . . . and yet His compassion is not exhausted. His love is still the same-SAMUEL C. CLAPP.

## Honored By Christ

He came to Nazareth, where He had been brought up: and, as His custom was, He went into the synagogue on the Sabbath day, and stood up for to read. Luke 4:16.

During His childhood and youth, Jesus had worshiped among His brethren in the synagogue at Nazareth. Since the opening of His ministry He had been absent from them, but they had not been ignorant of what had befallen Him. As He again appeared among them, their interest and expectation were excited to the highest pitch. Here were the familiar forms and faces of those whom He had known from infancy. Here were His mother, His brothers and sisters, and all eyes were turned upon Him as He entered the synagogue upon the Sabbath day, and took His place among the worshipers....

When the rabbi was present at the synagogue, he was expected to deliver the sermon, and any Israelite might give the reading from the prophets. Upon this Sabbath Jesus was requested to take part in the service.

He "stood up to read, and there was delivered unto Him a roll of the prophet Isaiah." The scripture which He read, was one that was understood as referring to the Messiah....

"And He closed the roll, and give it back to the attendant; . . . and the eyes of all in the synagogue were fastened on Him.... And all bare Him witness, and wondered at the words of grace which proceeded out of His mouth."

Jesus stood before the people as a living expositor of the prophecies concerning Himself. Explaining the words He had read, He spoke of the Messiah as a reliever of the oppressed, a liberator of captives, a healer of the afflicted, restoring sight to the blind, and revealing

to the world the light of truth. His impressive manner and the wonderful import of His words thrilled the hearers with a power they had never felt before. The tide of divine influence broke every barrier down; like Moses, they beheld the Invisible. As their hearts were moved upon by the Holy Spirit, they responded with fervent amens, and praises to the Lord.

But when Jesus announced, "This day is this scripture fulfilled in your ears," they were suddenly recalled to think of themselves, and of the claims of Him who had been addressing them. They, Israelites, children of Abraham, had been represented as in bondage. They had been addressed as prisoners to be delivered from the power of evil; as in darkness, and needing the light of truth. Their pride was offended, and their fears were roused. The words of Jesus indicated that His work for them was to be altogether different from what they desired." - *The Desire of Ages*, pages 236, 237.

### Observed By Christ's Disciples

And they returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment. Luke 23:56.

Joseph owned a new tomb, hewn in a rock. This he was reserving for himself, but it was near Calvary, and he now prepared it for Jesus. The body, together with the spices brought by Nicodemus, was carefully wrapped in a linen sheet, and the Redeemer was borne to the tomb. There the three disciples straightened the mangled limbs, and folded the bruised hands upon the pulseless breast. The Galilean women came to see that all had been done that could be done for the lifeless form of their beloved Teacher. Then they saw the heavy stone rolled against the entrance of the tomb, and the Savior was left at rest. The women were last at the cross, and last at the tomb of Christ. While the evening shades were gathering, Mary Magdalene and the other Mary lingered about the resting place of their Lord, shedding tears of sorrow over the fate of Him whom they loved....

That was a never-to-be-forgotten Sabbath to the sorrowing disciples, and also to the priests, rulers, scribes, and people. At the setting of the sun on the evening of the preparation day the trumpets sounded, signifying that the Sabbath had begun. The Passover was observed as it had been for centuries, while He to whom it pointed had been slain by wicked hands, and lay in Joseph's tomb.

On the Sabbath the courts of the temple were filled with worshipers. The high priest from Golgotha was there, splendidly robed in his sacerdotal garments. White-turbaned priests, full of activity, performed their duties. But some present were not at rest, as the blood of bulls and goats was offered for sin. They were not conscious that type had met antitype, that an infinite sacrifice had been made for the sins of the world. They knew not that there was no further value in the performance of the ritual service. But never before had that service been witnessed with such conflicting feelings. The trumpets and musical instruments and the voices of the singers were as loud and clear as usual. But a sense of strangeness pervaded everything.

One after another inquired about a strange event that had taken place. Hitherto the most holy place had been sacredly guarded from intrusion. But now it was open to all eyes. The heavy veil of tapestry, made of pure linen, and beautifully wrought with gold, scarlet, and purple, was rent from top to bottom....

Nicodemus, when he saw Jesus lifted up on the cross, remembered His words spoken by night in the Mount of Olives: "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believes in Him should not perish, but have eternal life." On that Sabbath, when Christ lay in the grave, Nicodemus had opportunity for reflection. A clearer light now illuminated his mind, and the words which Jesus had spoken to him were no longer mysterious." - *The Desire of Ages*, pages 773-775.

### Revered By The Apostle Paul

Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews: and Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures. Acts 17:1, 2. He reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks. Acts 18:1. And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next Sabbath.... And the next Sabbath day came almost the whole city together to hear the word of God. Acts 13:42-44.

For three successive Sabbaths Paul preached to the Thessalonians, reasoning with them from the Scriptures regarding the life, death, resurrection, office work, and future glory of Christ, the "Lamb slain from the foundation of the world." He exalted Christ, the proper understanding of whose ministry is the key that unlocks the Old Testament Scriptures, giving access to their rich treasures. . . .

As in the places formerly entered, the apostles met with determined opposition. "The Jews which believed not" were "moved with envy." These Jews were not then in favor with the Roman power, because, not long before, they had raised an insurrection in Rome. They were looked upon with suspicion, and their liberty was in a measure restricted. They now saw an opportunity to take advantage of circumstances to re-establish themselves in favor, and at the same time to throw reproach upon the apostles and the converts to Christianity." - *Acts of the Apostles*, page 229.

God has wondrous ways in dealing With His children here on earth, At the time not oft revealing All the richness of their worth.  
Seldom know we, in our blindness, How all things can work for good; But His constant loving-kindness Will be sometime understood.  
Love so large it strains the heartstrings, Broadens, deepens, while it hurts; And though time may bring sad partings, Deeper joy to life imparts.  
Hardship, trial, and temptation Seem but hindrances in life, Till we get a revelation  
Of the fruit of toil and strife.  
Even pain, which seems distressing And so sorely hard to bear,  
May become a means of blessing If more grace we seek in prayer.  
Let us cherish this conviction, Praying for discerning eyes To discover in affliction Heaven's blessing in disguise. INA BOTSFORD WHITE.

### Observed In The New Earth

As the new heavens and the new earth, which I will make, shall remain before Me, says the Lord, so shall your seed and your name remain. And it shall come to Pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before Me says the Lord. Isaiah 66:22, 23.

The Sabbath was not for Israel merely, but for the world. It had been made known to man in Eden, and, like the other precepts of the Ten Commandments, it is of imperishable obligation. Of that law of which the fourth commandment forms a part, Christ declares, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law." So long as the heavens and the earth endure, the Sabbath will continue as a sign of the Creator's power. And when Eden shall bloom on earth again, God's holy rest day will be honored by all beneath the sun. "From one Sabbath to another" the inhabitants of the glorified new earth shall go up "to worship before Me, says the Lord." - The Desire of Ages, page 283.

In the beginning the Father and the Son had rested upon the Sabbath after their work of creation.

When "the heavens and the earth were finished, and all the host of them" (Genesis 2:1), the Creator and all heavenly beings rejoiced in contemplation of the glorious scene. "The morning stars sang together, and all the sons of God shouted for joy."

Now Jesus rested from the work of redemption; and though there was grief among those who loved Him on earth, yet there was joy in heaven. Glorious to the eyes of heavenly beings was the promise of the future. A restored creation, a redeemed race, that, having conquered sin, could never fall, this, the result to flow from Christ's completed work, God and angels saw. With this scene the day upon which Jesus rested is forever linked. For "His work is perfect"; and "whatsoever God does, it shall be forever." Deuteronomy 32:4.

When there shall be a "restitution of all things which God bath spoken by the mouth of all His holy prophets since the world began" (Acts 3:21), the creation Sabbath, the day on which Jesus lay at rest in Joseph's tomb, will still be a (lay of rest and rejoicing. Heaven and earth will unite in praise, as "from one Sabbath to another" the nations of the saved shall bow in joyful worship to God and the Lamb-Ibid., pages 769, 770.

Sweet is the Sabbath of the Lord To those who in His law delight; Who love the precepts of His Word, And tread the narrow path of right. J. S. THORP.

The heavenly High Priest is still as accessible to prayer and as ready to yield to His people's entreaty as when He six times conceded to Abraham's intercession. The God of Bethel is still the faithful keeper of His people. - HAMILTON.

### True Spirit Of Sabbath Keeping

If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shall honor Him, not doing your own ways, nor finding your own pleasure, nor speaking your own words. Then

shall thou delight thyself in the Lord. And I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it. Isaiah 58:13,14.

All heaven was represented to me as beholding and watching upon the Sabbath those who acknowledge the claims of the fourth commandment and are observing the Sabbath. Angels were marking their interest in, and high regard for, this divine institution. Those who sanctified the Lord God in their hearts by a strictly devotional frame of mind, and who sought to improve the sacred hours in keeping the Sabbath to the best of their ability, and to honor God by calling the Sabbath a delight. These angels were specially blessing with light and health, and special strength was given them. But on the other hand, the angels were turning from those who failed to appreciate the sacredness of God's sanctified day, and were removing from them their light and their strength. I saw them overshadowed with a cloud, desponding, and frequently sad. They felt a lack of the Spirit of God." - Testimonies, Volume II, pages 704, 705.

When the Sabbath commences we should place a guard upon ourselves, upon our acts and our words, lest we rob God by appropriating to our own use that time which is strictly the Lord's. We should not do ourselves, nor suffer our children to do, any manner of our own work for a livelihood, or anything which could have been done on the six working days. Friday is the day of preparation. Time can then be devoted to making the necessary preparation for the Sabbath, and to thinking and conversing about it. Nothing which will in the sight of Heaven be regarded as a violation of the holy Sabbath should be left unsaid or undone, to be said or done upon the Sabbath.

God requires not only that we refrain from physical labor upon the Sabbath, but that the mind be disciplined to dwell upon sacred themes. The fourth commandment is virtually transgressed by conversing upon worldly things, or by engaging in light and trifling conversation. Talking upon anything or every-

thing which may come into the mind, is speaking our own words. Every deviation from right brings us into bondage and condemnation. . . . Those who are not fully converted to the truth, frequently let their minds run freely upon worldly business, and although they may rest from physical toil upon the Sabbath, their tongues speak out what is in their minds; hence these words concerning cattle, crops, losses, and gains. All this is Sabbath breaking. If the mind is running upon worldly matters, the tongue will reveal it; for out of the abundance of the heart the mouth speaks." - Ibid., pages 702, 703.

## The Seal Of God

He cried also in mine ears with a loud voice, saying. Cause them that have charge over the city to draw near, even every man with his destroying weapon in his hand. And, behold, six men came from the way of the higher gate, which lies toward the north, and every man a slaughter weapon in his hand. And one man among them was clothed with linen, with a writer's inkhorn by his side: and they went in, and stood beside the brazen altar. And the glory of the God of Israel was gone up from the cherub, whereupon He was, to the threshold of the house. And he called to the man clothed with linen, which had the writer's ink horn by his side. And the Lord said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that he done in the midst thereof. And to the others He said in mine hearing, Go you after him through the city, and smite. Let not your eye spare, neither have you pity: slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark; and begin at My sanctuary. Then they began at the ancient men which were before the house. And He said unto them, Defile the house, and fill the courts with the slain: go you forth. And they went forth, and slew in the city. And it came to pass, while they were slaying them, and I was left, that I fell upon my face, and cried, and said, Ah Lord God! wilt thou destroy all the residue of Israel in Thy pouring out of Thy fury upon Jerusalem? Then said He unto me, The iniquity of the house of Israel and Judah is exceeding great, and the land is full of blood, and the city full of perverseness: for they say, The Lord hath forsaken the earth, and the Lord sees not. And as for Me also, Mine eye shall not spare, neither will I have pity, but I will recompense their way upon their head. And, behold, the man clothed with linen, which had the inkhorn by his side, reported the matter, saying, I have done as Thou has commanded me. Ezekiel 9:1-11.

For six thousand years the great controversy has been in progress; the Son of God and His heavenly messengers have been in conflict with the power of the evil one, to warn, enlighten, and save the children of men. Now all have made their decision; the wicked have fully united with Satan in his warfare against God. The time has come for God to vindicate the authority of His downtrodden law. Now the controversy is not alone with Satan, but with men. "The Lord hath a controversy with the nations." "He will give them that are wicked to the sword."

The mark of deliverance has been set upon those that sigh and that cry for all the abominations that be done." Now the angel of death goes forth, represented in Ezekiel's vision by the men with the slaughtering weapons, to whom the command is given. "Slay utterly old and young, both maids, and little children, and women. But come not near any man upon whom is the mark; and begin at My sanctuary." Says the prophet, "They began at the ancient men which were before the house." The work of destruction begins among

those who have professed to be the spiritual guardians of the people. The false watchmen are the first to fall. There are none to pity or to spare. Men, women, maidens, and little children perish together.” The Great Controversy, page 656.

## The Supreme Test

Behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life? And He said unto him, Why call thou Me good? There is none good but one, that is, God: but if thou wilt enter into life, keep the commandments. He says unto Him, Which? Jesus said, Thou shall do no murder, Thou shall not commit adultery, Thou shall not steal, Thou shall not bear false witness, Honor thy father and thy mother: and, Thou shall love thy neighbor as thyself. The young man says unto Him, All these things have I kept from my youth up: what lack I yet? Jesus said unto him, If thou wilt be perfect, go and sell that thou has, and give to the poor, and thou shall have treasure in heaven: and come and follow Me. But when the young man heard that saying, he went away sorrowful: for he had great possessions. Matthew 19:16-22.

Similar to the call that came to Elisha was the answer given by Christ to the young ruler who asked Him the question, “What good thing shall I do, that I may have eternal life?” “If thou wilt be perfect,” Christ replied, “go and sell that thou has, and give to the poor, and thou shall have treasure in heaven: and come and follow Me.” Matthew 19:16,21.

Elisha accepted the call to service, casting no backward glance at the pleasures and comforts he was leaving. The young ruler, when he heard the Savior's words, “went away sorrowful: for he had great possessions.” Verse 22. He was not willing to make the sacrifice. His love for his possessions was greater than his love for God. By his refusal to renounce all for Christ, he proved himself unworthy of a place in the Master's service.

The call to place all on the altar of service comes to each one. We are not all asked to serve as Elisha served, nor are we all bidden to sell everything we have; but God asks us to give His service the first place in our lives, to allow no day to pass without doing something to advance His work in the earth. He does not expect from all the same kind of service. One may be called to ministry in a foreign land; another may be asked to give of his means for the support of the gospel work. God accepts the offering of each. It is the consecration of the life and all its interests, that is necessary. Those who make this consecration, will hear and obey the call of Heaven.

To every one who becomes a partaker of His grace, the Lord appoints a work for others. Individually we are to stand in our lot, saying, “Here am I; send me.” Whether a man be a minister of the word or a physician, whether he be merchant or farmer, professional man or mechanic, the responsibility rests upon him. It is his work to reveal to others the gospel of their salvation. Every enterprise in which he engages should be a means to this end.” - Prophets and Kings, pages 221, 222.

## The Blessing Of Obedience

It shall come to pass, if thou shall hearken diligently unto the voice of the Lord thy God, to observe and to do all His commandments which I command thee this day, that the Lord thy God will set thee on high above all nations of the earth. And all these blessings shall come on thee, and overtake thee, if thou shall hearken unto the voice of the Lord thy God. Blessed shall thou be in the city, and blessed shall thou be in the field. Blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep. Blessed shall be thy basket and thy store. Blessed shall thou be when thou come in, and blessed shall thou be when thou goes out. The Lord shall cause your enemies that rise up against thee to be smitten before thy face: they shall come out against thee one way, and flee before thee seven ways. The Lord shall command the blessing upon thee in thy storehouses, and in all that thou sets your hand unto; and He shall bless thee in the land which the Lord thy God gives thee. The Lord shall establish thee a holy people unto Himself, as He bath sworn unto thee, if thou shall keel) the commandments of the Lord thy God and walk in His ways. And all people of the earth shall see that thou art called by the name of the Lord; and they shall be afraid of thee. And the Lord shall make thee plenteous in goods, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground, in the land which the Lord swore unto thy fathers to give thee. The Lord shall open unto thee His good treasure, the heaven to give the rain unto thy land in his season, and to bless all the work of your hand: and thou shall lend unto many nations, and thou shall not borrow. And the Lord shall make thee the head, and not the tail; and thou shall be above only, and thou shall not be beneath; if that thou hearken unto the commandments of the Lord thy God, which I command thee this day, to observe and to do them. Deuteronomy 28:1-13.

God has pronounced a curse upon those who depart from His commandments, and put no difference between common and holy things.... Let no one deceive himself with the belief that a part of God's commandments are nonessential, or that He will accept a substitute for that which He has required. Said the prophet Jeremiah, “Who is he that says, and it comes to pass, when the Lord commanded it not?” Lam. 3:37. God has placed in His word no command which men may obey or disobey at will and not suffer the consequences. If men choose any other path than that of strict obedience, they will find that “the end thereof are the ways of death.” Proverbs 14:12. - Patriarchs and Prophets, pages 360, 361.

God especially charged His ancient people [Israel] to guard against idolatry, for if they should be led away from serving the living God, His curse would rest upon them, while if they would love Him with all their heart, with all their soul, and with all their might, He would abundantly bless them in basket and in store, and would remove sickness from the midst of them.

A blessing or a curse is now before the people of God, a blessing if they come out from the world and are separate, and walk in the path of humble obedience; and a curse if they unite with the idolatrous, who trample upon the high claims of Heaven. The sins and iniquities of rebellious Israel are recorded and the picture presented before us as a warning." - Testimonies, Volume 1, page 609.

## Fear Not

Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of My righteousness. Behold, all they that were incensed against thee shall be ashamed and confounded: they shall be as nothing; and they that strive with thee shall perish. Thou shall seek them, and shall not find them, even them that contended with thee: they that war against thee shall be as nothing, and as a thing of naught. For I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee. Fear not, thou worm Jacob, and you men of Israel; I will help thee. says the Lord, and thy Redeemer, the Holy One of Israel. Isaiah 41:10-14.

Let us be hopeful and courageous. Despondency in God's service is sinful and unreasonable. He knows our every necessity. He has all power. He can bestow upon His servants the measure of efficiency that their need demands. His infinite love and compassion never weary. With the majesty of omnipotence He unites the gentleness and care of a tender shepherd. We need have no fear that He will not fulfill His promises. He is eternal truth. Never will He change the covenant that He has made with those that love Him. His promises to His church stand fast forever. He will make her an eternal excellence, a joy of many generations." - Testimonies, Volume VIII, pages 38, 39.

I ask not, Lord, for courage bold to stand before the kings of earth, Nor yet to face, 'mid armed foes, strong, the heathen giant's sword alone; Not lions' den, nor furnace heat, nor warrior's zeal for fight so strong That I would need day's time to stretch to half again its length or more. But I do ask, dear Lord, for love from Thee, from which all courage grows; That if perchance today I wrong some loved one, neighbor, friend, or foe, I courage have to go to him, before declining sun shall set,

And with heartfelt contrition beg his full forgiveness while I may. When appetite shall tempt me sore, or lustful passion all but floor; When willful temper does control, ruin spread throughout my soul; When haughty pride and costly, too, makes me to think of naught but self, Oh, then, my God, give courage, pray, to let Thee have in me Thy way. Oh, give me courage, then, to see what Thy great love would do for me. And courage give to calmly look at the sad wreck that sin has wrought; Courage to go down on my knees and be washed clean from all of these; Courage to walk and trust Thee too, to lead me all life's journey through. ROBERT HARE.

## The Preaching Of The Cross

The preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? Where is the scribe? Where is the disputer of this world? bath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom but we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men. For you see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called. But God bath chosen the foolish things of the world to confound the wise; and God bath chosen the weak things of the world to confound the things which are mighty. And base things of the world, and things which are despised, bath God chosen, yea, and things which are not, to bring to naught things that are. That no flesh should glory in His presence. But of Him are you in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: that according as it is written, he that glories, let him glory in the Lord. 1 Corinthians 1:18-31.

Christ was hated by the world because He was not of the world. Can His followers expect to fare better than their Master? If we pass along without receiving censure or frowns from the world, we may be alarmed, for it is our conformity to the world which makes us so much like them that there is nothing to arouse their envy or malice; there is no collision of spirits. The world despise the cross. "For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God." 1 Corinthians 1:18. "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." Gal. 6:14. - Testimonies Volume 1, page 525.

If those who today are teaching the word of God, would uplift the cross of Christ higher and still higher, their ministry would be far more successful. If sinners can be led to give one earnest look at the cross, if they can obtain a full view of the crucified Savior, they will realize the depth of God's compassion and the sinfulness of sin.

Christ's death proves God's great love for man. It is our pledge of salvation. To remove the cross from the Christian would be like blotting the sun from the sky. The cross brings us near to God, reconciling us to Him. With the relenting compassion of a father's love, Jehovah looks upon the suffering that His Son endured in order to save the race from eternal death, and accepts us in the Beloved.

Without the cross, man could have no union with the Father. On it depends our every hope. From it shines the light of the Savior's love; and when at the foot of the cross the sinner looks up to the one who died to save him, he may rejoice with fullness of joy; for his sins are pardoned. Kneeling in faith at the cross, he has reached the highest place to which man can attain." - Acts of the Apostles, pp. 209, 210.

## The Two Houses

Therefore whosoever hears these sayings of Mine, and does 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 hears these sayings of Mine, and does 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. Matthew 7:24-27.

"You are God's husbandry; you are God's building." I Corinthians 3:9. This figure represents human character, which is to be wrought upon, point by point. Each day God works with His building, stroke upon stroke, to perfect the structure, that it may become a holy temple for Him. Man is to cooperate with God. Each worker is to become just what God designs him to be, building his life with pure, noble deeds, that in the end his character may be a symmetrical structure, a fair temple, honored by God and man. There is to be no flaw in the building, for it is the Lord's. Every stone must be perfectly laid, that it may endure the pressure placed upon it. One stone laid wrong will affect the whole building.

To you and to every other worker God gives the warning: "Take heed how you build, that your building may stand the test of storm and tempest, because it is founded on the eternal Rock. Place the stone on the sure foundation, that you may make ready for the day of test and trial, when all will be seen just as they are." - Testimonies, Volume VIII, page 173.

Christ set forth the principles of His kingdom, and showed them to be the great rule of life. To impress the lesson He adds an illustration. It is not enough, He says, for you to hear My words. By obedience you must make them the foundation of your character. Self is but shifting sand. If you build upon human theories and inventions, your house will fall. By the winds of temptation, the tempests of trial, it will be swept away. But these principles that I have given will endure. Receive Me, build on My words." - The Desire of Ages, page 314.

But a better than earthly reward awaits those who, basing their work on the solid Rock, build up symmetrical characters, in accordance with the living word. For them is prepared "a city which hath foundations, whose builder and maker is God." Hebrews 11:10. Its streets are paved with gold. In it is the Paradise of God, watered by the river of life, which proceeds from the throne. In the midst of the street, and on either side of the river, is the tree of life, which yields its fruit every month, "and the leaves of the tree are for the healing of the nations."

Parents, teachers, students, remember that you are building for eternity. See that your foundation is sure; then build firmly, and with persistent effort, but in gentleness, meekness, and love. So shall your house stand unshaken, not only when the storms of temptation come, but when the overwhelming flood of God's wrath shall sweep over the world." - Special Testimonies on Education, pages 76, 77.

## A Warning Against Worldliness

Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passes away, and the lust thereof: but he that does the will of God abides forever. I John 2:15-17.

The Lord hath set apart him that is godly for Himself; this consecration to God and separation from the world is plainly and positively enjoined in both the Old and the New Testament. There is a wall of separation which the Lord Himself has established between the things of the world and the things He has chosen out of the world and sanctified unto Himself. The calling and character of God's people are peculiar, their prospects are peculiar, and these peculiarities distinguish them from all other people.

All of God's people upon the earth are one body, from the beginning to the end of time. They have one Head that directs and governs the body. The same injunctions that rested upon ancient Israel, rest upon God's people now, to be separate from the world. The great Head of the church has not changed. The experience of Christians in these days is much like the travels of ancient Israel-Testimonies, Volume 1, pages 283, 284.

Christ does not say that man will not or shall not serve two masters, but that he cannot. The interests of God and the interests of mammon have no union or sympathy just where the conscience of the Christian warns him to forbear, to deny himself, to stop, just there the worldling steps over the line, to indulge his selfish propensities. On one side of the line is the self-denying follower of Christ; on the other side is the self-indulgent world lover, pandering to fashion, engaging in frivolity, and pampering himself in forbidden pleasure. On that side of the line the Christian cannot go.

No one can occupy a neutral position; there is no middle class, who neither love God nor serve the enemy of righteousness. Christ is to live in His human agents, and work through their faculties, and act through their capabilities. Their will must be submitted to His will; they must act with His Spirit. Then it is no more they that live, but Christ that lives in them.

He who does not give himself wholly to God, is under the control of another power, listening to another voice, whose suggestions are of an entirely different character. Half-and-half service places the human agent on the side of the enemy, as a successful ally of the hosts of darkness. When men who claim to be soldiers of Christ engage with the confederacy of Satan, and help along his side, they prove themselves enemies of Christ. They betray sacred trusts. They form a link between Satan and the true soldiers, so that through these agencies the enemy is constantly working to steal away the hearts of Christ's soldiers." - Thoughts From the Mount of Blessing, pages 139, 140.

### The Armor Of God

Finally, my brethren, be strong in the Lord, and in the power of His might. Put on the whole armor of God, that you may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that you may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith you shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints. Ephesians 6:10-18.

If there is ever one time above another when men need to preserve their connection with God, it is when they are called to bear special responsibility. It is not safe for us, when going into battle, to cast away our weapons. It is then that we need to be equipped with the whole armor of God. Every piece is essential." - Testimonies, Volume VII, page 190.

Let truth telling be held with no loose hand or uncertain grasp. Let it become a part of the life. Playing fast and loose with truth, and dissembling to suit one's own selfish plans, means shipwreck of faith "Stand therefore, having your loins girt about with truth." He who utters untruths, sells his soul in a cheap market. His falsehoods may seem to serve in emergencies; he may thus seem to make business advancement that he could not gain by fair dealing; but he finally reaches the place where he can trust no one....

In the case of Ananias and Sapphira, the sin of fraud against God was speedily punished. The same sin was often repeated in the after history of the church, and is committed by many in our time. But though it may not be attended by the visible manifestation of God's displeasure, it is no less heinous in His sight now than in the apostles' time. The warning has been given; God has clearly manifested His abhorrence of this sin; and all who give themselves up to hypocrisy and covetousness may be sure that they are destroying their own souls." - Acts of the Apostles, page 76.

Let those who hold the truth in righteousness arouse, and go forth, shod with the preparation of the gospel of peace, to proclaim the truth to those who know it not. Let them make straight paths for their feet, lest the lame be turned out of the way." - Testimonies, Volume VIII, pages 211, 212.

Said the angel, "Gird the armor about thee, and above all take the shield of faith; for that will guard the heart, the very life, from the fiery darts of the wicked." If the enemy can lead the desponding to take their eyes off from Jesus, and look to themselves, and dwell upon their own unworthiness, instead of dwelling upon the worthiness of Jesus, His love, His merits, and His great mercy, he will get away their shield of faith, and gain his object. They will be exposed to his fiery temptations. The weak should therefore look to Jesus, and believe in Him; they then exercise faith." - Early Writings, page 73.

## **13. Sanctuary Series**

### **The Sanctuary**

Let them make Me a sanctuary; that I may dwell among them. According to all that I show thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall you make it. Exodus 25:8, 9.

In its construction this sanctuary was made of upright boards, covered with gold, with a roof of various materials to protect it from the elements. It was divided into two apartments, separated by a curtain, called the second veil. A similar veil, or curtain, constituted the door of the first apartment.

The furnishings of the sanctuary consisted of a golden candlestick, with seven bowls, or lamps, a table of show bread, and an altar of incense in the first apartment. In the second apartment was the ark of the covenant. This ark contained the two tables of stone, on which was written the law of God. The top of the ark constituted the mercy seat. On either end of the mercy seat was there the image of an angel. Here, under their overspreading wings, was manifested the holy Shekinah, representing the presence of Jehovah. (See Hebrews 9:1-4.)

Surrounding the tabernacle was a court which was enclosed by hangings or curtains. In this stood the altar of burnt offering. Upon this altar were offered the sacrifices made by fire, and upon the horns of the altar the blood of the victims was sprinkled. F. M. W.

No language can describe the glory of the scene presented within the sanctuary,-the gold-plated walls reflecting the light from the golden candlestick, the brilliant hues of the richly embroidered curtains with their shining angels, the table, and the altar of incense, glittering with gold; beyond the second veil the sacred ark, with its mystic cherubim, and above it the holy Shekinah, the visible manifestation of Jehovah's presence; all but a dim reflection of the glories of the temple of God in heaven, the great center of the work for man's redemption.

A period of about half a year was occupied in the building of the tabernacle. When it was completed, Moses examined all the work of the builders, comparing it with the pattern shown him in the mount, and the directions he had received from God. "As the Lord had commanded, even so had they done it; and Moses blessed them."

With eager interest the multitudes of Israel crowded around to look upon the sacred structure. While they were contemplating the scene with reverent satisfaction, the pillar of cloud floated over the sanctuary, and descending, enveloped it. "And the glory of the Lord filled the tabernacle. There was a revealing of the divine majesty, and for a time even Moses could not enter. With deep emotion, the people beheld the token that the work of their hands was accepted. There were no loud demonstrations of rejoicing. A solemn awe rested upon all. But the gladness of their hearts welled up in tears of joy, and they murmured low, earnest words of gratitude that God had condescended to abide with them." - Patriarchs and Prophets, pages 349, 350,

### **The Daily Service Of The Sanctuary**

Now this is that which thou shall offer upon the altar; two lambs of the first year day by day continually. The one lamb thou shall offer in the morning; and the other lamb thou shall offer at even. Exodus 29:38, 39.

The daily service of the sanctuary consisted of a burnt offering morning and evening for the entire nation, and the burning of incense upon the altar of incense and such offerings as individuals brought in expiation of their sins. These offerings were to be without blemish, typifying Christ, the perfect Sacrifice, to whom the penitent in faith looked forward.

As expressed in the first four chapters of Leviticus, the repentant sinner brought his offering to the door of the sanctuary, and placed his hand on its head, confessing over it his sins. He then took the life of this offering. The blood, in some instances, was taken by the priest, carried into the sanctuary, and sprinkled before the veil, behind which was the mercy seat. In some offerings the blood was not carried into the sanctuary, but the flesh of the offering was eaten by the priest. This service involved a confession that the penitent had violated the law of God contained in the ark, and a plea for mercy and divine grace from God, whose presence was represented by the holy Shekinah.

By these services the sins were transferred from the penitent to the sanctuary, either by the blood of the animal or by his flesh. This daily transfer of sins defiled the sanctuary and necessitated its cleansing,

not from physical impurity, but from sin. The cleansing was a yearly service, performed on the tenth day of the seventh month, and was for the purpose of removing the sins from the sanctuary. F. M. W.

Every morning and evening a lamb of a year old was burned upon the altar, with its appropriate meat offering, thus symbolizing the daily consecration of the nation to Jehovah, and their constant dependence upon the atoning blood of Christ. God expressly directed that every offering presented for the service of the sanctuary should be “without blemish.” The priests were to examine all animals brought as a sacrifice, and were to reject every one in which a defect was discovered. Only an offering “without blemish” could be a symbol of His perfect purity who was to offer Himself as “a lamb without blemish and without spot.” The apostle Paul points to these sacrifices as an illustration of what the followers of Christ are to become. He says, “I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.” We are to give ourselves to the service of God, and we should seek to make the offering as nearly perfect as possible. God will not be pleased with anything less than the best we can offer.” - Patriarchs and Prophets, pages 352, 353.

### The Yearly Service Of Cleansing

He shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation that remains among them in the midst of their uncleanness. Leviticus 16:16.

“For this service Aaron brought two kids to the door of the tabernacle. Casting lots, one kid was chosen for the Lord and the other for Azazel, or the scapegoat. The goat on which the Lord's lot fell was then slain, and his blood was carried into the second apartment of the sanctuary, and sprinkled upon the mercy seat and before the mercy seat.” Leviticus 16:5, 15.

“This Day of Atonement was a day of prayer and humiliation. In deep heart searching, Israel confessed their sins and sought pardon and reconciliation. It was in reality a day of judgment, for he who did not take part in this solemn work of separating from sin, was cut off from his people. Leviticus 16:29-31; 23:28, 29.

Once a year, on the great Day of Atonement, the priest entered the most holy place for the cleansing of the sanctuary. The work there performed, completed the yearly round of ministration.

On the Day of Atonement, two kids of the goats were brought to the door of the tabernacle, and lots were cast upon them, “one lot for the Lord, and the other lot for the scapegoat.” The goat upon which the first lot fell was to be slain as a sin offering for the people. And the priest was to bring his blood within the veil, and sprinkle it upon the mercy seat. “And he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins; and so shall he do for the tabernacle of the congregation, that remains among them in the midst of their uncleanness.” Leviticus 16:16.

“And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness. And the goat shall bear upon him all their iniquities unto a land not inhabited.” Leviticus 16:21, 22.

Not until the goat had been thus sent away, did the people regard themselves as freed from the burden of their sins. Every man was to afflict his soul while the work of atonement was going forward. All business was laid aside, and the whole congregation of Israel spent the day in solemn humiliation before God, with prayer, fasting, and deep searching of heart.

Important truths concerning the atonement were taught the people by this yearly service. In the sin offerings presented during the year, a substitute had been accepted in the sinner's stead; but the blood of the victim had not made full atonement for the sin. It had only provided a means by which the sin was transferred to the sanctuary.” - Patriarchs and Prophets, pages 355, 356.

### The Meaning Of The Sanctuary Service

If He were on earth, He should not be a priest, seeing that there are priests that offer gifts according to the law. Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, says He, that thou make all things according to the pattern showed to thee in the mount. But now hath He obtained a more excellent ministry, by how much also He is the mediator of a better covenant, which was established upon better promises. Hebrews 8:4-6.

The service in the earthly sanctuary was typical of the work of Christ in the heavenly temple above. The earthly tabernacle was a type of the true tabernacle pitched by God and not by man. Hebrews 8:2. The blood of the sacrificial offerings was a type of the precious

blood of Christ shed for the salvation of the human family. Hebrews 9:12. The priests in the earthly sanctuary service served unto the example of heavenly things, representing the work of Christ, the great High Priest. Hebrews 8:5. And even the articles of furniture in the first and second apartments of the earthly sanctuary were typical of the same articles found in the heavenly temple. (See Revelation 4:5; 8:3; 11:19)

The daily and yearly service of the earthly sanctuary was typical of the priestly ministry of Christ in the heavenly temple. Hebrews 9:11,12. In the earthly service the sins were transferred to the sanctuary in figure. In the heavenly temple they are transferred in fact, and an account is kept of them in the books of record. The blood of bulls and goats could not take away sin. Sin could be forgiven in the old dispensation, even as now only through the blood of Christ. Hebrews 9:8-14. Then the penitent looked forward to a Savior to come, and expressed his faith in Christ's atoning sacrifice by the shedding of the blood of his sacrifice. Now we look back to Calvary, expressing our faith by the ordinances of baptism and communion. As in vision the apostle John was granted a view of the temple of God in heaven, he beheld there "seven lamps of fire burning before the throne." He saw an angel "having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar."

Here the prophet was permitted to behold the first apartment of the sanctuary in heaven; and he saw there the "seven lamps of fire" and the "golden altar," represented by the golden candlestick and the altar of incense in the sanctuary on earth. Again, "the temple of God was opened," and he looked within the inner veil, upon the holy of holies. Here he beheld "the ark of His testament" (Revelation 11:19), represented by the sacred chest constructed by Moses to contain the law of God.

Moses made the earthly sanctuary "according to the fashion that he had seen." Paul declares that "the tabernacle and all the vessels of the ministry," when completed, were "the patterns of things in the heavens." Acts 7:44; Hebrews 9:21, 23. And John says that he saw the sanctuary in heaven. That sanctuary, in which Jesus ministers in our behalf, is the great original, of which the sanctuary built by Moses was a copy." - Patriarchs and Prophets, pages 356, 357.

### [Cleansing The Heavenly Temple](#)

It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. Hebrews 9:23. And as it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation. Hebrews 9:27, 28. The time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God? I Peter 4:17.

The cleansing of the heavenly sanctuary, as in the case of the typical cleansing of the earthly sanctuary, is not from physical impurity, but a cleansing from sin. And as in the case of the earthly service, the cleansing of the heavenly sanctuary is a work of judgment, an examination of the records of men's lives to determine who have availed themselves of the provisions of God's grace, and are thus entitled to have their sins blotted out. This work of judgment is definitely coupled by the apostle with the work of cleansing. Hebrews 9:23-28. This judgment, this accounting worthy, constitutes the closing work of Christ in His priestly ministry, and immediately precedes His Second Coming and the resurrection of His children. Hebrews 9:27, 28; Luke 20:35; Daniel 7:9-11.

"A judgment is not necessary for the information of the divine Being, but that the myriads of created intelligences taking part in that judgment and inhabiting the universe may know that God is just, and that no mistakes have been made. It is followed by that acclaim of praise foretold in Revelation 15:3: 'Great and marvelous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of saints.'"

During this judgment scene, both the righteous and the wicked dead are still in their graves. The record of each one's life, however, is in the books of heaven, and by that record their characters and deeds are well known. Christ is there to appear in behalf of those who have chosen Him as their advocate. I John 2:1. He presents His blood, as He appeals for their sins to be blotted from the books of record. As the place of judgment is in heaven, where God's throne is, and as Christ is present in person, it follows that the work of judgment is also in heaven. All are judged by the record of their lives, and thus answer for the deeds done in the body. This work will not only decide forever the cases of the dead, but will also close the probation of all who are living, after which Christ will come to take to Himself those who have been found loyal to Him." - Bible Readings, page 246.

### [The Judgment-Hour Message](#)

I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud Voice, Fear God, and give glory to Him; for the hour of His judgment is come. And worship Him that made heaven, and earth, and the sea, and the fountains of waters. And there followed another angel, saying. Babylon is fallen, is fallen. that great city, because she made all nations drink of the wine of the wrath of her fornication. And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his

forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation. And he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascends up forever and ever. And they have no rest day nor night, who worship the beast and his image, and whosoever receives the mark of his name. Here is the patience of the saints: here are they that keep the commandments of God and the faith of Jesus. And I heard a voice from heaven saying unto me, Write. Blessed are the dead which die in the Lord from henceforth: Yea, says the Spirit, that they may rest from their labors; and their works do follow them. And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on His head a golden crown, and in His hand a sharp sickle. Revelation 14:6-14.

We are already living in the hours of God's investigative judgment which began at the close of the 2300 days of Daniel 8: 14, in the year 1844. At that time Christ began His priestly ministry in the second apartment of the heavenly sanctuary. Accompanying this work of judgment there goes to the world a judgment hour message as contained in the scripture quoted above.

There are three phases of the judgment mentioned in the Scriptures, the investigative judgment, preceding the Second Advent. The judgment of the lost world and the wicked angels by Christ and the saints during the one thousand years following the second advent; and the executive judgment, or punishment of the wicked, at the close of this period.

The investigative judgment takes place in heaven before Christ comes, in order to ascertain who are worthy to be raised in the first resurrection, at His coming, and who among the living are to be changed in the twinkling of an eye, at the sound of the last trump. It is necessary for this to take place before the second advent, as there will be no time for such a work between the coming of Christ and the raising of the righteous dead. The executive judgment on the wicked occurs after their cases have been examined by the saints during the thousand years. Revelation 20:4,5; 1 Corinthians 6:1-3. The investigative judgment is that which is announced to the world by the angel's message of Revelation 14,6, 7. We are now living in this judgment hour.

### [The Cross Before The Crown](#)

Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel: wherein I suffer trouble, as an evildoer, even unto bonds; but the word of God is not bound. Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory. It is a faithful saying: For if we be dead with Him, we shall also live with Him: if we suffer, we shall also reign with Him. If we deny Him, He also will deny us: if we believe not: yet He abides faithful: He cannot deny Himself. 2 Timothy 2:8-13.

He whose heart is fixed to serve God will find opportunity to witness for Him. Difficulties will be powerless to hinder him who is determined to seek first the kingdom of God and His righteousness. In the strength gained by prayer and a study of the word, he will seek virtue and forsake vice. Looking to Jesus, the author and finisher of the faith, who endured the contradiction of sinners against Himself, the believer will willingly brave contempt and derision. And help and grace sufficient for every circumstance are promised by Him whose word is truth. His everlasting arms encircle the soul that turns to Him for aid. In His care we may rest safely, saying, "What time I am afraid, I will trust in Thee." To all who put their trust in Him, God will fulfill His promise.

By His own example the Savior has shown that His followers can be in the world, and yet not of the world. He came not to partake of its delusive pleasures, to be swayed by its customs, and to follow its practices, but to do His Father's will, to seek and save the lost. With this object before him, the Christian may stand uncontaminated in any surroundings. Whatever his station or circumstances, exalted or humble, he will manifest the power of true religion in the faithful performance of duty.

Not in freedom from trial, but in the midst of it is Christian character developed. Exposure to rebuffs and opposition leads the follower of Christ to greater watchfulness, and more earnest prayer to the mighty, Helper. Severe trial endured by the grace of God develops patience, vigilance, fortitude, and a deep and abiding trust in God. It is the triumph of the Christian faith that it enables its follower to suffer and be strong; to submit, and thus to conquer; to be killed all the day long, and yet to live. To bear the cross, and thus to win the crown of glory." - Acts of the Apostles, pages 467, 468.

Not a good time, but a Godlike character, is the only true aim for a life. Hence, while God never fails us in need, He loves us too well to relieve us of weights which are essential to our best growth and to the largest fruitfulness of our life. . . . He puts strength in us to enable us to carry the burden, and thus grow strong. - J. R. MILLER.

### [The Husband And The Wife](#)

Husbands, love your wives, even as Christ also loved the church, and gave Himself for it, that He might sanctify and cleanse it with the washing of water by the word, that He might present it to Himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their wives as their own bodies. He that loves his wife

loves himself. For no man ever yet hated his own flesh; but nourishes and cherishes it, even as the Lord the church: for we are members of His body, of His flesh, and of His bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the church. Nevertheless let every one of you in particular so love his wife even as himself. And the wife see that she reverence her husband. Ephesians 5:25-33.

Like every other one of God's good gifts entrusted to the keeping of humanity, marriage has been perverted by sin; but it is the purpose of the gospel to restore its purity and beauty. In both the Old and the New Testament the marriage relation is employed to represent the tender and sacred union that exists between Christ and His people, the redeemed ones whom He has purchased at the cost of Calvary. "Fear not," He says; "thy Maker is your husband; the Lord of hosts is His name; and thy Redeemer, the Holy One of Israel." "Turn, O backsliding children, says the Lord; for I am married unto you." In the "Song of Songs" we hear the bride's voice saying, "My Beloved is mine, and I am His." And He who is to her "the chief among ten thousand," speaks to His chosen one, "Thou art all fair, My love; there is no spot in thee. "

In later times, Paul the apostle, writing to the Ephesian Christians, declares that the Lord has constituted the husband the head of the wife, to be her protector, the house-band, binding the members of the family together, even as Christ is the head of the church, and the Savior of the mystical body.

The grace of Christ, and this alone, can make this institution what God designed it should be, an agent for the blessing and uplifting of humanity. And thus the families of earth, in their unity and peace and love, may represent the family of heaven.

Now, as in Christ's day, the condition of society presents a sad comment upon Heaven's ideal of this sacred relation. Yet even for those who have found bitterness and disappointment where they had hoped for companionship and joy, the gospel of Christ offers a solace. The patience and gentleness which His Spirit can impart, will sweeten the bitter lot. The heart in which Christ dwells, will be so filled, so satisfied, with His love that it will not be consumed with longing to attract sympathy and attention to itself. And through the surrender of the soul to God, His wisdom can accomplish what human wisdom fails to do. Through the revelation of His grace, hearts that were once indifferent or estranged may be united in bonds that are firmer and more enduring than those of earth, the golden bonds of the love that will bear the test of trial." - Thoughts From the Mount of Blessing, pages 100, 101.

### Dwelling In God's Holy Hill

Lord, who, shall abide in Thy tabernacle? who shall dwell in Thy holy hill? He that walks uprightly, and works righteousness, and speaks the truth in his heart. He that backbites not with his tongue, nor does evil to his neighbor, nor takes up a reproach against his neighbor. In whose eyes a vile person is contemned; but he honors them that fear the Lord. He that swears to his own hurt, and changes not. He that puts not out his money to usury, nor takes reward against the innocent. He that does these things shall never be moved. Psalms 15.

When we listen to a reproach against our brother, we take up that reproach....

What a world of gossip would be prevented if every man would remember that those who tell him the faults of others, will as freely publish his faults at a favorable opportunity. We should endeavor to think well of all men, especially our brethren, until compelled to think otherwise. We should not hastily credit evil reports. These are often the result of envy or misunderstanding, or they may proceed from exaggeration or a partial disclosure of facts. Jealousy and suspicion, once allowed a place, will sow themselves broadcast, like thistledown. Should a brother go astray, then is the time to show your real interest in him. Go to him kindly, pray with him, and for him, remembering the infinite price which Christ has paid for his redemption. In this way you may save a soul from death, and hide a multitude of sins. A glance, a word, even an intonation of the voice, may be vital with falsehood, sinking like a barbed arrow into some heart, inflicting an incurable wound. Thus a doubt, a reproach, may be cast upon one by whom God would accomplish a good work, and his influence is blighted, his usefulness destroyed. Among some species of animals, if one of their number is wounded, and falls, he is at once set upon and torn in pieces by his fellows. The same cruel spirit is indulged by men and women who bear the name of Christians. They manifest a pharisaical zeal to stone others less guilty than themselves. There are some who point to others' faults and failures to divert attention from their own, or to gain credit for great zeal for God and the church." - Testimonies, Volume V, pages 58, 59.

"Today is the accepted time; Today, if you will hear His voice, Yield to the call of love divine, Make Jesus your eternal choice.

Forsake the world, nor longer stay With shrinking souls that fear the cost,

For danger ever attends delay, And "he who hesitates is lost."

No heights of penance, wealth, or fame, Must first be won, to seek His face; But all who ask in faith may claim The boundless treasures of His grace.

Then trust Him now, and shun with fear The paths by the transgressor trod; Today make all your record clear, Don't run a sin account with God. LEON A. SMITH.

### The "Whatsoever Things"

Rejoice in the Lord always and again I say, Rejoice. Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passes all understanding, shall keep your hearts and minds through Christ Jesus. Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. Those things, which you have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you. Philippians 4:4-9.

Those who would not fall a prey to Satan's devices must guard well the avenues of the soul; they must avoid reading, seeing, or hearing that which will suggest impure thoughts. The mind should not be left to wander at random upon every subject that the adversary of souls may suggest. "Girding up the loins of your mind," says the apostle Peter, "be sober. . . . not fashioning yourselves according to your former lusts in your ignorance; but like as He which called you is holy, be you yourselves also holy in all manner of living." I Peter 1:13-15, R.V.

Says Paul, "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Philippians 4:8. This will require earnest prayer and unceasing watchfulness.

We must be aided by the abiding influence of the Holy Spirit, which will attract the mind upward, and habituate it to dwell on pure and holy things. And we must give diligent study to the word of God. "Wherewithal shall a young man cleanse his way? By taking heed thereto according to Thy word." "Thy word," says the psalmist, "have I hid in mine heart, that I might not sin against Thee." Psalm 119:9,11. Patriarchs and Prophets, page 460.

The apostle's exhortation should be explicitly followed. There is often a great temptation to talk of things which do not profit the speaker or the hearer, but which bring evil and barrenness to both. Our probationary time is too brief to be spent in dwelling upon the shortcomings of others. We have a work before us which requires the closest diligence and the strictest watchfulness, united with unceasing prayer, or we shall be unable to overcome the defects in our characters, and to copy the divine Pattern. We should all study to imitate the life of Christ. Then we shall have a sanctifying influence upon those with whom we associate. It is a wonderful thing to be a Christian, truly Christ like, peaceable, pure, and undefiled." - Testimonies, Volume IV, page 135.

Heavenly Father, I implore Your aid and protection through the ensuing day. Make me to walk in Thy ways, and so I shall be blessed. Give me the strength to do that which is righteous in Thy sight, and may no allurements of pleasure wile my heart away from Thee. - HANNAH MORE.

### Like Unto Little Children

At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto Him, and set him in the midst of them, and said, Verify I say unto you, Except you be converted, and become as little children, you shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And who so shall receive one such little child in My name receives Me. But who so shall offend one of these little ones which believe in Me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. Matthew 18:1-6.

Many would make any and every sacrifice but the very one they should make, which is to yield themselves, to submit their wills to the will of God. Said Christ to His disciples, "Except you be converted, and become as little children, you shall not enter into the kingdom of heaven." Here is a lesson in humility. We must all become humble as little children in order to inherit the kingdom.

Our heavenly Father sees the hearts of men, and He knows their characters better than they themselves know them. He sees that some have susceptibilities and powers, which, directed in the right channel, might be used to His glory, to aid in the advancement of His work. He puts these persons on trial, and in His wise providence brings them into different positions and under a variety of circumstances, testing them that they may reveal what is in their hearts, and the weak points in their characters which have been concealed from their own knowledge. He gives them opportunities to correct these weaknesses, to polish off the rough corners of their

natures, and to fit themselves for His service, that when He calls them to action they will be ready, and that angels of heaven may unite their labor with human effort in the work that must be done upon the earth.

To men whom God designs shall fill responsible positions, He in mercy reveals their hidden defects, that they may look within and examine critically the complicated emotions and exercises of their own hearts, and detect that which is wrong; thus they may modify their dispositions and refine their manners. The Lord in His providence brings men where He can test their moral powers and reveal their motives of action, that they may improve what is right in themselves and put away that which is wrong. God would have His servants become acquainted with the moral machinery of their own hearts. In order to bring this about, He often permits the fire of affliction to assail them, that they may become purified.” - Testimonies, Volume IV, pages 84, 85.

### Things Which God Hates

These six things does the Lord hate: yea, seven are an abomination unto Him. A proud look, a lying tongue, and hands that shed innocent blood, a heart that devises wicked imaginations, feet that be swift in running to mischief, a false witness that speaks lies, and he that sows discord among brethren. Proverbs 6:16-19.

We may flatter ourselves that we are free from many things of which others are guilty; but if we have some strong points of character, and but one weak point, there is yet a communion between sin and the soul. The heart is divided in its service, and says, “Some of Self, and some of Thee.” The child of God must search out the sin which he has petted and indulged himself in, and permit God to cut it out of his heart. He must overcome that one sin; for it is not a trifling matter in the sight of God.

One says, “I am not the least jealous, but then I do get provoked and say mean things, although I am always sorry after giving way to temper.” Another says, “I have this fault or that, but then I just despise such and such meanness as is manifested by a certain person of my acquaintance.” The Lord has not given us a list of graded sins, so that we may reckon some as of little consequence, and say that they will do but little harm, while others are of greater magnitude and will do much harm.

A chain is no stronger than is its weakest link. We might pronounce such a chain good on the whole, but if one link is weak, the chain cannot be depended on. The work of overcoming is to be the study of every soul who enters the kingdom of God. That impatient word quivering on your lips must be left unspoken. That thought that your character is not rightly estimated must be put from you; for it weakens your influence, and works out the sure result, making you of light estimation in the minds of others. You should overcome the idea that you are a martyr, and lay claim to the promise of Christ, who says, “My grace is sufficient for thee.” - MRS E. G. WHITE, in Review and Herald, Aug. 1, 1893.

Pomposity, or self-importance, may be illustrated by the anecdote of Washington, who one day came across a small band of soldiers working very hard at raising some military roads, under the command of a pompous little officer who was issuing his orders in a very peremptory style indeed. Washington, seeing the arduous task of the men, dismounted from his horse, lent a helping hand, and perspired freely, till the weight at which they were working was raised. Then turning to the officer, he inquired why he, too, had not helped, and received the indignant reply, “Don't you know I'm the corporal?” “Ah, well,” said Washington, “next time your men are raising so heavy a weight, send for your Commander-in-Chief,” and he rode off leaving the corporal dumfounded. The vanity which parades its own virtues may be shown to be nothing more than a veneer of self-respect over sordid meanness. JAMES TERRY WHITE.

### The Ladder Connecting Heaven And Earth

He dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it. And, behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac. The land whereon thou lies, to thee will I give it, and to thy seed; and thy seed shall be as the dust of the earth, and thou shall spread abroad to the west, and to the east, and to the north, and to the south. And in thee and in thy seed shall all the families of the earth be blessed. And, behold, I am with thee, and will keep thee in all places whither thou goes, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of. And Jacob awaked out of his sleep, and he said, Surely the Lord is in this place; and I knew it not. And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of heaven. Genesis 28:12-17.

In this vision the plan of redemption was presented to Jacob, not fully, but in such parts as were essential to him at that time. The mystic ladder revealed to him in his dream was the same to which Christ referred in His conversation with Nathanael. Said He, “You shall see heaven open, and the angels of God ascending and descending upon the Son of man.” John 1:51. Up to the time of man's rebellion against the government of God, there had been free communion between God and man. But the Sin of Adam and Eve separated earth from heaven, so that man could not have communion with his Maker. Yet the world was

not left in solitary hopelessness. The ladder represents Jesus, the appointed medium of communication. Had He not with His own merits bridged the gulf that sin had made, the ministering angels could have held no communion with fallen man. Christ connects man in his weakness and helplessness with the source of infinite power.

All this was revealed to Jacob in his dream. Although his mind at once grasped a part of the revelation, its great and mysterious truths were the study of his lifetime, and unfolded to his understanding more and more.” - Patriarchs and Prophets, page 184.

I do not know just why my path Should lead o'er mountains high,

Nor why dark, gloomy clouds should hide

The sunshine of my sky.

I only know, however hard And steep the way may be,

There's One who shares the flinty road

And mountain steeps with me.

I only know, however dark And gloomy is the place,

No clouds are dense enough to hide

The sunlight of His face.

And when some day I shall look back

Along the paths I've trod,

I shall perceive that every one Was ordered by my God.

I shall perceive that in His plans, Embracing time and space, Nothing was useless or unwise, Or lost or out of place.

And thus in facing every trial, In meeting every test,

I rest assured that God is love, That all His ways are best. EDWARD J. URQUHART.

### Preparation Of Heart For Service

In the year that King Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and His train filled the temple. Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of His glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke. Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts. Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar. And he laid it upon my mouth, and said, Lo, this hath touched thy lips; and your iniquity is taken away, and thy sin purged. Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me. Isaiah 6:1-8.

This is the experience needed by those who labor in all our institutions. There is danger that they will fail of maintaining a vital connection with God, of being sanctified through the truth. It is thus that they lose a sense of the power of the truth, lose the ability to discriminate between the sacred and the common.

My brethren in responsible positions, may the Lord not only anoint your eyes that they may see, but pour into your hearts the holy oil that from the two olive branches flows through the golden pipes into the golden bowl which feeds the lamps of the sanctuary. May He “give unto you the Spirit of wisdom and revelation in the knowledge of Him; the eyes of your understanding being enlightened; that you may know what is the hope of His calling. . . . and what is the exceeding greatness of His power to us who believe.” Ephesians 1:17-19. - Testimonies, Volume VII, page 154.

When the Lord's voice calls, "Whom shall I send, and who will go for us?" the divine Spirit puts it into hearts to respond, "Here am I; send me." Isaiah 6:8. But bear in mind that the live coal from the altar must first touch your lips. Then the words you speak will be wise and holy words. Then you will have wisdom to know what to say and what to leave unsaid. You will not try to reveal your smartness as theologians. You will be careful not to arouse a combative spirit or excite prejudice by introducing controversial points of doctrine. You will find enough to talk about that will not excite opposition, but that will open the heart to desire a deeper knowledge of God's word." - The Colporteur Evangelist, pages 19, 20.

## **14. Plagues Of Egypt Series**

### **Water Turned To Blood**

The Lord spoke unto Moses, Say unto Aaron, Take thy rod, and stretch out your hand upon the waters of Egypt, upon their streams, upon their rivers, and upon their ponds, and upon all their pools of water, that they may become blood. And that there may be blood throughout all the land of Egypt, both in vessels of wood, and in vessels of stone. And Moses and Aaron did so, as the Lord commanded; and he lifted up the rod, and smote the waters that were in the river, in the sight of Pharaoh, and in the sight of his servants; and all the waters that were in the river were turned to blood. And the fish that were in the river died; and the river stank, and the Egyptians could not drink of the water of the river; and there was blood throughout all the land of Egypt. Exodus 7:19-21.

Again Moses and Aaron entered the lordly halls of the king of Egypt. There, surrounded by lofty columns and glittering adornments, by the rich paintings and sculptured images of heathen gods, before the monarch of the most powerful kingdom then in existence, stood the two representatives of the enslaved race, to repeat the command from God for Israel's release.

The king demanded a miracle, in evidence of their divine commission. Moses and Aaron had been directed how to act in case such a demand should be made, and Aaron now took the rod, and cast it down before Pharaoh. It became a serpent. The monarch sent for his "wise men and the sorcerers," who "cast down every man his rod, and they became serpents, but Aaron's rod swallowed up their rods." Then the king, more determined than before, declared his magicians equal in power with Moses and Aaron; he denounced the servants of the Lord as impostors, and felt himself secure in resisting their demands. Yet while he despised their message, he was restrained by divine power from doing them harm." - Patriarchs and Prophets, page 263.

Moses and Aaron were directed to visit the riverside next morning, where the king was accustomed to repair. The overflowing of the Nile being the source of food and wealth for all Egypt, the river was worshiped as a god, and the monarch came thither daily to pay his devotions. Here the two brothers again repeated the message to him, and then they stretched out the rod and smote upon the water. The sacred stream ran blood, the fish died, and the river became offensive to the smell. The water in the houses, the supply preserved in cisterns, was likewise changed to blood. But "the magicians of Egypt did so with their enchantments," and "Pharaoh turned and went into his house, neither did he set his heart to this also." For seven days the plague continued, but without effect. - Ibid., page 265.

### **Frogs**

The Lord spoke unto Moses, Go unto Pharaoh, and say unto him, Thus says the Lord, Let My people go, that they may serve Me. And if thou refuse to let them go, behold, I will smite all thy borders with frogs: and the river shall bring forth frogs abundantly, which shall go up and come into your house, and into thy bedchamber, and upon thy bed, and into the house of thy servants, and upon thy people, and into your ovens, and into thy kneading troughs: and the frogs shall come up both on thee, and upon thy people, and upon all thy servants. And the Lord spoke unto Moses, Say unto Aaron, Stretch forth your hand with thy rod over the streams, over the rivers, and over the ponds, and cause frogs to come up upon the land of Egypt. And Aaron stretched out his hand over the waters of Egypt; and the frogs came up, and covered the land of Egypt. Exodus 8:1-6.

Again the rod was stretched out over the waters, and frogs came up from the river, and spread over the land. They overran the houses, took possession of the bedchambers, and even the ovens and kneading troughs. The frog was regarded as sacred by the Egyptians, and they would not destroy it; but the slimy pests had now become intolerable. They swarmed even in the palace of the Pharaohs, and the king was impatient to have them removed.

The magicians had appeared to produce frogs, but they could not remove them. Upon seeing this, Pharaoh was somewhat humbled. He sent for Moses and Aaron, and said, "Entreat the Lord, that He may take away the frogs from me, and from my people; and I will let the people go, that they may do sacrifice unto the Lord." After reminding the king of his former boasting, they requested him to appoint a time when they should pray for the removal of the plague. He set the next day, secretly hoping that in the interval the frogs might disappear of themselves, and thus save him from the bitter humiliation of submitting to the God of Israel. The plague, however,

continued till the time specified, when throughout all Egypt the frogs died, but their putrid bodies, which remained, polluted the atmosphere.

The Lord could have caused them to return to dust in a moment; but He did not do this, lest, after their removal, the king and his people should pronounce it the result of sorcery or enchantment, like the work of the magicians. The frogs died, and were then gathered together in heaps. Here the king and all Egypt had evidence which their vain philosophy could not gainsay, that this work was not accomplished by magic but was a judgment from the God of heaven." - Patriarchs and Prophets, pages 265, 266.

## Lice

The Lord said unto Moses, Say unto Aaron, Stretch out thy rod, and smite the dust of the land, that it may become lice throughout all the land of Egypt. And they did so; for Aaron stretched out his hand with his rod, and smote the dust of the earth, and it became lice in man, and in beast; all the dust of the land became lice throughout all the land of Egypt. Exodus 8:16, 17.

At the command of God, Aaron stretched out his hand, and the dust of the earth became lice throughout all the land of Egypt. Pharaoh called upon the magicians to do the same, but they could not. The work of God was thus shown to be superior to that of Satan. The magicians themselves acknowledged, "This is the finger of God." But the king was still unmoved." Patriarchs and Prophets, page 266.

How was it in the case of Pharaoh? The statement in Holy Writ is that God hardened his heart; and, at every repetition of light in the manifestation of God's power, the statement is repeated. Every time he refused to submit to God's will, his heart became harder and less impressible by the Spirit of God. He sowed the seed of obstinacy, and God left it to vegetate. He might have prevented it by a miracle, but that was not His plan.

This case is placed on record for our benefit. just what took place in Pharaoh's heart, will take place in every soul that neglects to cherish the light and walk promptly in its rays. God destroys no one. The sinner destroys himself by his own impenitence. When a person once neglects to heed the invitations, reproofs, and warnings of the Spirit of God, his conscience becomes seared, and the next time he is admonished, it will be more difficult to yield obedience than before. And thus with every repetition. Conscience is the voice of God, heard amid the conflict of human passions; when it is resisted, the Spirit of God is grieved." - Testimonies, Volume V, pages 119, 120.

We want all to understand how the soul is destroyed. It is not that God sends out a decree that man shall not be saved. He does not throw darkness before the eyes which cannot be penetrated. But man at first resists a motion of the Spirit of God, and having once resisted, it is less difficult to do so the second time, less the third, and far less the fourth. Then comes the harvest to be reaped from the seed of unbelief and resistance. Oh, what a harvest of sinful indulgences is preparing for the sickle!

When secret prayer and reading of the Scriptures are neglected today, tomorrow they can be omitted with less remonstrance o conscience. There will be a long list of omissions, all for a single grain sown in the soil of the heart. On the other hand, every ray of light cherished, will yield a harvest of light. Temptation once resisted will give power to more firmly resist the second time; every new victory gained over self, will smooth the way for higher and nobler triumphs. Every victory is a seed sown to eternal life.-Ibid., page 120.

## Flies

The Lord said unto Moses, Rise up early in the morning, and stand before Pharaoh. Lo, he comes forth to the water; and say unto him, Thus says the Lord, Let My people go, that they may serve Me. Else if thou wilt not let My people go, behold, I will send swarms of flies upon thee, and upon thy servants, and upon thy people, and into thy houses. And the houses of the Egyptians shall be full of swarms of flies, and also the ground whereon they are. And I will sever in that day the land of Goshen, in which My people dwell, that no swarms of flies shall be there; to the end thou may know that I am the Lord in the midst of the earth. And I will put a division between My people and thy people: tomorrow shall this sign be. And the Lord did so; and there came a grievous swarm of flies into the house of Pharaoh, and into his servants' houses, and into all the land of Egypt: the land was corrupted by reason of the swarm of flies. Exodus 8:20-24.

Appeal and warning ineffectual, and another judgment was inflicted. The time of its occurrence was foretold, that it might not be said to have come by chance. Flies filled the houses and swarmed upon the ground, so that "the land was corrupted by reason of the swarm of flies." These flies were large and venomous; and their bite was extremely painful to man and beast. As had been foretold, this visitation did not extend to the land of Goshen.

Pharaoh now offered the Israelites permission to sacrifice in Egypt; but they refused to accept such conditions. "It is not meet," said Moses; lo, shall we sacrifice the abomination of the Egyptians before their eyes, and will they not stone us?" The animals which the

Hebrews would be required to sacrifice were among those regarded as sacred by the Egyptians; and such was the reverence in which these creatures were held, that to slay one, even accidentally, was a crime punishable with death. It would be impossible for the Hebrews to worship in Egypt without giving offense to their masters. Moses again proposed to go three days' journey into the wilderness. The monarch consented, and begged the servants of God to entreat that the plague might be removed. They promised to do this, but warned him against dealing deceitfully with them. The plague was stayed, but the king's heart had become hardened by persistent rebellion, and he still refused to yield." - Patriarchs and Prophets, pages 266, 267. As the Lord put a division between Israel and the Egyptians after the first three plagues had fallen upon the land of the Pharaohs, so in the time of trouble He says, "Come, My people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be over past. For, behold, the Lord comes out of His place to punish the inhabitants of the earth for their iniquity." "The Lord will create upon every dwelling place of Mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for above all the glory shall be a covering." Story of the Seer of Patmos, page 277.

## Murrain

Then the Lord said unto Moses, Go in unto Pharaoh, and tell him, Thus says the Lord God of the Hebrews, Let My people go, that they may serve Me. For if thou refuse to let them go, and wilt hold them still, behold, the hand of the Lord is upon thy cattle which is in the field, upon the horses, upon the asses, upon the camels, upon the oxen, and upon the sheep: there shall be a very grievous murrain. And the Lord shall sever between the cattle of Israel and the cattle of Egypt: and there shall nothing die of all that is the children's of Israel. . And the Lord appointed a set time, saying, Tomorrow the Lord shall do this thing in the land. And the Lord did that thing on the morrow, and all the cattle of Egypt died: but of the cattle of the children of Israel died not one. And Pharaoh sent, and, behold, there was not one of the cattle of the Israelites dead. And the heart of Pharaoh was hardened, and he did not let the people go. Exodus 9:1-7.

A more terrible stroke followed, murrain upon all the Egyptian cattle that were in the field. Both the sacred animals and the beasts of burden - cows and oxen and sheep, horses and camels and asses were destroyed. It had been distinctly stated that the Hebrews were to be exempt; and Pharaoh, on sending messengers to the home of the Israelites, proved the truth of this declaration of Moses. "Of the cattle of the children of Israel died not one." Still the king was obstinate." - Patriarchs and Prophets, page 267.

God had declared concerning Pharaoh, "I will harden his heart, that he shall not let the people go." There was no exercise of supernatural power to harden the heart of the king. God gave to Pharaoh the most striking evidence of divine power; but the monarch stubbornly refused to heed the light. Every display of infinite power, rejected by him, rendered him the more determined in his rebellion. The seeds of rebellion that he sowed when he rejected the first miracle, produced their harvest. As he continued to venture on in his own course, going from one degree of stubbornness to another, his heart became more and more hardened, until he was called to look upon the cold, dead faces of the first-born.

God speaks to men through His servants, giving cautions and warnings, and rebuking sin. He gives to each an opportunity to correct his errors before they become fixed in the character; but if one refuses to be corrected, divine power does not interpose to counteract the tendency of his own action. He finds it more easy to repeat the same course. He is hardening the heart against the influence of the Holy Spirit. A further rejection of light places him where a far stronger influence will be ineffectual to make an abiding impression.

He who has once yielded to temptation, will yield more readily the second time. Every repetition of the sin lessens his power of resistance, blinds his eyes, and stifles conviction. Every seed of indulgence sown will bear fruit. - Ibid., page 268.

## Boils

The Lord said unto Moses and unto Aaron, Take to you handfuls of ashes of the furnace, and let Moses sprinkle it toward the heaven in the sight of Pharaoh. And it shall become small dust in all the land of Egypt, and shall be a boil breaking forth with blains upon man, and upon beast, throughout all the land of Egypt. And they took ashes of the furnace, and stood before Pharaoh; and Moses sprinkled it up toward heaven; and it became a boil breaking forth with blains upon man, and upon beast. And the magicians could not stand before Moses because of the boils; for the boil was upon the magicians, and upon all the Egyptians. Exodus 9:8-11.

Moses was next directed to take ashes of the furnace, and "sprinkle it toward the heaven in the sight of Pharaoh." This act was deeply significant. Four hundred years before, God had shown to Abraham the future oppression of His people, under the figure of a smoking furnace and a burning lamp. He had declared that He would visit judgments upon their oppressors, and would bring forth the captives with great substance. In Egypt, Israel had long languished in the furnace of affliction. This act of Moses was an assurance to them that God was mindful of His covenant, and that the time for their deliverance had come.

As the ashes were sprinkled toward heaven, the fine particles spread over all the land of Egypt, and wherever they settled, produced boils, "breaking forth with blains upon man, and upon beast." The priests and magicians had hitherto encouraged Pharaoh in his

stubbornness, but now a judgment had come that reached even them. Smitten with a loathsome and painful disease, their vaunted power only making them contemptible, they were no longer able to contend against the God of Israel. The whole nation was made to see the folly of trusting in the magicians, when they were not able to protect even their own persons.

Still the heart of Pharaoh grew harder. And now the Lord sent a message to him, declaring, "I will at this time send all My plagues upon your heart, and upon thy servants, and upon thy people; that thou may know that there is none like Me in all the earth.... And in very deed for this cause have I raised thee up, for to show in thee My power." Not that God had given him an existence for this purpose; but His providence had overruled events to place him upon the throne at the very time appointed for Israel's deliverance. Though this haughty tyrant had by his crimes forfeited the mercy of God, yet his life had been preserved that through his stubbornness the Lord might manifest His wonders in the land of Egypt.

The disposing of events is of God's providence. He could have placed upon the throne a more merciful king, who would not have dared withstand the mighty manifestations of divine power. But in that case the Lord's purposes would not have been accomplished. His people were permitted to experience the grinding cruelty of the Egyptians, that they might not be deceived concerning the debasing influence of idolatry.

In His dealing with Pharaoh, the Lord manifested His hatred of idolatry, and His determination to punish cruelty and oppression." - Patriarchs and Prophets, pages 267, 268.

## Hail

The Lord said unto Moses, Stretch forth your hand toward heaven, that there may be hail in all the land of Egypt, upon man, and upon beast, and upon every herb of the field, throughout the land of Egypt. And Moses stretched forth his rod toward heaven: and the Lord sent thunder and hail, and the fire ran along upon the ground; and the Lord rained hail upon the land of Egypt. So there was hail, and fire mingled with the hail, very grievous, such as there was none like it in all the land of Egypt since it became a nation. And the hail smote throughout all the land of Egypt all that was in the field, both man and beast; and the hail smote every herb of the field, and brake every tree of the field. Only in the land of Goshen, where the children of Israel were, was there no hail. Exodus 9:22-26.

A plague of hail was next threatened upon Pharaoh, with the warning, "Send therefore now, and gather thy cattle, and all that thou has in the field; for upon every man and beast which shall be found in the field, and shall not be brought home, the hail shall come down upon them, and they shall die." Rain or hail was unusual in Egypt, and such a storm as was foretold had never been witnessed. The report spread rapidly, and all who believed the word of the Lord gathered in their cattle, while those who despised the warning left them in the field. Thus in the midst of judgment the mercy of God was displayed, the people were tested, and it was shown how many had been led to fear God by the manifestation of His power. The storm came as predicted, thunder and hail, and fire mingled with it, "very grievous, such as there was none like it in all the land of Egypt since it became a nation. And the, hail smote throughout all the land of Egypt, all that was in the field, both man and beast; and the hail smote every herb of the field, and brake every tree of the field." Ruin and desolation marked the path of the destroying angel. The land of Goshen alone was spared. It was demonstrated to the Egyptians that the earth is under the control of the living God, that the elements obey His voice, and that the only safety is in obedience to Him.

Moses knew that the contest was not ended. Pharaoh's confessions and promises were not the effect of any radical change in his mind or heart, but were wrung from him by terror and anguish. Moses promised, however, to grant his request; for he would give him no occasion for further stubbornness. The prophet went forth, unheeding the fury of the tempest, and Pharaoh and all his host were witnesses to the power of Jehovah to preserve His messenger. Having passed without the city, Moses "spread abroad his hands unto the Lord; and the thunders and hail ceased, and the rain was not poured upon the earth." But no sooner had the king recovered from his fears, than his heart returned to its perversity.

Then the Lord said unto Moses, "Go in unto Pharaoh; for I have hardened his heart, and the heart of his servants, that I might show these My signs before him. And that thou may tell in the ears of thy son, and of thy son's son, what things I have wrought in Egypt, and My signs which I have done among them; that you may know how that I am Jehovah." The Lord was manifesting His power, to confirm the faith of Israel in Him as the only true and living God." - Patriarchs and Prophets, pages 269, 270.

## Locusts

The Lord said unto Moses, Stretch out your hand over the land of Egypt for the locusts, that they may come up upon the land of Egypt, and eat every herb of the land, even all that the hail hath left. And Moses stretched forth his rod over the land of Egypt, and the Lord brought an east wind upon the land all that day, and all that night; and when it was morning, the east wind brought the locusts. And the locusts went up over all the land of Egypt, and rested in all the coasts of Egypt: very grievous were they; before them there were no such locusts as they, neither after them shall be such. For they covered the face of the whole earth, so that the land was

darkened. And they did eat every herb of the land, and all the fruit of the trees which the hail had left: and there remained not any green thing in the trees, or in the herbs of the field, through all the land of Egypt. Exodus 10:12-15.

Moses warned the monarch that if he still remained obstinate, a plague of locusts would be sent, which would cover the face of the earth, and eat up every green thing that remained. They would fill the houses, even the palace itself; such a scourge, he said, as “neither thy fathers, nor thy father’s fathers have seen, since the day that they were upon the earth unto this day.”

The counselors of Pharaoh stood aghast. The nation had sustained great loss in the death of their cattle. Many of the people had been killed by the hail. The forests were broken down, and the crops destroyed. They were fast losing all that had been gained by the labor of the Hebrews. The whole land was threatened with starvation. Princes and courtiers pressed about the king, and angrily demanded, “How long shall this man be a snare unto us? Let the men go that they may serve the Lord their God: know thou not yet that Egypt is destroyed?”

Moses and Aaron were again summoned, and the monarch said to them, “Go, serve the Lord your God; but who are they that shall go?” The answer was, “We will go with our young and with our old, with our sons and with our daughters, with our flocks and with our herds will we go; for we must hold a feast unto the Lord.”

The king was filled with rage. “Let the Lord be so with you,” he cried, “as I will let you go, and your little ones: look to it; for evil is before you. Not so: go now you that are men, and serve the Lord; for that you did desire. And they were driven out from Pharaoh’s presence.” . . .

Moses now stretched forth his rod over the land, and an east wind blew, and brought locusts. “Very grievous were they; before them there were no such locusts as they, neither after them shall be such.” They filled the sky till the land was darkened, and devoured every green thing remaining.

Pharaoh sent for the prophets in haste, and said, “I have sinned against the Lord your God, and against you. Now therefore forgive, I pray thee, my sin only this once, and entreat the Lord your God, that He may take away from me this death only.” They did so, and a strong west wind carried away the locusts toward the Red Sea. Still the king persisted in his stubborn resolution.” - Patriarchs and Prophets, pages 270, 271.

## Darkness

The Lord said unto Moses, ‘Stretch out your hand toward heaven, that there may be darkness over the land of Egypt, even darkness which may be felt. And Moses stretched forth his hand toward heaven; and there was a thick darkness in all the land of Egypt three days: they saw not one another, neither rose any from his place for three days: but all the children of Israel had light in their dwellings. Exodus 10:21-23.

The people of Egypt were ready to despair. The scourges that had already fallen upon them seemed almost beyond endurance, and they were filled with fear for the future. The nation had worshiped Pharaoh as a representative of their god; but many were now convinced that he was opposing himself to One who made all the powers of nature the ministers of His will. The Hebrew slaves, so miraculously favored, were becoming confident of deliverance. Their taskmasters dared not oppress them as heretofore. Throughout Egypt there was a secret fear that the enslaved race would rise and avenge their wrongs. Everywhere men were asking with bated breath, What will come next?

Suddenly a darkness settled upon the land, so thick and black that it seemed a “darkness which might be felt.” Not only were the people deprived of light, but the atmosphere was very oppressive, so that breathing was difficult. “They saw not one another, neither rose any from his place for three days; but all the children of Israel had light in their dwellings. The sun and moon were objects of worship to the Egyptians; in this mysterious darkness the people and their gods alike were smitten by the power that had undertaken the cause of the bondmen. Yet fearful as it was, this judgment is an evidence of God’s compassion and His unwillingness to destroy. He would give the people time for reflection and repentance before bringing upon them the last and most terrible of the plagues.

Fear at last wrung from Pharaoh a further concession. At the end of the third day of darkness he summoned Moses, and consented to the departure of the people, provided the flocks and herds were permitted to remain. “There shall not a hoof be left behind,” replied the resolute Hebrew. “We know not with what we must serve the Lord until we come thither.” The king’s anger burst forth beyond control. “Get thee from me,” he cried, “take heed to thyself, see my face no more; for in that day thou sees my face thou shall die.” - Patriarchs and Prophets, pages 271, 272.

The loneliness and heartache of the world Shall he interpreted to its at last,

Unless, when heaven's glories are unfurled, Forgotten are the days of sorrow past.

Be it enough to know that naught is vain; Some discipline has suffering for today. Bravely we walk alone, nor ever deign To murmur at the roughness of the way. NELLIE WHEELER FAIRFIELD.

### Death Of The First-Born

It came to pass that at midnight the Lord smote all the first-born in the land of Egypt, from the first-born of Pharaoh that sat on his throne unto the first-born of the captive that was in the dungeon; and all the first-born of cattle. And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt; for there was not a house where there was not one dead. And he called for Moses and Aaron by night, and said, Rise up, and get you forth from among my people, both you and the children of Israel; and go, serve the Lord, as you have said. Also take your flocks and your herds, as you have said, and be gone,- and bless me also. And the Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said, We he all dead men. Exodus 12:29-33.

Moses had been forbidden, on pain of death, to appear again in Pharaoh's presence; but a last message from God was to be delivered to the rebellious monarch, and again Moses came before him, with the terrible announcement: "Thus says the Lord, About midnight will I go out into the midst of Egypt; and all the first-born in the land of Egypt shall die, from the first-born of Pharaoh that sits upon his throne, even unto the first-born of the maidservant that is behind the mill, and all the first-born of beasts. And there shall be a great cry throughout all the land of Egypt, such as there was none like it, nor shall be like it any more. But against any of the children of Israel shall not a dog move his tongue, against man or beast: that you may know how that the Lord does put a difference between the Egyptians and Israel.

And all these thy servants shall come down unto Me, and how down themselves unto Me, saying, Get Thee out, and all the people that follow Thee; and after that I will go out." Exodus 11:4-8. - Patriarchs and Prophets, pages 273, 274.

At midnight "there was a great cry in Egypt; for there was not a house where there was not one dead." All the first-born in the land, "from the first-born of Pharaoh that sat on his throne unto the first-born of the captive that was in the dungeon; and all the first-born of cattle," had been smitten by the destroyer. Throughout the vast realm of Egypt the pride of every household had been laid low. The shrieks and wails of the mourners filled the air. King and courtiers, with blanched faces and trembling limbs, stood aghast at the overmastering horror.

Pharaoh remembered how he had once exclaimed, "Who is Jehovah, that I should obey His voice to let Israel go? I know not Jehovah, neither will I let Israel go." Now, his heaven-daring pride humbled in the dust, he "called for Moses and Aaron by night, and said, Rise up, and get you forth from among my people, both you and the children of Israel; and go, serve the Lord, as you have said. Also take your flocks and your herds, as you have said, and be gone; and bless me also." The royal counselors also and the people entreated the Israelites to depart "out of the land in haste; for they said, We be all dead men." - Ibid., pages 279, 280.

## **15. Seven Last Plague Series**

### The Seven Last Plagues

I saw another sign in heaven, great and marvelous, seven angels having the seven last plagues; for in them is filled up the wrath of God. And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened: and the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles. And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who lives forever and ever. And the temple was filled with smoke from the glory of God, and from His power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled. Revelation 15:1-8.

"During probationary time God's wrath is always tempered, or mingled, with mercy. Thus the prophet Habakkuk prays, 'In wrath remember mercy.' Habakkuk 3:2. God's wrath unmixed with mercy is visited only when mercy has done its final work, and evil has gone to the limit, so that there is 'no remedy.'

"The seven last plagues will be the most terrible scourges ever visited upon man. As Ahab accused Elijah of being the cause of Israel's calamities (1 Kings 18:17, 18), so in the time of trouble, the wicked and those who have departed from God will be enraged at the

righteous, will accuse them as being the cause of the plagues, and will seek to destroy them as did Haman the Jews. (See Esther 3:18-24) But God will miraculously deliver His people at this time as He did then.”

These plagues are not universal, or the inhabitants of the earth would be wholly cut off. Yet they will be the most awful scourges that have ever been known to mortals. All the judgments upon men, prior to the close of probation, have been mingled with mercy. The pleading blood of Christ has shielded the sinner from receiving the full measure of his guilt; but in the final judgment wrath is poured out unmixed with mercy.

In that day, multitudes will desire the shelter of God's mercy which they have so long despised. “Behold, the days come, says the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord. And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it.” Amos 8:11, 12.

The people of God will not be free from suffering; but while persecuted and distressed, while they endure privation, and suffer for want of food, they will not be left to perish. That the God who cared for Elijah, will not pass by one of His self-sacrificing children. He who numbers the hairs of their head, will care for them; and in time of famine they shall be satisfied. While the wicked are dying from hunger and pestilence, angels will shield the righteous, and supply their wants. To him that “walks righteously” is the promise, “Bread shall be given him; his waters shall be sure.” “When the poor and needy seek water, and there is none, and their tongue fails for thirst, I the Lord will hear them, I the God of Israel will not forsake them.” Isaiah 33:16; 41:17 - The Great Controversy, pages 628, 629.

### The First Plague

The first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshiped his image. Revelation 16:2.

There is no apparent reason why this should not be regarded as strictly literal. These plagues are almost identical with those which God inflicted upon the Egyptians as He was about to deliver His people from the yoke of bondage, the literality of which is seldom, if ever, called in question. God is now about to crown His people with their final deliverance and redemption, and His judgments will be manifested in a manner no less literal and terrible. What the sore here threatened is, we are not informed. Perhaps it may be similar to the parallel plague which fell upon Egypt. Exodus 9:8-11 - Daniel and the Revelation, pages 686-688, ed. 1912.

Ever since the divine fiat uttered on the third day of creation week, the earth has been an obedient servant; and since the creation of man, she has never refused to respond to his call for food. Whatsoever a man sowed, that he expected to reap; and the grains and the herbs have been for the service of man and beast. The foods which the earth brings forth nourish the human frame, arid disease is repelled. But the first angel poured out his vial upon the earth. “Alas for the day! For the day of the Lord is at hand, and as a gestruccion from the Almighty shall it come.” “The seed is rotten under their clods, the garnerers are laid desolate, the barns are broken down; for the corn is withered. How do the beasts groan! The herds of cattle are perplexed, because they have no pasture; yea, the flocks of sheep are made desolate.” . . .

“There fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshiped his image.” Before the first angel, holding his vial, left the temple, all men had been divided into two classes,-those who are sealed with the seal of the living God, and those who worship the beast or his image, and bear his mark. The grievous sores come upon those having the mark of the beast. When disease is abroad in the land, it is rebuked only by a strong spiritual atmosphere. Christ was fully charged with life, which is the result of soul union with the fountainhead. And as He could touch the leper and cause health to flow from Him to the diseased man, so in the times of the first plague, those who are clothed with spiritual life will resist disease. Even the physical man will be protected by the strength of the soul union with the Father. Their bread and water will be sure, and habits of simple diet have become so fixed during their time of probation that though there may be a drought, God can feed them as He did Israel in the wilderness.” - Story of the Seer of Patmos, pages 275, 276.

### The Second Plague

The second angel poured out his vial upon the sea; and it became as the blood of a dead man: and every living soul died in the sea. Revelation 16:1

A more infectious and deadly substance can scarcely be conceived of than the blood of a dead man; and the thought that the great bodies of water on the earth, which are doubtless meant by the term “sea,” will be changed to such a state under this plague, presents a fearful picture. We have here the remarkable fact that the term living soul- is applied to irrational animals, the fish and living

creatures of the sea. This is, we believe, the only instance of such an application in the English Version; in the original, however, it occurs frequently-Daniel and the Revelation, page 688.

The vial of the second angel was poured upon the sea, and the creatures of the sea died, for what was once life became poison. There is but a step between life and death. A change of a few degrees in temperature, would kill all life, both animal and vegetable; deprive an animal of the life-giving oxygen, and in a few moments, life is extinct.

The deliverance of Israel from the land of Egypt, and their guidance through the wilderness, is a type of God's care for His sealed ones during the year when the plagues are falling. This will be a time of trouble such as never was since there was a nation, and the strength of God's people will consist in their pressing close to Him. Deep anguish will often oppress them, but as the light of the promises breaks in, they sing praises for their deliverance.

During the falling of these plagues, men of science, who have advocated the power of the human intellect and the wisdom of man, will doubtless offer scientific reasons for the disease on land and sea. The magicians of Egypt first imitated the wonders which came by the hand of Moses; and when they could no longer do that, they gave a reason for each miracle, assigning some natural cause. And as soon as the plague was removed, Pharaoh would say in his heart, "I thought for a time it was a divine providence upon the land, but doubtless, as the magicians say, it was due to such and such a cause," and Pharaoh hardened his heart. As men did then, so will they do in the end of time; for men's hearts are the same in all generations. The repentance of Pharaoh was like that of Cain, it was sorrow for suffering, not sorrow for sin. This will be the same in the days of the last plagues." - Story of the Seer of Patmos, pages 277, 278.

### The Third Plague

The third angel poured out his vial upon the rivers and fountains of waters; and they became blood. And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and was, and shall be, because Thou has judged thus. For they have shed the blood of saints and prophets, and Thou has given them blood to drink; for they are worthy. And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are Thy judgments. Revelation 16:4-7.

Such is the description of the terrible retribution for the "blood of saints" shed by violent hands, which will be given to those who have done, or wish to do, such deeds. And though the horrors of that hour when the fountains and rivers of water shall be like blood, cannot now be realized, the justice of God will stand vindicated, and His judgments approved. . . .

It may be asked how the last generation of the wicked can be said to have shed the blood of saints and prophets, since the last generation of saints are not to be slain. A reference to Matthew 23:34, 35; I John 3:15, will explain. These scriptures show that guilt attaches to motive no less than to action; and no generation ever formed a more determined purpose to devote the saints to indiscriminate slaughter than the present generation will, not far in the future. (See chapter 12:17; 13:15) In motive and purpose, they do shed the blood of saints and prophets, and are every whit as guilty as if they were able to carry out their wicked intentions.

It would seem that none of the human family could long survive a continuance of a plague so terrible as this. It must therefore be limited in its duration, as was the similar one on Egypt. Exodus 7:21, 25." - Daniel and the Revelation, pages 688, 689.

The third angel withdraws the life-giving spirit from the rivers and the fountains of water, and they become blood. Ever since the days of creation, God has, by the flowing streams and the wells of water, typified salvation, which is full and free. As a teacher on earth, Christ used the waters of Jacob's well to illustrate the life of the Spirit, which wells up into everlasting life.... In the sanctuary service, on that last great day of the feast, the silver trumpets called the people together in the early morning; and the priests, bearing flagons of water from the brook Kedron, ascended the steps of the temple singing, "Our feet shall stand within thy gates, O Jerusalem." "Jehovah is my strength and my song; He also is become my salvation. Therefore with joy shall you draw water out of the wells of salvation." These words will again be sung by those who are preserved in the time of the third plague. Those who have exchanged life for death, will see the rivers turned to blood, a type of the blood of Christ, which they have spurned; and the lives of saints which they have lightly regarded." - Story of the Seer of Patmos, pages 278, 279.

Atonement, without which there could have been no salvation, has been made through Christ, but that atonement was not more essential to salvation than repentance and faith are. God has done His part; He calls upon you to repent-to believe. SAMUEL HOPKINS.

### The Fourth Plague

The fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire. And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues; and they repented not to give Him glory. Revelation 16:8, 9.

It is worthy of notice that every succeeding plague tends to augment the calamity of the previous ones and to heighten the anguish of the guilty sufferers. We have now a noisome and grievous sore preying upon men, inflaming their blood, and pouring its feverish influence through their veins. In addition to this, they have only blood to allay their burning thirst; and as if to crown all, power is given unto the sun, and he pours upon them a flood of liquid fire, and they are scorched with great heat. Here, as the record runs, their woe first seeks utterance in fearful blasphemy. - Daniel and the Revelation, page 689.

Heaven is bending near the earth, even through its time of trouble; and angels, having watched the workings of evil, uphold the purpose of God, and pronounce His judgments true and righteous. The sun, which has shone alike upon the just and the unjust, which, in its very beams, is a reflection of the smile of God, becomes, when His Spirit is withdrawn, a heat which scorches men as with fire. God, whose countenance is life to those who are in harmony with Him, is a consuming fire to His enemies. The lightning has been chained, and when kept within its circuit, is the obedient servant of man, even administering to his physical, being; but uncontrolled, it is an instrument of instant death. Thus the sun becomes an agent of destruction, and under the fourth plague its rays scorch men. In the wilderness a cloud overshadowed the camp by day. God was as a "shadow of a great rock in a weary land." "He that dwells in the secret place of the Most High shall abide under the shadow of the Almighty." But those without a shelter, who suffer from the intense heat, which withers every living thing and prostrates man and beast, blaspheme God and repent not.

As long as probation lingered, God dealt with men various ways to cause them to repent, He sent warnings by the prophets, He spoke through His providence, He gave blessings and then removed them. He gave health, and when that did not bring repentance, He sought by a bed of sickness to gain recognition. When probation has closed, it will be seen that no power in heaven or in earth could have turned the worldly wise to the source of all true wisdom. "Ephraim is joined to his idols: let him alone."

Signs of the coming of the Son of man were given in the earth, the sea, and the sky. Those were unheeded, and in the plagues, terrors come from those same places." - Story of the Seer of Patmos, pages 279-281.

"Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat. The flock shall be cut off from the fold, and there shall be no herd in the stalls:" yet shall they that fear Him "rejoice in the Lord," and joy in the God of their salvation. Habakkuk 3:17,18. - The Great Controversy, page 629.

## The Fifth Plague

The fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain, and blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds. Revelation 16:10,11.

It is poured upon the seat of the beast, the Papacy. The seat of the beast is wherever the papal See is located, which has been thus far, and without doubt will continue to be, the city of Rome. "His kingdom" probably embraces all those who are subjects of the pope in an ecclesiastical point of view, wherever they may be." - Daniel and the Revelation, page 690.

The fifth vial was poured upon the seat of the beast. The developments in the last days reveal the persecuting spirit of the beast and his image. All the world wondered after the beast, and looked to his man-made power in preference to the God of light and love. Thick darkness covered all the land of Egypt for three days, so that men could not leave their homes. This was a type of the darkness of the fifth plague....

Terrible is the wrath of God; He has but to hide His face, and all men are put to confusion. Satan, once light bearer in the heavenly court, claimed that light dwelt in him. This will be a time for him to manifest his power; but the world finds that its prince, with all his followers, is enshrouded in the same dense gloom. The light shines only upon the houses of Israel. Each little company is still overshadowed by that cloud which is a protection from the beat and a light in the night. It is the same cloudy pillar which guided ancient Israel." - Story of the Seer of Patmos, pages 281, 282.

Thou knows, Lord, my need,

To Thee I cry.

I cannot see Thy face,

But Thou art nigh;

I may not understand

Why winds blow ill.

Teach me, dear Lord, to trust,

Submissive to Thy will.

When rugged seems life's path O'er mountains steep,

May Thou, dear Lord,

Thy watch care over me keep. When storms and tempests come, And dreary seems the way, Place Thou my hand in Yours, Dear Lord, I pray.

I trust in Thee, dear Lord, Each hour, each day, ,

That from the path of right My feet may never stray. When work on earth is done And night is past,

May I then dwell with Thee In heaven at last.

PAUL M. WILCOX.

### [The Sixth Plague](#)

The sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the East might be prepared. And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. Behold, I come as a thief. Blessed is he that watches, and keeps his garments, lest he walk naked, and they see his shame. And he gathered them together into a place called in the Hebrew tongue Armageddon. Revelation 16:12-16.

To many it may seem incredible that the nations should be willing to engage in such an unequal warfare as to go up to battle against the Lord of hosts. But it is one province of these spirits of devils to deceive, for they go forth working miracles, and thereby deceive the kings of the earth, that they should believe a lie.

The sources from which these spirits issue, denote that they will work among three great religious divisions of mankind, represented by the dragon, the beast, and the false prophet, or paganism, Catholicism, and apostate Protestantism." - Daniel and the Revelation, page 694.

Even during the falling of the plagues, men go on in the way of the world. Governments do their business, men seek gold and fame, nations prepare for war, and the controlling powers of earth-the beast and his image-still plan the extermination of the hated, persecuted sect upon whom they lay the blame of the famine and the pestilence. As Elijah the prophet was called the trouble maker in Israel, so the commandment-keeping people are pointed Out as the cause of tribulation.

The beast and his image seek to control all nations. Satan works in a way never before known. The principles which made Rome the most oppressive government are revived and strengthened. The miracle working power of Spiritualism adds strength to the oppression. Paganism (the dragon), the Papacy (the beast), and fallen Protestantism (the false prophet) join hands. Urged on by the unclean spirits, deadly decrees are issued by this threefold union, and Satan himself appears in person. The angels loose the winds of strife; and marshaled by the great commander of the legions of darkness, the nations gather for the great battle of Armageddon. Hitherto the hand of God has controlled in battle. His voice has said, "Thus far, and no farther"; and although His hand was not recognized, it has guided even heathen armies. This is a truth plainly shown in the wars of Israel, recorded in the Old Testament. But when the sixth plague is poured out, there is no restraining hand." - Story of the Seer of Patmos, pages 283, 284.

### [The Seventh Plague](#)

The seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done. And there were voices, and thunders, and lightning; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great. And the great city was divided into three parts, and the cities of the nations fell: and

great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of His wrath. And every island fled away, and the mountains were not found. And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great. Revelation 16:17-21.

Thus has Inspiration described the last judgment which is to be inflicted in the present condition of things upon those who are incorrigibly rebellious against God. Some of the plagues are local in their application; but this one is poured out into the air. The air envelops the whole earth; it follows that this plague will envelop equally the habitable globe. It will be universal. The very air will be deadly.

The gathering of the nations having taken place under the sixth vial, the battle remains to be fought under the seventh; and here are brought to view the instruments with which God will slay the wicked. At this time it may be said, "The Lord hath opened His armory, and hath brought forth the weapons of His indignation." "There were voices." Above all will be heard the voice of God. "The Lord also shall roar out of Zion, and utter His voice from Jerusalem, and the heavens and the earth shall shake; but the Lord will be the hope of His people, and the strength of the children of Israel." Joel 3:16. (See also Jeremiah 25:30; Hebrews 12:26) This will cause the great earthquake, such as was not since men were upon the earth. . . .

"Every stone about the weight of a talent!" A talent, according to various authorities, as a weight, is about fifty-seven pounds avoirdupois. What could withstand the force of stones of such an enormous weight falling from heaven? But mankind, at this time, will have no shelter. The cities have fallen in a mighty earthquake, the islands have fled away, and the mountains are not found. Again the wicked give vent to their woe in blasphemy; for the plague of the hail is "exceeding great." – Daniel and the Revelation, pages 698, 699.

Never lower your principles to the world's standard. Never let sin, however popular it may be, have any countenance or sanction from you, even by a smile. The manly confession of Christ before men when His cause is unpopular, is made by Himself the condition of His confessing us before His Father. E. M. GOULBURN.

Let us not take up the impression that even the smallest temptation can be resisted in any strength of our own, or that the least hindrance in our spiritual life is too small a matter to make the subject of earnest prayer. A. H. K. BOYD.

### God's Mercy Waits

He spoke also this parable: A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none. Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumberst thou the ground? And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it: and if it bear fruit, well: and if not, then after that thou shalt cut it down. Luke 13:6-9.

"Then after that." In these words there is a lesson for all who are connected with the work of God. A period of probation was granted to the tree that bore no fruit. And in like manner God bears long with His people. But of those who have had great advantages, and who are standing in positions of high and sacred trust, and yet bear no fruit, He says, "Cut it down; why cumberst thou the ground?"

Let those connected with the Lord's special instruments remember that He will call for fruit from His vineyard. Proportionate to the blessing bestowed will be the returns required. .

The world is watching, ready to criticize with keenness and severity your words, your deportment, and your business transactions. Every one who acts a part in connection with the work of God is watched, and is weighed by the scales of human discernment. Impressions, favorable or unfavorable to Bible religion, are constantly made on the minds of all with whom you have to do.

The world watches to see what fruit is borne by professed Christians. It has a right to look for self denial and self-sacrifice from those who claim to believe advanced truth." - Testimonies, Volume VII, pages 200, 201.

One class were registered as cumberers of the ground. As the piercing eyes of the judge rested upon these, their sins of neglect were distinctly revealed. With pale, quivering lips they acknowledged that they had been traitors to their holy trust. They had had warnings and privileges, but they had not heeded nor improved them. They could now see that they had presumed too much upon the mercy of God. True, they had not such confessions to make as had the vile and basely corrupt; but, like the fig tree, they were cursed because they bore no fruit, because they had not put to use the talents entrusted to them.

This class had made self supreme, laboring only for selfish interests. They were not rich toward God, not having responded to His claims upon them. Although professing to be servants of Christ, they brought no souls to Him. Had the cause of God been dependent on their efforts, it would have languished; for they not only withheld the means lent them of God ' but they withheld themselves. But

these could now see and feel that in occupying an irresponsible position in reference to the work and cause of God, they had placed themselves on the left hand. They had had opportunity, but would not do the work that they could and should have done.” - Ibid., Volume IV, page 385, 386.

## God Will Not Forget

Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee. Isaiah 49:15. When my father and my mother forsake me, then the Lord will take me up. Psalm 27:10. The Lord hath sworn by the excellency of Jacob, Surely I will never forget any of their works. Amos 8:7.

Will the Lord forget His people in this trying hour? Did He forget faithful Noah when judgments were visited upon the antediluvian world? Did He forget Lot when the fire came down from heaven to consume the cities of the plain? Did He forget Joseph surrounded by idolaters in Egypt? Did He forget Elijah when the oath of Jezebel threatened him with the fate of the prophets of Baal? Did He forget Jeremiah in the dark and dismal pit of his prison house? Did He forget the three worthies in the fiery furnace? or Daniel in the den of lions?

“Zion said, Jehovah hath forsaken me, and my Lord hath forgotten me. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of My hands.” Isaiah 49:14-16. The Lord of hosts has said, “He that touches you, touches the apple of His eye.” Zechariah 2:8.

Though enemies may thrust them into prison, yet dungeon walls cannot cut off the communication between their souls and Christ. One who sees their every weakness, who is acquainted with every trial, is above all earthly powers; and angels will come to them in lonely cells, bringing light and peace from heaven. The prison will be as a palace; for the rich in faith dwell there, and the gloomy walls will be lighted up with heavenly light, as when Paul and Silas prayed and sung praises at midnight in the Philippian dungeon.” - The Great Controversy, pages 626, 627.

### Life's Discipline

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. If injuries and insults are meekly borne, if insulting words are responded to by gentle answers, and oppressive acts by kindness, this is evidence that the Spirit of Christ dwells in the heart, that sap from the Living Vine is flowing into the branches. We are in the school of Christ in this life, where we are to learn to be meek and lowly of heart. And in the day of final accounts we shall see that all the obstacles we meet, all the hardships and annoyances that we are called to bear, are practical lessons in the application of principles of Christian life. If well endured, they develop the Christ like in the character, and distinguish the Christian from the worldling.” - Testimonies, Volume V, page 344.

## The Value Of Trial

It is good for me that I have been afflicted; that I might learn Thy statutes. Psalm 119:71. You have forgotten the exhortation which speaks unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of Him: for whom the Lord loves He chastens, and scourges every son whom He receives. Hebrews 12:5,6. Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort. Who comforts us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God. 2 Corinthians 1:3,4.

### Trials Originated by Satan

Trials will come upon us that are originated by the prince of evil. The enemy will contend for the life or the usefulness of the servants of God, and will seek to mar their peace as long as they remain in the world. But his power is limited. He may cause the furnace to be heated, but Jesus and holy angels watch the precious ore; and to the trusting Christian, grace will be found sufficient, and nothing but the worthless dross will be consumed. The fire kindled by the enemy can have no power to destroy the true gold.” - MRS E. G. WHITE, in Review and Herald, April 10, 1894.

### God Leads as We Would Choose

God never leads His children otherwise than they would choose to be led, if they could see the end from the beginning, and discern the glory of the purpose which they are fulfilling as co-workers with Him. Not Enoch, who was translated to heaven, not Elijah who ascended in a chariot of fire was greater or more honored than John the Baptist, who perished alone in the dungeon. “Unto you it is given in the behalf of Christ, not only to believe on Him, but also to suffer for His sake.” Philippians 1:29. And of all the gifts that

Heaven can bestow upon men, fellowship with Christ in His sufferings is the most weighty trust and the highest honor.” - The Desire of Ages, page 225.

God ... has a song to teach us, and when we have learned it amid the deep shadows of affliction, we can sing it ever afterward - MRS E. G. WHITE, in Review and Herald, Nov. 25, 1884.

### Trials God's Workmen

Our sorrows do not spring out of the ground. God “does not afflict willingly nor grieve the children of men.” When He permits trials and afflictions, it is “for our profit, that we might be partakers of His holiness.” If received in faith, the trial that seems so bitter and hard to bear will prove a blessing. The cruel blow that blights the joys of earth will be the means of turning our eyes to heaven. How many there are who would never have known Jesus had not sorrow led them to seek comfort in Him.

The trials of life are God's workmen, to remove the impurities and roughness from our character. Their hewing, squaring, and chiseling, their burnishing and polishing, is a painful process, it is hard to be pressed down to the grinding wheel. But the stone is brought forth prepared to fill its place in the heavenly temple. - Thoughts From the Mount of Blessing, pages 23, 24.

### The Goodness Of The Lord

Hear, O Lord, when I cry with my voice: have mercy also upon me, and answer me. When Thou said, Seek you My face; my heart said unto Thee, Thy face, Lord, will I seek. Hide not Thy face far from me; put not Thy servant away in anger: Thou has been my help; leave me not, neither forsake me, O God of my salvation. When my father and my mother forsake me, then the Lord will take me up. Teach me Thy way, O Lord, and lead me in a plain path, because of mine enemies. Deliver me not over unto the will of mine enemies: for false witnesses are risen up against me and such as breathe out cruelty. I had fainted, unless I had believed to see the goodness of the Lord in the land of the living. Wait on the Lord: be of good courage, and He shall strengthen your heart: wait, I say, on the Lord. Psalm 27:7-14.

Our God has heaven and earth at His command, and He knows just what we need. We can see only a little way before us; “but all things are naked and opened unto the eyes of Him with whom we have to do.” Above the distractions of the earth He sits enthroned; all things are open to His divine survey; and from His great and calm eternity He orders that which His providence sees best.

Not even a sparrow falls to the ground without the Father's notice. Satan's hatred against God leads him to delight in destroying even the dumb creatures. It is only through God's protecting care that the birds are preserved to gladden us with their songs of joy. But He does not forget even the sparrows. “Tear you not therefore, you are of more value than many sparrows.” - Testimonies, Volume VIII, pages 272, 273.

God spared not His own Son, but delivered Him to death for our offenses, and raised Him again for our justification. Through Christ we may present our petitions at the throne of grace. Through Him, unworthy as we are, we may obtain all spiritual blessings. Do we come to Him that we may have life?

How shall we know for ourselves God's goodness and His love? The psalmist tells us, not, hear and know, read and know, or believe and know; but, “Taste and see that the Lord is good.” Instead of relying upon the word of another, taste for yourself.

Experience is knowledge derived from experiment. Experimental religion is what is needed now. “Taste and see that the Lord is good.” Some, yes, a large number have a theoretical knowledge of religious truth, but have never felt the renewing power of divine grace upon their own hearts. . .

There must be a revival of the strait testimony. The path to heaven is no smoother now than in the days of our Savior. All our sins must be put away. Every darling indulgence that hinders our religious life must be cut off. The right eye or the right hand must be sacrificed, if it cause us to offend. Are we willing to renounce our own wisdom, and to receive the kingdom of heaven as a little child? Are we willing to part with self-righteousness? Are we willing to give up our chosen worldly associates? Are we willing to sacrifice the approbation of men? The prize of eternal life is of infinite value. Will we put forth efforts and make sacrifices proportionate to the worth of the object to be attained? - Ibid., Volume V, pages 221, 222.

## **16. Nature Of Man Series**

### God Only Hath Immortality

The blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honor and power everlasting. Amen. I Timothy 6:15, 16.

Immortality is brought to light through the gospel, and consequently will be bestowed only on those who accept the gospel.

But is now made manifest by the appearing of our Savior Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel. 2 Timothy 1:10.

Immortality, instead of being bestowed upon man at the present time, is set before him as a thing to be sought after.

Who will render to every man according to his deeds: to them who by patient continuance in well doing seek for glory and honor and immortality, eternal life. Romans 2:6,7.

Immortality is not bestowed upon any class of men in this life nor at death, but is to be given to the righteous at the Second Coming of Christ.

Behold I show you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting, O grave, where is thy victory? I Corinthians 15:51-55.

Immortality, promised to man on condition of obedience, had been forfeited by transgression. Adam could not transmit to his posterity that which he did not possess; and there could have been no hope for the fallen race had not God, by the sacrifice of His Son, brought immortality within their reach. While "death passed upon all men, for that all have sinned," Christ "bath brought life and immortality to light through the gospel." And only through Christ can immortality be obtained. Said Jesus, "He that believes on the Son hath everlasting life: and he that believes not the Son shall not see life." Every man may come into possession of this priceless blessing if he will comply with the conditions. All "who by patient continuance in well-doing seek for glory and honor and immortality," will receive "eternal life." The Great Controversy, page 533.

Yours for today! just this I ask: That in the silence of this morn,  
With dew still bright on barren thorn, The day with sorrows yet  
unborn, I pray for strength to meet each task!

Yours for today! 'Is sweet to know

That through the hours of coming day,

My hand in Yours, I cannot stray.

Though I may falter by the way,

Still through my heart Thy peace shall flow!

Yours for today! O Lord, I come

To cast my eyes upon thy face,

My will submit to Thy sweet grace,

With Thee to occupy a place

At last when Thou has said, "Well done!"

Yours for today! O blessed peace! To consecrate myself anew

Each morn, and know when day is through

It was Thy love that kept me true,

Thy love for me that ne'er shall cease! ELIZABETH M. HOTALING,

## The Dead Unconscious

When man dies, instead of going to heaven or to hell, or into some conscious intermediate state, he passes into a condition of unconscious sleep, with the grave as his house.

1. During this period men neither love, nor hate, nor envy.

The living know that they shall die: but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun. Ecclesiastes 9:5, 6.

2. They have no knowledge of anything that takes place on this earth.

Thou prevails forever against him, and he passes: Thou changes his countenance, and sends him away. His sons come to honor, and he knows it not; and they are brought low, but he perceives it not of them. Job 14:20,21.

3. They are incapable of exercising any thought whatsoever.

Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goes forth, he returns to his earth; in that very day his thoughts perish. Psalm 146:3, 4.

4. There will come a time in God's providence, in the day of resurrection, when the dead, both righteous and wicked, shall be awakened out of their sleep.

Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. John 5:28, 29.

Nowhere in the Sacred Scriptures is found the statement that the righteous go to their reward or the wicked to their punishment at death. The patriarchs and prophets have left no such assurance. Christ and His apostles have given no hint of it. The Bible clearly teaches that the dead do not go immediately to heaven. They are represented as sleeping until the resurrection. In the very (lay when the silver cord is loosed and the golden bowl broken, man's thoughts perish. They that go down to the grave are in silence. They know no more of anything that is done under the sun. Blessed rest for the weary righteous! Time, be it long or short, is but a moment to them. They sleep; they are awakened by the trump of God to a glorious immortality. "For the trumpet shall sound, and the dead shall be raised incorruptible.... So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory."

As they are called forth from their deep slumber, they begin to think just where they ceased. The last sensation was the pang of death, the last thought that they were falling beneath the power of the grave. When they arise from the tomb, their first glad thought will be echoed in the triumphal shout, "O death, where is thy sting? O grave, where is thy victory?" - The Great Controversy, pages 549, 550.

## The Resurrection

"If a man die, shall he live again?" This question has concerned the human family throughout all the centuries. It is asked and answered by the patriarch Job. He inquires,

If a man die, shall he live again? all the days of my appointed time will I wait, till my change come. Job 14:14.

Where did the patriarchs expect to wait? This question also he answers. He declares that he would be hidden in the grave.

Man dies, and wastes away: yea, man gives up the ghost, and where is he? . . . So man lies down, and rises not: till the heavens be no more, they shall not awake, nor be raised out of their sleep. O that Thou would hide me in the grave, that Thou would keep me secret, until Thy wrath be past, that Thou would appoint me a set time, and remember me! Job 14:10-13.

There will come a time when the Lord will desire to see the work of His own hands, to see brought to life the child whom He hid in the grave. Of this, Job declares,

Thou shalt call, and I will answer Thee: Thou wilt have a desire to the work of Yours hands. Job 14:15.

#### Job's Triumph of Faith

The triumph of faith in His power is expressed in these words:

I know that my Redeemer lives, and that He shall stand at the latter day upon the earth.... Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me. Job 19:25-27.

#### The Hope of the Church

The resurrection has been the hope of the church throughout its history. The sweet singer of Israel declared,

As for me, I will behold Thy face in righteousness: I shall be satisfied, when I awake, with Thy likeness. Psalm 17:15.

Isaiah bears this testimony:

He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of His people shall He take away from off all the earth: for the Lord hath spoken it. Isaiah 25:8. The Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words. I Thessalonians 4:16-18.

The question, "If a man die, shall he live again?" has been answered. By bearing the penalty of sin, by going down into the grave, Christ has brightened the tomb for all who die in faith. God in human form has brought life and immortality to light through the gospel: In dying, Christ secured eternal life for all who believe in Him. In dying, He condemned the originator of sin and -disloyalty to suffer the penalty of sin, eternal death." - Testimonies, Volume VI, pages 230, 231.

### The End Of The Impenitent

#### The Finally Impenitent Will Receive Their Punish merit at the Last Great Day

The heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. 2 Peter 3:7.

#### The Place of Punishment

This earth will become the place of punishment for all who reject the provision of God's wondrous grace.

Behold, the righteous shall be recompensed in the earth; much more the wicked and the sinner. Proverbs 11:31.

#### The Agency in Their Punishment

By the agency of fire, God accomplishes the exercise of His righteous indignation.

They went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. Revelation 20:9.

#### The Nature of the Punishment

The impenitent, finding themselves unworthy of everlasting life, are denied the reward of right doing life eternal in the kingdom of God. They are given that which they have earned. They are paid the wages which are their due.

For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord. Romans 6:23.

By striking figures and similes this truth is emphasized in the Scriptures. The finally impenitent are compared to fat which melts away in the fire. Psalm 37:20. They are likened to the chaff of a summer threshing floor. Daniel 2:35. They will be burned tip root and branch. Malachi 4:1-3. They will be burned with unquenchable fire. Matthew 3:11,12. The fire is unquenchable, not in the sense that it will burn throughout eternity, but that no power of man can extinguish it until it has destroyed that upon which it feeds. The wicked will suffer everlasting, destruction. The destruction will be an everlasting death. 2 Thessalonians 1:9. They shall be destroyed both soul and body. Matthew 10:28. And finally they shall be as though they had never been. Obadiah 16.

The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord. While life is the inheritance of the righteous, death is the portion of the wicked. Moses declared to Israel, "I have set before thee this day life and good, and death and evil." The death referred to in these scriptures is not that pronounced upon Adam, for all mankind suffer the penalty of his transgression. It is the "second death" that is placed in contrast with everlasting life. . . .

Those who have not, through repentance and faith, secured pardon, must receive the penalty of transgression, "the wages of sin." They 'suffer punishment' varying in duration and intensity, "according to their works," but finally ending in the second death. Since it is impossible for God, consistently with His justice and mercy, to save the sinner in his sins, He deprives him of the existence which his transgressions have forfeited, and of which he has proved himself unworthy." - The Great Controversy, page 544.

### God's Care For Little Things

He said unto His disciples, Therefore I say unto you, Take no thought for your life, what you shall eat; neither for the body, what you shall put on. The life is more than meat, and the body is more than raiment. Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feeds them: how much more are you better than the fowls? And which of you with taking thought can add to his stature one cubit? If you then be not able to do that thing which is least, why take you thought for the rest? Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these. If then God so clothe the grass, which is today in the field, and tomorrow is cast into the oven; how much more will He clothe you, O you of little faith? And seek not you what you shall eat, or what you shall drink, neither be you of doubtful mind. For all these things do the nations of the world seek after: and your Father knows that you have need of these things. But rather seek you the kingdom of God; and all these things shall be added unto you. Luke 12: 22-31.

Keep your wants, your joys, your sorrows, your cares, and your fears, before God. You cannot burden Him; you cannot weary Him. He who, numbers the hairs of your head is not indifferent to the wants of His children. "The Lord is very pitiful, and of tender mercy." His heart of love is touched by our sorrows, and even by our utterance of them. Take to Him everything that perplexes the mind. Nothing is too great for Him to bear, for He holds up worlds, He rules over all the affairs of the universe. Nothing that in any way concerns our peace is too small for Him to notice. There is no chapter in our experience too dark for Him to read; there is no perplexity too difficult for Him to unravel. No calamity can befall the least of His children, no anxiety harass the soul, no joy cheer, no sincere prayer escape the lips, of which our heavenly Father is unobservant, or in which He takes no immediate interest. "He heals the broken in heart, and binds up their wounds." The relations between God and each soul are as distinct and full as though there were not another soul for whom He gave His beloved Son.

Jesus said, "You shall ask in My name: and I say not unto you, that I will pray the Father for you: for the Father Himself loves you." "I have chosen you, . . . that whatsoever you shall ask of the Father in My name, He may give it you." John 16:26, 27; 15:16. But to pray in the name of Jesus is something more than a mere mention of that name at the beginning and the ending of a prayer. It is to pray in the mind and spirit of Jesus, while we believe His promises, rely upon His grace, and work His works.

God does not mean that any of us should become hermits or monks, and retire from the world, in order to devote ourselves to acts of worship. The life must be like Christ's life, between the mountain and the multitude. He who does nothing but pray will soon cease to pray, or his prayers will become a formal routine. When men take themselves out of social life, away from the sphere of Christian duty and cross bearing; when they cease to work earnestly for the Master, who worked earnestly for them, they lose the subject matter of prayer, and have no incentive to devotion." - Steps to Christ, pages 104-106.

### Our Relation To God And Caesar

Tell us therefore, What thinks Thou? Is it lawful to give tribute unto Caesar, or not? But

Jesus perceived their wickedness, and said, Why tempt you Me, you hypocrites? Show Me the tribute money. And they brought unto Him a penny. And He says unto them, Whose is this image and superscription? They say unto Him, Caesar's. Then says He unto them,

Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's. When they had heard these words, they marveled, and left Him, and went their way. Matthew 22:17-22.

Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resists the power, resists the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? Do that which is good, and thou shall have praise of the same: for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he bears not the sword in vain: for he is the minister of God, an avenger to execute wrath upon him that does evil. Wherefore you must needs be subject, not only for wrath, but also for conscience' sake. For this cause pay you tribute also: for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor. Owe no man anything, but to love one another: for he that loves another hath fulfilled the law. Romans 13:1-8.

Those who put the question to Jesus thought that they had sufficiently disguised their purpose; but Jesus read their hearts as an open book, and sounded their hypocrisy. "Why tempt you Me?" He said; thus giving them a sign they had not asked, by showing that He read their hidden purpose. They were still more confused when He added, "Show Me a penny." They brought it, and He asked them, "Whose image and superscription hath it? They answered and said, Caesar's." Pointing to the inscription on the coin, Jesus said, "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's."

The spies had expected Jesus to answer their question directly, in one way or the other. If He should say, It is unlawful to give tribute to Caesar, He would be reported to the Roman authorities and arrested for inciting rebellion. But in case He should pronounce it lawful to pay the tribute, they designed to accuse Him to the people as opposing the law of God. Now they felt themselves baffled and defeated. Their plans were disarranged. The summary manner in which their question had been settled left them nothing further to say.

Christ's reply was no evasion, but a candid answer to the question. Holding in His hand the Roman coin, upon which were stamped the name and image of Caesar, He declared that since they were living under the protection of the Roman power, they should render to that power the support it claimed, so long as this did not conflict with a higher duty. But while peaceably subject to the laws of the land, they should at all times give their first allegiance to God." - The Desire of Ages, page 602.

### God's Chastening

My son, despise not the chastening of the Lord; neither be weary of His correction: for whom the Lord loves He corrects; even as a father the son in whom he delights. Proverbs 3:11, 12.

You have forgotten the exhortation which speaks unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of Him: for whom the Lord loves He chastens, and scourges every son whom He receives. If you endure chastening, God deals with you as with sons; for what son is he whom the father chastens not? But if you be without chastisement, whereof all are partakers, then are you bastards, and not sons. Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened us after their own pleasure; but He for our profit, that we might be partakers of His holiness. Now no chastening for the present seems to be joyous, but grievous: nevertheless afterward it yields the peaceable fruit of righteousness unto them which are exercised thereby. Hebrews 12:5-11.

The Lord can bring victory out of that which may seem to us discomfiture and defeat. We are in danger of forgetting God, of looking at the things which are seen, instead of beholding by the eye of faith the things which are unseen. When misfortune or calamity comes, we are ready to charge God with neglect or cruelty. If He sees fit to cut off our usefulness in some line, we mourn, not stopping to think that thus God may be working for our good. We need to learn that chastisement is a part of His great plan, and that under the rod of affliction the Christian may sometimes do more for the Master than when engaged in active service." - Acts of the Apostles, page 481.

We also need to learn that trials mean benefit, and not to despise the chastening of the Lord, nor faint when we are rebuked of Him.

"Happy is the man whom God corrects.... He makes sore, and binds up; He wounds, and His hands make whole. He shall deliver thee in six troubles. Yea, in seven there shall no evil touch thee." To every stricken one, Jesus comes with the ministry of healing. The life of bereavement, pain, and suffering may be brightened by precious revealing of His presence.

God would not have us remain pressed down by dumb sorrow, with sore and breaking hearts. He would have us look up, and behold His dear face of love. The blessed Savior stands by many whose eyes are so blinded by tears that they do not discern Him. He longs to clasp our hands, to have us look to Him in simple faith, permitting Him to guide us. His heart is open to our grief, our sorrows, and our

trials. He has loved us with an everlasting love, and with loving kindness compassed us about. We may keep the heart stayed upon Him, and meditate upon His loving-kindness all the day. He will lift the soul above the daily sorrow and perplexity, into a realm of peace.

Think of this, children of suffering and sorrow, and rejoice in hope. "This is the victory that overcomes the world, even our faith." I John 5:4. Thoughts From the Mount of Blessing, pages 25, 26.

## **17. Angel Series**

### **Their Origin And Ministry**

Where was thou when I laid the foundations of the earth? Declare, if thou has understanding. Who hath laid the measures thereof, if thou knew? Or who hath stretched the line upon it? Whereupon are the foundations thereof fastened? or who laid the cornerstone thereof; when the morning stars sang together, and all the sons of God shouted for joy? Job. 38:4-7. To which of the angels said He at any time, Sit on My right hand, until I make your enemies thy footstool? Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation? Hebrews 1:13,14.

Before the creation of man, angels were in existence; for when the foundations of the earth were laid, "the morning stars sang together, and all the sons of God shouted for joy." After the fall of man, angels were sent to guard the tree of life, and this before a human being had died. Angels are in nature superior to men; for the psalmist says that man was made "a little lower than the angels."

We are informed in Scripture as to the number and the power and glory of the heavenly beings, of their connection with the government of God, and also of their relation to the work of redemption. "The Lord hath prepared His throne in the heavens; and His kingdom rules over all." And, says the prophet, "I heard the voice of many angels round about the throne. In the presence chamber of the King of kings they wait—"angels, that excel in strength," "ministers of His, that do His pleasure," "hearkening unto the voice of His word." Ten thousand times ten thousand and thousands of thousands, were the heavenly messengers beheld by the prophet Daniel. The apostle Paul declared them "an innumerable company." As God's messengers they go forth, like "the appearance of a flash of lightning," so dazzling their glory, and so swift their flight...

Angels are sent on missions of mercy to the children of God. To Abraham, with promises of blessing; to the gates of Sodom, to rescue righteous Lot from its fiery doom; to Elijah, as he was about to perish from weariness and hunger in the desert. To Elisha, with chariots and horses of fire surrounding the little town where he was shut in by his foes. To Daniel, while seeking divine wisdom in the court of a heathen king, or abandoned to become the lions' prey; to Peter, doomed to death in Herod's dungeon; to the prisoners at Philippi. To Paul and his companions in the night of tempest on the sea; to open the mind of Cornelius to receive the gospel; to dispatch Peter with the message of salvation to the Gentile stranger, thus holy angels have, in all ages, ministered to God's people....

Thus God's people, exposed to the deceptive power and unsleeping malice of the prince of darkness, and in conflict with all the forces of evil, are assured of the unceasing guardianship of heavenly angels. Nor is such assurance given without need. If God has granted to His children promise of grace and protection, it is because there are mighty agencies of evil to be met, agencies numerous, determined, and untiring, of whose malignity and power none can safely be ignorant or unheeding." - The Great Controversy, pages 511-513.

### **Ministry To Elijah**

Then Jezebel sent a messenger unto Elijah, saying, So let the gods do to me' and more also, if I make not thy life as the life of one of them by tomorrow about this time. And when he saw that, he arose, and went for his life, and came to Beersheba, which belongs to Judah, and left his servant there. But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree: and he requested for himself that he might die; and said, It is enough; now, O Lord, take away my life; for I am not better than my fathers. And as he lay and slept under a juniper tree, behold, then an angel touched him, and said unto him, Arise and eat. And he looked, and, behold there was a cake baked on the coals, and a cruse of water at his head. And he did eat and drink, and laid him down again. And the angel of the Lord came again the second time, and touched him, and said, Arise and eat; because the journey is too great for thee. And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb the mount of God. I Kings 19:2-8.

Did God forsake Elijah in his hour of trial? Oh, no! He loved His servant no less when Elijah felt himself forsaken of God and man, than when, in answer to his prayer, fire flashed from heaven and illuminated the mountaintop. And now, as Elijah slept, a soft touch

and a pleasant voice awoke him. He started up in terror, as if to flee, fearing that the enemy had discovered him. But the pitying face bending over him was not the face of an enemy, but of a friend. God had sent an angel from heaven with food for His servant. "Arise and eat," the angel said. "And he looked, and, behold, there was a cake baked on the coals, and a cruse of water at his head."

After Elijah had partaken of the refreshment prepared for him, he slept again. A second time the angel came. Touching the exhausted man, he said with pitying tenderness, "Arise and eat; because the journey is too great for thee." "And he arose, and did eat and drink;" and in the strength of that food he was able to journey "forty days and forty nights unto Horeb the mount of God,- where he found refuge in a cave. - Prophets and Kings, page 166.

Faith knows no fear. It trusts all To Him whom spheres obey; It asks not sight, nor sense, nor call of man to teach the way.

Faith counts not cost. Prompt His command can be and shall be done; Though men and kings His word withstand, Faith knows the goal as won.

Faith sees the unseen. Its vision looks beyond the ken of man; When sense and reason fail, faith brooks No ill, but says, "I can."

Faith never doubts. What else men choose, it holds the end in view; Should suns and worlds their way ever lose, Faith will its course pursue. I. H. EVANS.

### A Wall Of Protection

Therefore sent he thither horses, and chariots, and a great host: and they came by night, and compassed the city about. And when the servant of the man of God was risen early, and gone forth, behold, a host compassed the city both with horses and chariots. And his servant said unto him, Alas, my master! how shall we do? And he answered, Fear not: for they that be with us are more than they that be with them. And Elisha prayed, and said, Lord, I pray Thee, open his eyes, that he may see. And the Lord opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha. 2 Kings 6:14-17. The angel of the Lord encamps round about them that fear Him, and delivers them. Psalm 34:7.

Between the servant of God and the hosts of armed enemies was an encircling band of heavenly angels. They had come down in mighty power, not to destroy, not to exact homage, but to encamp round about and minister to the Lord's weak and helpless ones.

When the people of God are brought into strait places, and apparently there is no escape for them, the Lord alone must be their dependence." - Prophets and Kings, page 257.

So, in all ages, angels have been near to Christ's faithful followers. The vast confederacy of evil is arrayed against all who would overcome; but Christ would have us look to the things which are not seen, to the armies of heaven encamped about all who love God, to deliver them. From what dangers, seen and unseen, we have been preserved through the interposition of the angels, we shall never know, until in the light of eternity we see the providence of God. Then we shall know that the whole family of heaven was interested in the family here below, and that messengers from the throne of God attended our steps from day to day." - The Desire of Ages, page 240.

It would be well to consider that in all our work we have the cooperation and care of heavenly beings. Invisible armies of light and power attend the meek and lowly ones who believe and claim the promises of God. Cherubim and seraphim and angels that excel in strength, ten thousand times ten thousand and thousands of thousands, stand at His right hand, "all ministering spirits, sent forth to minister for them who shall be heirs of salvation." Hebrews 1:14 - Christ's Object Lessons, page 176.

Out of deep grief to Thee I cry,

Who comfort has for those who mourn; But lay Thy hand upon my heart, Teach me to bear as Thou has borne.

So dark the day and long the night, And I am weary, spent with grief; Oh, strengthen me but with Yours own, And to my spirit send relief;

For I would feel Thee close beside, And know the healing peace can bring. So shall I, Lord, in others' woe Bid them look up to Thee and sing.

INEZ BRASIER

## Origin Of Satan

Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus says the Lord God: Thou sealed up the sum, full of wisdom, and perfect in beauty. Thou has been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the Jasper, the sapphire, the emerald, and the carbuncle, and gold. The workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou was created. Thou art the anointed cherub that covers; and I have set thee so: thou was upon the holy mountain of God. Thou canst walk up and down in the midst of the stones of fire. Thou was perfect in thy ways, from the day that thou was created, till iniquity was found in thee. Ezekiel 28:12-15.

There was one who perverted the freedom that God had granted to His creatures. Sin originated with him, who, next to Christ, had been most honored of God and was highest in power and glory among the inhabitants of heaven. Lucifer, "son of the morning," was first of the covering cherubs, holy and undefiled. He stood in the presence of the great Creator; and the ceaseless beams of glory enshrouding the eternal God, rested upon him....

Little by little Lucifer came to indulge the desire for self-exaltation. The Scripture says: "Yours heart was lifted up because of thy beauty; thou has corrupted thy wisdom by reason of thy brightness." "Thou has said in your heart, . . . I will exalt my throne above the stars of God; . . . I will be like the Most High." Though all his glory was from God, this mighty angel came to regard it as pertaining to himself. Not content with his position, though honored above the heavenly host, he ventured to covet homage due alone to the Creator. Instead of seeking to make God supreme in the affections and allegiance of all created beings, it was his endeavor to secure their service and loyalty to himself. And coveting the glory with which the infinite Father had invested His Son, this prince of angels aspired to power that was the prerogative of Christ alone.

Now the perfect harmony of heaven was broken. Lucifer's disposition to serve himself instead of his Creator, aroused a feeling of apprehension when observed by those who considered that the glory of God should be supreme. In heavenly council the angels pleaded with Lucifer. The Son of God presented before him the greatness, the goodness, and the justice of the Creator, and the sacred, unchanging nature of His law. God Himself had established the order of heaven; and in departing from it, Lucifer would dishonor his Maker, and bring ruin upon himself. But the warning, given in infinite love and mercy, only aroused a spirit of resistance. Lucifer allowed his jealousy of Christ to prevail, and became the more determined.

To dispute the supremacy of the Son of God, thus impeaching the wisdom and love of the Creator, had become the purpose of this prince of angels. To this object he was about to bend the energies of that mastermind, which, next to Christ's, was first among the hosts of God. But He who would have the will of all His creatures free, left none unguarded to the bewildering sophistry by which rebellion would seek to justify itself." - Patriarchs and Prophets, pages 35, 36.

## Satan Cast Out Of Heaven

How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which did weaken the nations! Isaiah 14:12. There was war in heaven: Michael and His angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent,

called the devil, and Satan, which deceives the whole world: he was cast out into the earth, and his angels were cast out with him. Revelation 12:7-9.

Until this time all heaven had been in order, harmony, and perfect subjection to the government of God. It was the highest sin to rebel against His order and will. All heaven seemed in commotion. The angels were marshaled in companies, each division with a higher commanding angel at its head. Satan, ambitious to exalt himself, and unwilling to submit to the authority of Jesus, was insinuating against the government of God. Some of the angels sympathized with Satan in his rebellion, and others strongly contended for the honor and wisdom of God in giving authority to His Son.

There was contention among the angels. Satan and his sympathizers were striving to reform the government of God. They wished to look into His unsearchable wisdom, and ascertain His purpose in exalting Jesus and endowing Him with such unlimited power and command. They rebelled against the authority of the Son. All the heavenly host were summoned to appear before the Father to have each case decided. It was there determined that Satan should be expelled from heaven, with all the angels who had joined him in the rebellion. Then there was war in heaven. Angels were engaged in the battle; Satan wished to conquer the Son of God, and those who were submissive to His will. But the good and true angels prevailed, and Satan, with his followers, was driven from heaven." - Early Writings, pages 145, 146.

Even when he was cast out of heaven, Infinite Wisdom did not destroy Satan. Since only the service of love can be acceptable to God, the allegiance of His creatures must rest upon a conviction of His justice and benevolence. The inhabitants of heaven and of the

worlds, being unprepared to comprehend the nature or consequences of sin, could not then have seen the justice of God in the destruction of Satan. Had he been immediately blotted out of existence, some would have served God from fear rather than from love. The influence of the deceiver would not have been fully destroyed, nor would the spirit of rebellion have been utterly eradicated. For the good of the entire universe through ceaseless ages, he must more fully develop his principles, that his charges against the divine government might be seen in their true light by all created beings. And that the justice and mercy of God and the immutability of His law might be forever placed beyond all question.” - Patriarchs and Prophets, page 42.

## Character Of Satan

### 1.A Usurper.

Thou has said in your heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north. I will ascend above the heights of the clouds. I will be like the Most High. Isaiah 14:13, 14.

### 2. A Liar.

You are of your father the devil, and the lusts of your father you will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaks a lie, he speaks of his own: for he is a liar, and the father of it. John 8:44.

### 3. A Deceiver.

Satan himself is transformed into an angel of light. 2 Corinthians 11:14.

### 4. The Accuser of the Brethren.

I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of His Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. Revelation 12:10.

The history of the past shows an active, working devil. He can no more be idle than harmless. Satan was found in only one tree to endanger the safety of Adam and Eve. He planned to attract the holy pair to that one tree, that they might do the very thing God had said they should not do, eat of the tree of knowledge. There was no danger to them in approaching any other tree. How plausible his speech! He laid hold of the very arguments which he uses today, flattery, envy, distrust, questioning, and unbelief. If Satan was so cunning at first, what must he be now, after gaining an experience of many thousands of years? Yet God and holy angels, and all those who abide in obedience to all the Lord's expressed will, are wiser than he. The subtlety of Satan will not decrease, but the wisdom given to men through a living connection with the Source of all light and divine knowledge, will be proportionate to his arts and wiles. - Testimonies, Volume V, page 504.

We can do nothing of ourselves. In all our helpless unworthiness we must trust in the merits of the crucified and risen Savior. None will ever perish while they do this. The long, black catalogue of our delinquencies is before the eye of the Infinite. The register is complete; none of our offenses are forgotten. But He who listened to the cries of His servants of old, will hear the prayer of faith, and pardon our transgressions. He has promised, and He will fulfill His word.

Those who are unwilling to forsake every sin and to seek earnestly for God's blessing, will not obtain it. But all who will lay hold of God's promises as did Jacob, and be as earnest and persevering as he was, will succeed as he succeeded. “Shall not God avenge His own elect, which cry day and night unto Him, though He bear long with them? I tell you that He will avenge them speedily.” Luke 18:7,8. - Patriarchs and Prophets, page 203.

## How To Overcome Satan

For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds. Casting down imaginations, and every high thing that exalts itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ. 2 Corinthians 10:4,5. They overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. Revelation 12:11. Submit yourselves therefore to God. Resist the devil, and he will flee from you. Draw nigh to God, and He will draw nigh to you. Cleanse your hands, you sinners; and purify your hearts, you double-minded. James 4:7,8.

The example of Christ shows us that our only hope of victory is in continual resistance of Satan's attacks. He who triumphed over the adversary of souls in the conflict of temptation, understands Satan's power over the race, and has conquered him in our behalf. As an overcomer, He has given us the advantage of His victory, that in our efforts to resist the temptations of Satan we may unite our

weakness to His strength, our worthlessness to His merits. And sustained by His enduring might under strong temptations, we may resist in His all-powerful name, and overcome as He overcame-Testimonies, Volume III, page 480.

Many who profess the name of Christ and claim to be looking for His speedy coming, know not what it is to suffer for Christ's sake. Their hearts are not subdued by grace, and they are not dead to self, as is often shown in various ways. At the same time they are talking of having trials. But the principal cause of their trials is an unsubdued heart, which makes self so sensitive that it is often crossed. If such could realize what it is to be a humble follower of Christ, a true Christian, they would begin to work in good earnest, and begin right. They would first die to self, then be instant in prayer, and check every passion of the heart.

Give up your self-confidence and self-sufficiency, brethren, and follow the meek Pattern. Ever keep Jesus in your mind, that He is your example, and you must tread in His footsteps. Look unto Jesus, the author and finisher of our faith, who for the joy that was set before Him, endured the cross, despising the shame. He endured the contradiction of sinners against Himself. He for our sins was once the meek, slain lamb, wounded, bruised, smitten, and afflicted.

Let us, then, cheerfully suffer something for Jesus' sake, crucify self daily, and be partakers of Christ's sufferings here, that we may be made partakers with Him of His glory, and be crowned with glory, honor, immortality, and eternal life." - Early Writings, pages 113, 114.

### Satan Personates Christ

Then shall that Wicked be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming. Even him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish. Because they received not the love of the truth, that they might be saved. 2 Thessalonians 2:8-10.

Fearful sights of a supernatural character will soon be revealed in the heavens, in token of the power of miracle-working demons. The spirits of devils will go forth to the kings of the earth and to the whole world, to fasten them in deception, and urge them on to unite with Satan in his last struggle against the government of heaven. By these agencies, rulers and subjects will be alike deceived. Persons will arise pretending to be Christ Himself, and claiming the title and worship which belongs to the world's Redeemer. They will perform wonderful miracles of healing, and will profess to have revelations from heaven contradicting the testimony of the Scriptures.

As the crowning act in the great drama of deception, Satan himself will personate Christ. The church has long professed to look to the Savior's advent as the consummation of her hopes. Now the great deceiver will make it appear that Christ has come. In different parts of the earth, Satan will manifest himself among men as a majestic being of dazzling brightness, resembling the description of the Son of God given by John in the Revelation. Revelation 1: 13-15. The glory that surrounds him is unsurpassed by anything that mortal eyes have yet beheld. The shout of triumph rings out upon the air, "Christ has come! Christ has come!"

The people prostrate themselves in adoration before him, while he lifts up his hands, and pronounces a blessing upon them, as Christ blessed His disciples when He was upon the earth. His voice is soft and subdued, yet full of melody. In gentle, compassionate tones he presents some of the same gracious heavenly truths which the Savior uttered. He heals the diseases of the people, and then, in his assumed character of Christ, he claims to have changed the Sabbath to Sunday, and commands all to hallow the day which he has blessed. He declares that those who persist in keeping holy the seventh day are blaspheming his name by refusing to listen to his angels sent to them with light and truth. This is the strong, almost overmastering delusion. Like the Samaritans who were deceived by Simon Magus, the multitudes, from the least to the greatest, give heed to these sorceries, saying, This is 'the great power of God.' Acts 8:10.

But the people of God will not be misled. The teachings of this false Christ are not in accordance with the Scriptures. His blessing is pronounced upon the worshipers of the beast and his image, the very class upon whom the Bible declares that God's unmingled wrath shall be poured out." - The Great Controversy, pages 624, 625.

### Satan Will Be Destroyed

The devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night forever and ever. Revelation 20:10. Thou has defiled thy sanctuaries by the multitude of your iniquities, by the iniquity of thy traffic. Therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee. All they that know thee among the people shall be astonished at thee: thou shall be a terror, and never shall thou be any more. Ezekiel 28:18, 19.

The sins of the righteous having been transferred to Satan, he is made to suffer not only for his own rebellion, but for all the sins which lie has caused God's people to commit. His punishment is to be far greater than that of those whom he has deceived. After all have perished who fell by his deceptions, he is still to live and suffer on. In the cleansing flames the wicked are a last destroyed, root and branch,-Satan the root, his followers the branches. The full penalty of the law has been visited; the demands of justice have been met; and heaven and earth, beholding, declare the righteousness of Jehovah.

Satan's work of ruin is forever ended. For six thousand years he has wrought his will, filling the earth with woe, and causing grief throughout the universe. The whole creation has groaned and travailed together in pain. Now God's creatures are forever delivered from his presence and temptations. "The whole earth is at rest, and is quiet: they [the righteous] break forth into singing." And a shout of praise and triumph, ascends from the whole loyal universe. "The voice of a great multitude," "as the voice of many waters, and as the voice of mighty thundering, is heard, saying, "Alleluia; for the Lord God omnipotent reigns." - The Great Controversy, page 673.

Said the angel, "Satan is the root, his children are the branches. They are now consumed root and branch. They have died an everlasting death. They are never to have a resurrection, and God will have a clean universe." I then looked and saw the fire which had consumed the wicked, burning up the rubbish and purifying the earth. Again I looked, and saw the earth purified. There was not a single sign of the curse. The broken, uneven surface of the earth now looked like a level, extensive plain. God's entire universe was clean, and the great controversy was forever ended. Wherever we looked, everything upon which the eye rested was beautiful and holy. And all the redeemed host, old and young, great and small, cast their glittering crowns at the feet of their Redeemer, and prostrated themselves in adoration before Him, and worshiped Him that lives forever and ever. The beautiful new earth, with all its glory, was the eternal inheritance of the saints. The kingdom and dominion, and the greatness of the kingdom under the whole heaven, was then given to the saints of the Most High, who were to possess it forever, even forever and ever." - Early Writings, page 295.

### Words To The Young

Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of your heart, and in the sight of your eyes: but know thou, that for all these things God will bring thee into judgment. Therefore remove sorrow from thy heart, and put away evil from thy flesh: for childhood and youth are vanity. Ecclesiastes 11:9,10. Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shall say, I have no pleasure in them. Ecclesiastes 12:1.

Solomon's later writings reveal that as he realized more and still more the wickedness of his course, he gave special attention to warning the youth against falling into the errors that had led him to squander for naught Heaven's choicest gifts. With sorrow and shame he confessed that in the prime of manhood, when he should have found God his comfort, his support, his life, he turned from the light of Heaven and the wisdom of God, and put idolatry in the place of the worship of Jehovah. And now, having I earned through sad experience the folly of such a life, his yearning desire was to save others from entering into the bitter experience through which he had passed.

With touching pathos he wrote concerning the privileges and responsibilities before the youth in God's service. . . .

Not only to the youth, but to those of mature years, and to those who are descending the hill of life and facing the western sun, the life of Solomon is full of warning. We see and hear of unsteadiness of youth, the young wavering between right and wrong, and the current of evil passions proving too strong for them. In those of maturer years, we do not look for this unsteadiness and unfaithfulness; we expect the character to be established, the principles firmly rooted. But this is not always so. When Solomon should have been in character as a sturdy oak, he fell from his steadfastness under the power of temptation. When his strength should have been the firmest, he was found to be the weakest.

From such examples we should learn that in watchfulness and prayer is the only safety for both young and old. Security does not lie in exalted position and great privileges. One may for many years have enjoyed a genuine Christian experience, but he is still exposed to Satan's attacks. In the battle with inward sin and outward temptation, even the wise and powerful Solomon was vanquished. His failure teaches us that, whatever a man's intellectual qualities may be, and however faithfully he may have served God in the past, he can never with safety trust in his own wisdom and integrity....

Those who heed the warning of Solomon's apostasy will shun the first approach of those sins that overcame him. Only obedience to the requirements of Heaven will keep man from apostasy. God has bestowed upon man great light and many blessings; but unless this light and these blessings are accepted, they are no security against disobedience and apostasy. When those whom God has exalted to positions of high trust turn from Him to human wisdom, their light becomes darkness. Their entrusted capabilities become a snare." - Prophets and Kings, pages 80-83.

## Enduring Temptation

There bath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that you are able; but will with the temptation also make a way to escape, that you may be able to bear it. I Corinthians 10:13. Blessed is the man that endures temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love Him. James 1:12.

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

Live in contact with the living Christ, and He will hold you firmly by a hand that will never let go.

Know and believe the love that God has to us, and you are secure; that love is a fortress impregnable to all the delusions and assaults of Satan.” - Thoughts From the Mount of Blessing, pages 172, 173.

Every one should be taught to cherish hope and faith; but even when we give ourselves to Christ and know that He accepts us, we are not beyond the reach of temptation. God's word declares, “Many shall be purified, and made white, and tried.” Only he who endures the trial will receive the crown of life.

Those who accept Christ, and in their first confidence say, I am saved, are in danger of trusting to themselves. They lose sight of their own weakness and their constant need of divine strength. They are unprepared for Satan's devices, and under temptation many, like Peter, fall into the very depths of sin. We are admonished, “Let him that thinks he stand, take heed lest he fall.” Our only safety is in constant distrust of self, and dependence on Christ.” - Christ's Object Lessons, page 156.

We should not lose courage when assailed by temptation. Often when placed in a trying situation we doubt that the Spirit of God has been leading us. But it was the Spirit's leading that brought Jesus into the wilderness to be tempted by Satan. When God brings us into trial, He has a purpose to accomplish for our good. Jesus did not presume on God's promises by going unbidden into temptation, neither did He give up to despondency when temptation came upon Him. Nor should we.” - The Desire of Ages, pages 126-129.

## Seek Ye The Lord

Ho, every one that thirsts, come you to the waters, and he that hath no money; come you, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do you spend money for that which is not bread? And your labor for that which satisfies not? Hearken diligently unto Me, and eat you that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto Me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David. Behold, I have given him for a witness to the people, a leader and commander to the people. Behold, thou shall call a nation that thou knew not, and nations that knew not thee shall run unto thee because of the Lord thy God, and for the Holy One of Israel; for He hath glorified thee. Seek you the Lord while He may be found, call you upon Him while He is near. Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon. Isaiah 55:1-7.

I cannot express to you the intense desire of my soul that you should all seek the Lord most earnestly while He may be found. We are in the day of God's preparation. Let nothing be regarded as of sufficient worth to draw your minds from the work of preparing for the great day of judgment. Get ready. Let not cold unbelief hold your souls away from God; but let His love burn on the altar of your hearts-Testimonies, Volume V, page 590.

We cannot afford, in the few days we have here on earth, to spend our time in trifling and nothingness. We need to humble our souls before God, that every heart may drink in the truth, and let it work in the life a reformation that will convince the world that this is indeed the truth of God. Let the life be hid with Christ in God. Only when we seek the Lord as little children, when we cease picking flaws in our brethren and sisters, and in those who are seeking to carry faithfully the responsibilities of the work, and seek to get our own hearts right with God, can He use us to the glory of His name.

We all need to come into a self-sacrificing position before God if our work is to be accepted by Him. Let us remember that profession is nothing unless we have the truth in the heart. We need the converting power of God to take hold of us, that we may understand the

needs of a perishing world. The burden of my message to you is, Get ready, get ready to meet the Lord. Trim your lamps, and let the light of truth shine forth into the byways and the hedges. There is a world to be warned of the near approach of the end of all things.

My brethren and sisters, seek the Lord while He may be found. There is a time coming when those who have wasted their time and opportunities will wish they had sought Him. God has given you reasoning faculties. He wants you to keep in the line of reason and in the line of labor.” - Ibid., Volume IX, pages 106, 107.

### Jacob's Deliverance

Jacob was left alone; and there wrestled a Man with him until the breaking of the day. And when He saw that He prevailed not against him, He touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as He wrestled with him. And He said, Let Me go, for the day breaks. And he said, I will not let Thee go, except Thou bless me. And He said unto him, What is thy name? And he said, Jacob. And He said, Thy name shall be called no more Jacob, but Israel: for as a prince has thou power with God and with men, and has prevailed. And Jacob asked Him, and said, Tell me, I pray Thee, Thy name. And He said, Wherefore is it that thou does ask after My name? And He blessed him there. And Jacob called the name of the place Peniel. For I have seen God face to face, and my life is preserved. Genesis 32:24-30.

Jacob, in the great crisis of his life, turned aside to pray. He was filled with one overmastering purpose, to seek for transformation of character. But while he was pleading with God, an enemy, as he supposed, placed His hand upon him, and all night he wrestled for his life. But the purpose of his soul was not changed by peril of life itself. When his strength was nearly spent, the Angel put forth His divine power, and at His touch, Jacob knew Him with whom he had been contending. Wounded and helpless, he fell upon the Savior's breast, pleading for a blessing. He would not be turned aside, nor cease his intercession, and Christ granted the petition of this helpless, penitent soul, according to His promise, “Let him take hold of My strength, that he may make peace with Me; and he shall make peace with Me.”

Jacob pleaded with determined spirit, “I will not let Thee go, except Thou bless me.” This spirit of persistence was inspired by Him who wrestled with the patriarch. It was He who gave him the victory, and He changed his name from Jacob to Israel, saying, “As a prince has thou power with God and with men, and has prevailed.” That for which Jacob had vainly wrestled in his own strength, was won through self surrender and steadfast faith. “This is the victory that overcomes the world, even our faith.” - Thoughts From the Mount of Blessing, pages 206, 207.

It is a perilous thing to allow an unchristian trait to live in the heart. One cherished sin will, little by little, debase the character, bringing all its nobler powers into subjection to the evil desire. The removal of one safeguard from the conscience, the indulgence of one evil habit, one neglect of the high claims of duty, breaks down the defenses of the soul, and opens the way for Satan to come in and lead us astray. The only safe course is to let our prayers go forth daily from a sincere heart, as did David, “Hold up my goings in Thy paths, that my footsteps slip not.” Psalm 17:5. - Patriarchs and Prophets, page 452.

## **18. Use Of Money Series**

### Love Of Money

Godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment let us be therewith content. But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and has professed a good profession before many witnesses. I Timothy 6:6-12.

The Bible condemns no man for being rich, if he has acquired his riches honestly. Not money, but the love of money, is the root of all evil. It is God who gives men power to get wealth; and in the hands of him who acts as God's steward, using his means unselfishly, wealth is a blessing, both to its possessor and to the world. But many, absorbed in their interest in worldly treasures, become insensible to the claims of God and the needs of their fellow men. They regard their wealth as a means of glorifying themselves. They add house to house, and land to land; they fill their homes with luxuries, while all about them are human beings in misery and crime, in disease and death. Those who thus give their lives to self-serving are developing in themselves, not the attributes of God, but the attributes of the wicked one. These men are in need of the gospel. They need to have their eyes turned from the vanity of material

things to behold the preciousness of the enduring riches. They need to learn the joy of giving, the blessedness of being co-workers with God.” - Ministry of Healing, pages 212, 213.

In this generation, the desire for gain is the absorbing passion. Wealth is often obtained by fraud. There are multitudes struggling with poverty, compelled to labor hard for small wages, unable to secure even the barest necessities of life. Toil and deprivation, with no hope of better things, make their burden heavy. Careworn and oppressed, they know not where to turn for relief. And all this that the rich may support their extravagance or indulge their desire to hoard!

Love of money and love of display have made this world as a den of thieves and robbers.” - Prophets and Kings, pages 650, 651.

Many professed Christians today have an idea that they must by some act on their own part earn the eternal reward. It is by this deception that Satan Many into doubt and discouragement. Eternal life is not earned; it is the gift of God through Jesus Christ. By nothing that we can do will we merit the favor of God. We can only reach out by faith and take from Him the blessings that He stands ready to bestow. To Jesus Christ belongs all credit for the blessings we enjoy in this world and for the fullness of blessings we shall enjoy in the world to come. F. M. W.

### Rendering To God His Own

All the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord. Leviticus 27:30.

This matter of giving is not left to impulse. God has given us definite instruction in regard to it. He has specified tithes and offerings as the measure of our obligation. And He desires us to give regularly and systematically. Paul wrote to the church at Corinth, “Concerning the collection for the saints, as I have given order to the churches of Galatia, even so do you. Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him.” Let each regularly examine his income, which is all a blessing from God, and set apart the tithe as a separate fund, to be sacredly the Lord's. This fund should not in any case be devoted to any other use; it is to be devoted solely to support the ministry of the gospel. After the tithe is set apart, let gifts and offerings be apportioned, “as God hath prospered YOU.” - MRS E. G. WHITE, in Review and Herald, May 9, 1893.

A very plain, definite message has been given to me for our people. I am bidden to tell them that they are making a mistake in applying the tithe to various objects, which, though good in themselves, are not the object to which the Lord has said that the tithe should be applied. Those who make this use of the tithe are departing from the Lord's arrangement. God will judge for these things.

One reasons that the tithe may be applied to school purposes. Still others reason that canvassers and colporteurs should be supported from the tithe. But a great mistake is made when the tithe is drawn

from the object for which it is to be used-the support of the ministers. There should be today in the field one hundred well-qualified laborers where now there is but one.” - Gospel Workers, page 226.

Read carefully the third chapter of Malachi, and see what God says about the tithe. If our churches will take their stand upon the Lord's word, and be fail in paying their tithe into His treasury, more laborers will be encouraged to take up ministerial work. More men would give themselves to the ministry were they riot told of the depleted treasury. There should be an abundant supply in the Lord's treasury, and there would be if selfish hearts and hands had riot withheld the tithes or made use of them to support other lines of work.

God's reserved resources are to be used in no such haphazard way. The tithe is the Lord's, and those who meddle with it will be punished with the loss of their heavenly treasure, unless they repent. Let the work no longer be hedged up because the tithe has been diverted into various channels other than the one to which the Lord has said it should go. Provision is to be made for these other lines of work. They are to be sustained, but not from the tithe. God has not changed; the tithe is still to be used for the support of the ministry. The opening of new fields requires more ministerial efficiency than we now have, and there must be means in the treasury.” - Ibid., pages 227, 228.

### Robbing God In Tithes And Offerings

Will a man rob God? Yet you have robbed Me. But you say, Wherein have we robbed Thee? In tithes and offerings. Malachi 3:8.

The offerings made to God by His professed people would be much larger if it were not for the selfish love of ease, the manufactured wants, the lack of economy, the love of luxuries, the gratification of appetite, the desire for self-pleasing. But the life and character Of Christ and the lessons He has given to His followers present no encouragement to selfishness. How much of self-indulgence did Christ

have in His life? He for our sakes became poor, that we through His poverty might be rich. And He said, "Whosoever will come after Me, let him deny himself, and take up his cross and follow Me." Self-indulgence, self-pleasing, pride, and extravagance must be renounced. You cannot be Christians and gratify these propensities. We cannot love God supremely and our neighbors as ourselves, and devote to our own use the means entrusted to us to honor and glorify God. We need to make a practical application of the lessons of our Savior's life and teachings.

In view of all the gifts of God to us, the question is asked, "Will a man rob God?" As though such a sin were not possible. But the Lord declares, "You have robbed Me." God reads the covetous thought in every heart that purposes to withhold from Him. Those who are selfishly neglectful in paying their tithes, and bringing their gifts and offerings to the treasury, sees. The Lord Jehovah understands it all. As a book of remembrance is written before Him of them that fear the Lord, and that think upon His name, so there is a record kept of all who are appropriating to themselves the gifts which God entrusted to them to use for the salvation of souls." - MRS. E. G. WHITE, in Review and Herald, May 16, 1893.

There is another matter too often neglected by those who seek the Lord in prayer. Have you been honest with God?

As the giver of every blessing, God claims a certain portion of all we possess. This is His provision to sustain the preaching of the gospel. And by making this return to God, we are to show our appreciation of His gifts. But if we withhold from Him that which is His own, how can we claim His blessing? If we are unfaithful stewards of earthly things, how can we expect Him to entrust us with the things of heaven? It may be that here is the secret of unanswered prayer.

But the Lord in His great mercy is ready to forgive, and He says, "Bring you all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith. . . . if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." . . .

So it is with every other one of God's requirements. All His gifts are promised on condition of obedience. God has a heaven full of blessings for those who will cooperate with Him. All who obey Him may with confidence claim the fulfillment of His promises." - Christ's Object Lessons, pages 144, 145.

### The Promise For Obedience

Bring you all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, says the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the

devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, says the Lord of hosts. Malachi 3:10, 11.

Divine wisdom has appointed, in the plan of salvation, the law of action and reaction, making the work of beneficence, in all its branches, twice blessed. He that gives to the needy blesses others, and is blessed himself in a still greater degree. God could have reached His object in saving sinners without the aid of man; but He knew that man could not be happy without acting a part in the great work in which he would be cultivating self-denial and benevolence.

That man might not lose the blessed results of benevolence, our Redeemer formed the plan of enlisting him as His co-worker. By a chain of circumstances which would call forth his charities, He bestows upon man the best means of cultivating benevolence, and keeps him habitually giving to help the poor and to advance His cause. He sends His poor as the representatives of Himself. By their necessities, a ruined world are drawing forth from us talents of means and of influence, to present to them the truth, of which they are in perishing need. And as we heed these calls by labor and by acts of benevolence, we are assimilated to the image of Him who for our sakes became poor. In bestowing, we bless others, and thus accumulate true riches." - Testimonies, Volume III, pages 382, 383.

Whenever God's people, in any period of the world, have cheerfully and willingly carried out His plan in systematic benevolence and in gifts and offerings, they have realized the standing promise that prosperity should attend all their labors just in proportion as they obeyed His requirements. When they acknowledged the claims of God, and complied with His requirements, honoring Him with their substance, their barns were filled with plenty. But when they robbed God in tithes and in offerings, they were made to realize that they were not only robbing Him, but themselves; for He limited His blessings to them just in proportion as they limited their offerings to Him." - Ibid., page 395.

Honesty in Business

The story is told of a young merchant who, beginning business some fifty years ago, overheard one day a clerk misrepresenting the quality of some merchandise. He was instantly reprimanded and the article was unsold. The clerk resigned his position at once, and told his employer that the man who did business that way could not last long. But the merchant did last, and but lately died the possessor of the largest wealth ever gathered in a single lifetime. NOAH HUNT SCHENCK.

### Vowing And Paying

Be not rash with thy mouth, and let not your heart be hasty to utter anything before God: for God is in heaven, and thou upon earth: therefore let thy words be few. For a dream comes through the multitude of business; and a fool's voice is known by multitude of words. When thou vovs a vow unto God, defer not to pay it. For He hath no pleasure in fools. Pay that which thou has vowed. Better is it that thou should not vow, than that thou should vow and not pay. Suffer not thy mouth to cause thy flesh to sin. Neither say thou before the angel, that it was an error: wherefore should God be angry at thy voice, and destroy the work of your hands? Ecclesiastes 5:2-6.

When a pledge is made to the cause, it is a vow made to God, and should be sacredly kept. In the sight of God it is no better than sacrilege to appropriate to our own use that which has been once pledged to advance His sacred work.

When a verbal or written pledge has been made in the presence of our brethren, to give a certain amount, they are the visible witnesses of a contract made between ourselves and God. The pledge is not made to man, but to God, and is as a written note given to a neighbor. No legal bond is more binding upon the Christian for the payment of money, than a pledge made to God.

Persons who thus pledge to their fellow men, do not generally think of asking to be released from their pledges. A vow made to God, the giver of all favors, is of still greater importance; then why should we seek to be released from our vows to God? Will man consider his promise less binding because made to God? Because his vow will not be put to trial in courts of justice, is it less valid? Will a man who professes to be saved by the blood of the infinite sacrifice of Jesus Christ, "rob God"? Are not his vows and his actions weighed in the balances of justice in the heavenly courts?" - Testimonies, Volume IV, page 470.

The contributions required of the Hebrews for religious and charitable purposes amounted to fully one fourth of their income. So heavy a tax upon the resources of the people might be expected to reduce them to poverty; but, on the contrary, the faithful observance of these regulations was one of the conditions

of their prosperity. On condition of their obedience, God made them this promise: "I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field.... And all nations shall call you blessed; for you shall be a delight some land, says the Lord of hosts." - Patriarchs and Prophets, page 527.

This is the gospel of labor, ring it, you bells of the land!

The Lord of Love came down from above, to live with the men who work.

This is the rose that He planted, here in the thorn cursed soil:

Heaven is blest with perfect rest, but the blessing of Earth is toil.

HENRY VANDYKE.

### The Prompting Motive In Giving

Take heed that you do not your aims before men, to be seen of them: otherwise you have no reward of your Father which is in heaven. Therefore when thou does your alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward. But when thou does alms, let not thy left hand know what thy right hand does: that your alms may be in secret and thy Father which sees in secret Himself shall reward thee openly. And when thou pray, thou shall not be as the hypocrites are. For they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward. But thou, when thou pray, enter into thy closet, and when thou has shut thy door, pray to thy Father which is in secret; and thy Father which sees in secret shall reward thee openly. But when you pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking. Be not you therefore like unto them: for your Father knows what things you have need of, before you ask Him. Matthew 6:1-8.

By their good works, Christ's followers are to bring glory, not to themselves, but to Him through whose grace and power they have wrought. It is through the Holy Spirit that every good work is accomplished, and the Spirit is given to glorify, not the receiver, but the

Giver. When the light of Christ is shining in the soul, the lips will be filled with praise and thanksgiving to God. Your prayers, your performance of duty, your benevolence, your self-denial, will not be the theme of your thought or conversation. Jesus will be magnified, self will be hidden, and Christ will appear as all in all.

We are to give in sincerity, not to make a show of our good deeds, but from pity and love to the suffering ones. Sincerity of purpose, real kindness of heart, is the motive that Heaven values. The soul that is sincere in its love, wholehearted in its devotion, God regards as more precious than the golden wedge of Ophir.

“His, not mine, are the gifts, and only so far can I make them Mine as in giving I add my heart to whatever is given.”

We are not to think of reward, but of service; yet kindness shown in this spirit will not fail of its recompense. “Thy Father, which sees in secret, Himself shall reward thee openly.” While it is true that God Himself is the great reward, that embraces every other, the soul receives and enjoys Him only as it becomes assimilated to Him in character. Only like can appreciate like. It is as we give ourselves to God for the service of humanity that He gives Himself to us.” - Thoughts From the Mount of Blessing, pages 121, 122.

### The Heart Follows The Treasure

Lay not up for yourselves treasures upon earth, where moth and rust does corrupt, and where thieves break through and steal. But lay up for yourselves treasures in heaven, where neither moth nor rust does corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also. The light of the body is the eye: if therefore your eye be single, thy whole body shall be full of light. But if your eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness! No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. You cannot serve God and mammon. Therefore I say unto you, Take no thought for your life, what you shall eat, or what you shall drink. Nor yet for your body, what you shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feeds them. Are you not much better than they? Matthew 6:19-26.

And we are permitted to unite with Him in the great work of redemption, and to be sharers with Him in the riches which His death and suffering have won. The apostle Paul wrote to the Thessalonian Christians: “What is our hope, or joy, or crown of rejoicing? Are not even you in the presence of our Lord Jesus Christ at His coming? For you are our glory and joy.” 1 Thessalonians 2:19, 20. This is the treasure for which Christ bids us labor. Character is the great harvest of life. And every word or deed that through the grace of Christ shall kindle in one soul an impulse that reaches heavenward, every effort that tends to the formation of a Christ like character, is laying up treasure in heaven.

Where the treasure is, there the heart will be. In every effort to benefit others, we benefit ourselves. He who gives money or time for spreading the gospel enlists his own interest and prayers for the work, and for the souls to be reached through it. His affections go out to others, and he is stimulated to greater devotion to God, that he may be enabled to do them the greatest good.

And at the final day, when the wealth of earth shall perish, he who has laid up treasure in heaven will behold that which his life has gained. If we have given heed to the words of Christ, then, as we gather around the great white throne, we shall see souls who have been saved through our agency, and shall know that one has saved others, and these still others, a large company brought into the haven of rest as the result of our labors, there to lay their crowns at Jesus' feet, and praise Him through the ceaseless ages of eternity. With what joy will the worker for Christ behold these redeemed ones, who share the glory of the Redeemer! How precious will heaven be to those who have been faithful in the work of saving souls!” - Thoughts From the Mount of Blessing, pages 134, 135.

A small girl who had been promised the privilege of climbing to a neighboring hilltop where her brother delighted to go, drew back in dismay when she came in sight of the steep and rough ascent. “Why, there isn't any smooth path up. It's all bumpy and stony! she exclaimed.

“How would we ever get up if it wasn't?” demanded the more experienced brother. “The stones and hummocks are what we climb on.”

### Honesty In Deal

Thou shall not have in thy bags divers weights, a great and a small. Thou shall not have in your house divers measures, a great and a small. But thou shall have a perfect and just weight, a perfect and just measure shall thou have: that thy days may he lengthened in the land which the Lord thy God gives thee. For all that do such things, and all that do unrighteously, are an abomination unto the Lord thy God. Deuteronomy 25:13-16.

Recompense to no man evil for evil. Provide things honest in the sight of all men. Romans 12:17. Now I pray to God that you do no evil; not that we should appear approved, but that you should do that which is honest, though we be as reprobates. 2 Corinthians 13:7. Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report. if there be any virtue, and if there be any praise, think on these things. Philippians 4:8.

The Lord sees all the dealings of brother with brother, which weaken faith, and which destroy their own confidence in themselves as men dealing with justice and equity. In the most positive language He expresses His displeasure at the iniquity practiced in trade. He says, "Shall I count them pure with the wicked balances, and with the bag of deceitful weights?" - Testimonies to Ministers, page 372.

The waiting ones who look for the soon appearing of Christ will not be idle, but diligent in business. Their work will not be done carelessly and dishonestly, but with fidelity, promptness, and thoroughness. Those who flatter themselves that careless inattention to the things of this life is an evidence of their spirituality and of their separation from the world, are under a great deception. Their veracity, faithfulness, and integrity are tested and proved in temporal things. If they are faithful in that which is least, they will be faithful in much.

I have been shown that here is where many will fail to bear the test. They develop their true character in the management of temporal concerns. They manifest unfaithfulness, scheming, dishonesty, in dealing with their fellow men. They do not consider that their hold upon the future, immortal life depends upon how they conduct themselves in the concerns of this life, and that the strictest integrity is indispensable to the formation of a righteous character.

Dishonesty is practiced all through our ranks, and this is the cause of lukewarmness on the part of many who profess to believe the truth. They are not connected with Christ, and are deceiving their own souls. I am pained to make the statement that there is an alarming lack of honesty even among Sabbath keepers." - Testimonies, Volume IV, pages 309, 310.

### Care Of The Poor

If there be among you a poor man of one of thy brethren within any of thy gates in thy land which the Lord thy God gives thee, thou shalt not harden your heart, nor shut your hand from thy poor brother: but thou shalt open your hand wide unto him, and shall surely lend him sufficient for his need, in that which he wants. Thou shalt surely give him, and your heart shall not be grieved when thou gives unto him: because that for this thing the Lord thy God shall bless thee in all thy works, and in all that thou puts your hand unto. For the poor shall never cease out of the land: therefore I command thee, saying, Thou shalt open your hand wide unto thy brother, to thy poor, and to thy needy, in thy land. Deuteronomy 15:7-11.

Blessed is he that considers the poor: the Lord will deliver him in time of trouble. The Lord will preserve him, and keep him alive; and he shall be blessed upon the earth: and Thou wilt not deliver him unto the will of his enemies. The Lord will strengthen him upon the bed of languishing: Thou wilt make all his bed in his sickness. Psalm 41:1-3.

There is sweet peace for the compassionate spirit, a blessed satisfaction in the life of self-forgetful service for the good of others. The Holy Spirit that abides in the soul, and is manifest in the life, will soften hard hearts, and awaken sympathy and tenderness. You will reap that which you sow. "Blessed is he that considers the poor."

He who has given his life to God in ministry to His children is linked with Him who has all the resources of the universe at His command. His life is bound up by the golden chain of the immutable promises with the life of God. The Lord will not fail him in the hour of suffering and need. "My God shall supply all your need according to His riches in glory by Christ Jesus." And in the hour of final need the merciful shall find refuge in the mercy of the compassionate Savior, and shall be received into everlasting habitations." - Thoughts From the Mount of Blessing, page 41.

Although Christ was rich in the heavenly courts, yet He became poor that we through His poverty might be made rich. Jesus honored the poor by sharing their humble condition. From the history of His life we are to learn how to treat the poor. Some carry the duty of beneficence to extremes, and really hurt the needy by doing too much for them. The poor do not always exert themselves as they should. While they are not to be neglected and left to suffer, they must be taught to help themselves." - Testimonies, Volume IV, page 550.

## **19. Miracle Series**

### **Raising The Widow's Son**

It came to pass the day after, that He went into a city called Nain; and many of His disciples went with Him, and much people. Now when He came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her. And when the Lord saw her, He had compassion on her, and said unto her, Weep not. And He came and touched the bier: and they that bare him stood still. And He said, Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak. And He delivered him to his mother. Luke 7:11-15.

He who stood beside the sorrowing mother at the gate of Nain, watches with every mourning one beside the bier. He is touched with sympathy for our grief. His heart, that loved and pitied, is a heart of unchangeable tenderness. His word that called the dead to life, is no less efficacious now than when spoken to the young man of Nain. He says, "All power is given Me in heaven and in earth." That power is not diminished by the lapse of years, nor exhausted by the ceaseless activity of His overflowing grace. To all who believe on Him, He is still a living Savior.

Jesus changed the mother's grief to joy when He gave back her son; yet the youth was but called forth to this earthly life, to endure its sorrows, its toils, and its perils, and to pass again under the power of death. But Jesus comforts our sorrow for the dead with a message of infinite hope: "I am He that lives, and was dead; and, behold, I am alive forevermore, . . . and have the keys of hell and of death." "Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage." - The Desire of Ages, pages 319, 320.

Satan cannot hold the dead in his grasp when the Son of God bids them live. He cannot hold in spiritual death one soul who in faith receives Christ's word of power. God is saying to all who are dead in sin, "Awake, thou that sleeps, and arise from the dead." Ephesians 5:14. That word is eternal life. As the word of God which bade the first man live, still gives us life; as Christ's word, "Young man, I say unto thee, Arise," gave life to the youth of Nain, so that word, "Arise from the dead," is life to the soul that receives it. God "hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son." Colossians 1:13. It is all offered us in His word. If we receive the word, we have the deliverance.

And "if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwells in you." "For the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air. And so shall we ever be with the Lord." Romans 8:11; I Thessalonians 4:13, 17. This is the word of comfort wherewith He bids us comfort one another." - Ibid., page 320.

### **Curing Bartimaeus**

They came to Jericho: and as He went out of Jericho with His disciples and a great number of people, blind Bartimaeus, the son of Timaeus, sat by the highway side begging. And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, Thou Son of David have mercy on me. And many charged Him that He should hold His peace: but he cried the more a great deal, Thou Son of David, have mercy on me. And Jesus stood still, and commanded him to be called. And they call the blind man, saying unto him, Be of good comfort, rise; He calls thee. And he, casting away his garment, rose, and came to Jesus. And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight. And Jesus said unto him, Go thy way; thy faith has thee whole. And immediately he received his sight, and followed Jesus in the way. Mark 10:46-52.

While God is a friend to the blind and the unfortunate, He does not excuse their sins. He requires them to overcome, and to perfect Christian character in the name of Jesus, who overcame in their behalf. But Jesus pities our weakness, and He is ready to give strength to bear up in trial, and to resist the temptations of Satan, if we will cast our burden upon Him. Angels are sent to minister to the children of God who are physically blind. Angels guard their steps and save them from a thousand dangers, which, unknown to them, beset their path. But His Spirit will not attend them unless they cherish a spirit of kindness, and seek earnestly to have control over their natures, and to bring their passions and every power into submission to God. They must cultivate a spirit of love and control their words and actions.

I was shown that God requires His people to be far more pitiful and considerate of the unfortunate than they are. "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." Here genuine religion is defined. God requires that the same consideration which should be given to the widow and

fatherless be given to the blind, and to those suffering under the affliction of other physical infirmities. Disinterested benevolence is very rare in this age of the world.” - Testimonies, Volume III, page 516.

I saw that it is in the providence of God that widows and orphans, the blind, the deaf, the lame, and persons afflicted in a variety of ways, have been placed in close Christian relationship to His church; it is to prove His people and develop their true character. Angels of God are watching to see how we treat these persons who need our sympathy, love, and disinterested benevolence. This is God's test of our character. If we have the true religion of the Bible, we shall feel that a debt of love, kindness, and interest is due to Christ in behalf of His brethren; and we can do no less than to show our gratitude for His immeasurable love to us while we were sinners unworthy of His grace, by having a deep interest and unselfish love for those who are our brethren, and who are less unfortunate than ourselves.” - Ibid., page 511.

### Jairus' Daughter

When Jesus came into the ruler's house, and saw the minstrels and the people making a noise, He said unto them, Give place: for the maid is not dead, but sleeps. And they laughed Him to scorn. But when the people were put forth, He went in, and took her by the hand, and the maid arose. Matthew 9:23-25.

Returning from Gergesa to the western shore, Jesus found a multitude gathered to receive Him, and they greeted Him with joy. He remained by the seaside for a time, teaching and healing, and then repaired to the house of Levi-Matthew to meet the publicans at the feast. Here Jairus, the ruler of the synagogue, found Him.

This elder of the Jews came to Jesus in great distress, and cast himself at His feet exclaiming, “My little daughter lies at the point of death; I pray Thee, come and lay Thy hands on her, that she may be healed; and she shall live.”

Jesus set out at once with the ruler for his home. Though the disciples had seen so many of His works of mercy, they were surprised at His compliance with the entreaty of the haughty rabbi; yet they accompanied their Master, and the people, followed, eager and expectant. The ruler's house was not far distant, but Jesus and His companions advanced slowly, for the crowd pressed Him on every side. The anxious father was impatient of delay; but Jesus, pitying the people, stopped now and then to relieve some suffering one, or to comfort a troubled heart.

While they were still on the way, a messenger pressed through the crowd, bearing to Jairus the news that his daughter was dead, and it was useless to trouble the Master further. The word caught the ear of Jesus. “Fear not,” He said; “believe only, and she shall be made whole.”

Jairus pressed closer to the Savior, and together they hurried to the ruler's home. Already the hired mourners and flute players were there, filling the air with their clamor. The presence of the crowd, and the tumult, jarred upon the spirit of Jesus. He tried to silence them, saying, “Why make you this ado, and weep? the damsel is not dead, but sleeps.” They were indignant at the words of the stranger. They had seen the child in the embrace of death, and they laughed Him to scorn. Requiring them all to leave the house, Jesus took with Him the father and mother of the maiden, and the three disciples, Peter, James, and John, and together they entered the chamber of death.

Jesus approached the bedside, and taking the child's hand in His own, He pronounced softly, in the familiar language of her home, the words, “Damsel, I say unto thee, Arise.”

Instantly a tremor passed through the unconscious form. The pulses of life beat again. The lips unclosed with a smile. The eyes opened widely as if from sleep, and the maiden gazed with wonder on the group beside her. She arose, and her parents clasped her in their arms, and wept for joy.” - The Desire of Ages, pages 342,343.

### Curing The Demoniac Child

One of the multitude answered and said, Master, I have brought unto Thee my son, which hath a dumb spirit; and where so ever he takes him, he tears him. And he foams, and gnashes with his teeth, and pines away: and I spoke to Thy disciples that they should cast him out; and they could not. He answers him, and says, O faithless generation, how long shall I be with you? How long shall I suffer you? Bring him unto Me. And they brought him unto Him: and when He saw him, straightway the spirit tare him; and he fell on the ground, and wallowed foaming. And He asked his father, How long is it ago since this came unto him? And he said, Of a child. And often times it hath cast him into the fire, and into the waters, to destroy him: but if Thou can do anything, have compassion on us, and help us. Jesus said unto him, If thou can believe, all things are possible to him that believes. And straightway the father of the child cried out, and said with tears, Lord, I believe; help Thou mine unbelief. When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him. And

the spirit cried, and rent him sore, and came out of him: and he was as one dead; insomuch that many said, He is dead. But Jesus took him by the hand, and lifted him up; and he arose. And when He was come into the house, His disciples asked him privately, Why could not we cast him out? And He said unto them, This kind can come forth by nothing, but by prayer and fasting. Mark 9:17-29.

“If Thou can do anything, have compassion on us, and help us.” How many a sin burdened soul has echoed that prayer. And to all, the pitying Savior's answer is, “If thou can believe, all things are possible to him that believes.” It is faith that connects us with heaven, and brings us strength for coping with the powers of darkness. In Christ, God has provided means for subduing every sinful trait, and resisting every temptation, however strong. But many feel that they lack faith, and therefore they remain away from Christ. Let these souls, in their helpless unworthiness, cast themselves upon the mercy of their compassionate Savior. Look not to self, but to Christ. He who healed the sick and cast out demons when He walked among men, is the same mighty Redeemer today. Faith comes by the word of God. Then grasp His promise, “Him that comes to Me I will in no wise cast out.” John 6:37. Cast yourself at His feet with the cry, “Lord, I believe; help Thou mine unbelief.” You can never perish while you do this-never.” - The Desire of Ages, pages 428, 429.

## Walking On The Sea

He saw them toiling in rowing; for the wind was contrary unto them; and about the fourth watch of the night He comes unto them, walking upon the sea, and would have passed by them. But when they saw Him walking upon the sea, they supposed it had been a spirit, and cried out. For they all saw Him, and were troubled. And immediately He talked with them, and says unto them, Be of good cheer: it is I; be not afraid. And He went up unto them into the ship; and the wind ceased: and they were sore amazed in themselves beyond measure, and wondered. Mark 6:48-51.

At the moment when they believe themselves lost, a gleam of light reveals a mysterious figure approaching them upon the water. But they know not that it is Jesus. The One who has come for their help, they count as an enemy. Terror overpowers them. The hands that have grasped the oars with muscles like iron, let go their hold. The boat rocks at the will of the waves; all eyes are riveted on this vision of a man walking upon the white-capped billows of the foaming sea.

They think it a phantom that omens their destruction, and they cry out for fear. Jesus advances as if He would pass them; but they recognize Him, and cry out, entreating His help. Their beloved Master turns, His voice silences their fear, “Be of good cheer; it is I; be not afraid.”

As soon as they could credit the wondrous fact, Peter was almost beside himself with joy. As if he could scarcely yet believe, he cried out, “Lord, if it be Thou, bid me come unto Thee on the water. And He said, Come.”

Looking unto Jesus, Peter walks securely; but as in self-satisfaction he glances back toward his companions in the boat, his eyes are turned from the Savior. The wind is boisterous. The waves roll high, and come directly between him and the Master; and he is afraid. For a moment Christ is hidden from his view, and his faith gives way. He begins to sink. But while the billows talk with death, Peter lifts his eyes from the angry waters, and fixing them upon Jesus, cries, “Lord, save me.” Immediately Jesus grasps the outstretched hand, saying, “O thou of little faith, wherefore did thou doubt?”

Walking side by side, Peter's hand in that of his Master, they stepped into the boat together. But Peter was now subdued and silent. He had no reason to boast over his fellows, for through unbelief and self-exaltation he had very nearly lost his life. When he turned his eyes from Jesus, his footing was lost, and he sank amid the waves.

When trouble comes upon us, how often we are like Peter. We look upon the waves, instead of keeping our eyes fixed upon the Savior.... Jesus did not bid Peter come to him that he should perish; He does not call us to follow Him, and then forsake us. “Fear not,” He says; “for I have redeemed thee, I have called thee by thy name; thou art Mine. When thou passes through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walks through the fire, thou shall not be burned; neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel, thy Savior.” Isaiah 43:1-3.” - The Desire of Ages, pages 381, 382.

## “Stretch Forth Thine Hand”

Behold, there was a man which had his hand withered. And they asked Him, saying, Is it lawful to heal on the Sabbath days? That they might accuse Him. And He said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the Sabbath day, will he not lay hold on it, and lift it out? How much then is a man better than a sheep? Wherefore it is lawful to do well on the Sabbath days. Then says He to the man, Stretch forth your hand. And he stretched it forth; and it was restored whole, like as the other. Matthew 12:10-13.

Upon another Sabbath, as Jesus entered a synagogue He saw there a man who had a withered hand. The Pharisees watched Him, eager to see what He would do. The Savior well knew that in healing on the Sabbath He would be regarded as a transgressor, but He did not hesitate to break down the wall of traditional requirements that barricaded the Sabbath.

Jesus bade the afflicted man stand forth, and then asked, "Is it lawful to do good on the Sabbath days, or to do evil? to save life, or to kill?" It was 'a maxim among the Jews that a failure to do good, when one had opportunity, was to do evil; to neglect to save life, was to kill. Thus Jesus met the rabbis on their own ground. "But they held their peace. And when He had looked round about on them with anger, being grieved for thee hardness of their hearts, He says unto the man, Stretch forth your hand. And he stretched it out; and his hand was restored whole as the other." Mark 3:4,5.

When questioned, "Is it lawful to heal on the Sabbath days?" Jesus answered, "What man shall there be among you, that shall have one sheep, and if it fall into a pit on the Sabbath day, will he not lay hold on it, and lift it out? How much then is a man better than a sheep? Wherefore it is lawful to do well on the Sabbath days." Matthew 12:10-12.

The spies dared not answer Christ in the presence of the multitude, for fear of involving themselves in difficulty. They knew that lie had spoken the truth. rather than violate their traditions, they would leave a man to suffer, while they would relieve a brute because of the loss to the owner if it were neglected. Thus greater care was shown for a dumb animal than for man, who is made in the image of God.

This illustrates the working of all false religions. They originate in man's desire to exalt himself above God, but they result in degrading man below the brute. Every religion that wars against the sovereignty of God defrauds man of the glory which was his at the creation, which is to be restored to him in Christ. Every false religion teaches its adherents to be careless of human needs, sufferings, and rights. The gospel places a high value upon humanity as the purchase of the blood of Christ, and it teaches a tender regard for the wants and woes of man. The Lord says, "I will make a man more precious than fine gold; even a man than the golden wedge of Ophir." Isaiah 13:12. *The Desire of Ages*, pages 286,287.

## [The Touch Of Faith](#)

Behold, a woman, which was diseased with an issue of blood twelve years, came behind Him, and touched the hem of His garment: for she said within herself, If I may but touch His garment, I shall be whole. But Jesus turned Him about, and when He saw her, He said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour. Matthew 9:20-22.

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

Many hold faith as an opinion. Saving faith is a transaction, by which those who receive Christ join themselves in covenant relation with God. Genuine faith is life. A living faith means an increase of vigor, a confiding trust, by which the soul becomes a conquering power.

After healing the woman, Jesus desired her to acknowledge the blessing she had received. The gifts which the gospel offers, are not to be secured by stealth or enjoyed in secret. So the Lord calls upon us for confession of His goodness. "You are My witnesses, says the Lord, that I am God." Isaiah 43:12.

Our confession of His faithfulness is Heaven's chosen agency for revealing Christ to the world. We are to acknowledge His grace as made known through the holy men of old; but that which will be most effectual is the testimony of our own experience. We are witnesses for God as we reveal in ourselves the working of a power that is divine. Every individual has a life distinct from all others, and an experience differing essentially from theirs. God desires that our praise shall ascend to Him, marked by our own individuality. These precious acknowledgments to the praise of the glory of His grace, when supported by a Christ like life, have an irresistible power, that works for the salvation of souls." - *The Desire of Ages*, page 347.

"I think not of tomorrow, its trials or its task, But still with childlike spirit for present mercies ask. With each returning morning I cast old things away; Life's journey lies before me: my prayer is for today."

## “Arise And Walk”

Behold, they brought to Him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy: Son, be of good cheer, thy sins be forgiven thee. And, behold, certain of the scribes said within themselves, This man blasphemeth. And Jesus knowing their thoughts said, Wherefore think you evil in your hearts? For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk? But that you may know that the Son of man hath power on earth to forgive sins, (then says He to the sick of the palsy,) Arise, take up thy bed, and go unto your house. And he arose, and departed to his house. Matthew 9:2-7.

Again and again the bearers of the paralytic tried to push their way through the crowd, but in vain. The sick man looked about him in unutterable anguish. When the longed-for help was so near, how could he relinquish hope? At his suggestion his friends bore him to the top of the house, and, breaking up the roof, let him down at the feet of Jesus. The discourse was interrupted. The Savior looked upon the mournful countenance, and saw the pleading eyes fixed upon Him. He understood the case; He had drawn to Himself that perplexed and doubting spirit. While the paralytic was yet at home, the Savior had brought conviction to his conscience. When he repented of his sins, and believed in the power of Jesus to make him whole, the life-giving mercies of the Savior had first blessed his longing heart. Jesus had watched the first glimmer of faith grow into a belief that He was the sinners' only helper, and had seen it grow stronger with every effort to come into His presence.

Now, in words that fell like music on the sufferer's ear, the Savior said, “Son, be of good cheer; thy sins be forgiven thee.”

The burden of despair rolls from the sick man's soul; the peace of forgiveness rests upon his spirit, and shines out upon his countenance. His physical pain is gone, and his whole being is transformed. The helpless paralytic is healed! the guilty sinner is pardoned!

In simple faith he accepted the words of Jesus as the boon of new life. He urged no further request, but lay in blissful silence, too happy for words. The light of heaven irradiated his countenance, and the people looked with awe upon the scene.” - *The Desire of Ages*, page 268.

In the home of the paralytic there was great rejoicing when he returned to his family, carrying with ease the couch upon which he had been slowly borne from their presence but a short time before. They gathered round with tears of joy, hardly daring to believe their eyes. He stood before them in the full vigor of manhood. . . . Glad thanksgiving went up from that home, and God was glorified through His Son, who had restored hope to the hopeless, and strength to the stricken one. This man and his family were ready to lay down their lives for Jesus. No doubt dimmed their faith, no unbelief marred their fealty to Him who had brought light into their darkened home.” - *Ministry of Healing*, page 79.

## Stilling The Storm

And there arose a great storm of wind, and the waves beat into the ship, so that it was now full. And He was in the hinder part of the ship, asleep on a pillow: and they awake Him, and say unto Him, Master, care Thou not that we perish? And He arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm. Mark 4:37-39.

How often the disciples' experience is ours! When the tempests of temptation gather, and the fierce lightning flash, and the waves sweep over us, we battle with the storm alone, forgetting that there is One who can help us. We trust to our own strength till our hope is lost, and we are ready to perish. Then we remember Jesus, and if we call upon Him to save us, we shall not cry in vain. Though He sorrowfully reproves our unbelief and self-confidence, He never fails to give us the help we need. Whether on the land or on the sea, if we have the Savior in our hearts, there is no need of fear. Living faith in the Redeemer will smooth the sea of life, and will deliver us from danger in the way that He knows to be best.

There is another spiritual lesson in this miracle of the stilling of the tempest. Every man's experience testifies to the truth of the words of Scripture, “The wicked are like the troubled sea, when it cannot rest. . . . There is no peace, says my God, to the wicked.” Isaiah 57:20, 21. Sin has destroyed our peace. While self is unsubdued we can find no rest. The masterful passions of the heart no human power can control. We are as helpless here as were the disciples to quiet the raging storm. But He who spoke peace to the billows of Galilee, has spoken the word of peace for every soul. However fierce the tempest, those who turn to Jesus with the cry, “Lord, save us,” will find deliverance. His grace, that reconciles the soul to God, quiets the strife of human passion, and in His love the heart is at rest.” - *The Desire of Ages*, pages 336, 337.

When God's calling us to stillness,

To the quietness of rest,

Waiting to pour out His blessings

In the way that He sees best,

What a joy there is in trusting,

Lying passive on His arm,

Knowing He who formed and made us

Has all power to keep from harm.

Sometimes He would draw us closer, Sometimes take our work away, Giving time for meditation,

Giving us more time to pray.

For He knows 'tis in the stillness That the heart's poured out to God, And He knows how rich the blessings He bestows with chastening rod.

So whatever He sends of resting, Whether days or months to be, May we know His hand is leading, And accept it gratefully.

He who watches o'er the sparrow, Watches o'er His children too. And with care and loving-kindness He is watching over you.

MINA E. CARPENTER.

### "Be Thou Clean"

There came a leper to Him, beseeching Him, and kneeling down to Him, and saying unto Him, If Thou wilt, Thou can make me clean. And Jesus, moved with compassion, put forth His hand, and touched him, and says unto him, I will; be thou clean. And as soon as He had spoken, immediately the leprosy departed from him, and he was cleansed. Mark 1:40-42.

The leper is guided to the Savior. Jesus is teaching beside the lake, and the people are gathered about Him. Standing afar off, the leper catches a few words from the Savior's lips. He sees Him laying His hands upon the sick. He sees the lame, the blind, the paralytic, and those dying of various maladies, rise up in health, praising God for their deliverance. Faith strengthens in his heart. He draws nearer and yet nearer to the gathered throng. The restrictions laid upon him, the safety of the people, and the fear with which all men regard him, are forgotten. He thinks only of the blessed hope of healing.

He is a loathsome spectacle. The disease has made frightful inroads, and his decaying body is horrible to look upon. At sight of him the people fall back in terror. They crowd upon one another in their eagerness to escape from contact with him. Some try to prevent him from approaching Jesus, but in vain. He neither sees nor hears them. Their expressions of loathing are lost upon him. He sees only the Son of God. He hears only the voice that speaks life to the dying. Pressing to Jesus, he casts himself at His feet with the cry, "Lord, if Thou wilt, Thou can make me clean."

Jesus replied, "I will; be thou made clean," and laid His hands upon him.

Immediately a change passed over the leper. His flesh became healthy, the nerves sensitive, the muscles firm. The rough, scaly surface peculiar to leprosy disappeared, and a soft glow, like that upon the skin of a healthy child, took its place....

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

Thus it is with the leprosy of sin,-deep-rooted, deadly, and impossible to be cleansed by human power. "The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it, but wounds, and bruises, and putrefying sores." Isaiah 1:5,6. But Jesus, coming to dwell in humanity, receives no pollution. His presence has healing virtue for the sinner. Whoever will fall at His feet, saying in faith, "Lord, if Thou wilt, Thou can make me clean," shall hear the answer, "I will; be thou made clean." (RV.) - The Desire of Ages, pages 262-266.

## Feeding Four Thousand

Then Jesus called His disciples unto Him, and said, I have compassion on the multitude, because they continue with Me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way. And His disciples say unto Him, Whence should we have so much bread in the wilderness, as to fill so great a multitude? And Jesus says unto them, How many loaves have you? And they said, Seven, and a few little fishes. And He commanded the multitude to sit down on the ground. And He took the seven loaves and the fishes, and gave thanks, and brake them, and gave to His disciples, and the disciples to the multitude. And they did all eat, and were filled: and they took up of the broken meat that was left seven baskets full. And they that did eat were four thousand men, beside women and children. Matthew 15:32-38.

Jesus went up into a mountain, and there the multitude flocked to Him, bringing their sick and lame, and laying them at His feet. He healed them all; and the people, heathen as they were, glorified the God of Israel. For three days they continued to throng about the Savior, sleeping at night in the open air, and through the day pressing eagerly to hear the words of Christ, and to see His works. At the end of three days their food was spent. Jesus would not send them away hungry, and He called upon His disciples to give them food.

Again the disciples revealed their unbelief. At Bethsaida they had seen how, with Christ's blessing, their little store availed for the feeding of the multitude; yet they did not now bring forward their all, trusting His power to multiply it for the hungry crowds. Moreover, those whom He fed at Bethsaida were Jews; these were Gentiles and heathen. Jewish prejudice was still strong in the hearts of the disciples, and they answered Jesus, -Whence can a man satisfy these men with bread here in the wilderness?" But obedient to His word, they brought Him what they had, seven loaves and two fishes. The multitude were fed, seven large baskets of fragments remaining. Four thousand men, besides women and children, were thus refreshed, and Jesus sent them away with glad and grateful hearts." - The Desire of Ages, pages

Jesus, the divine Master, ever exalted the name of His heavenly Father. He taught His disciples to pray, "Our Father who art in heaven, Hallowed be Thy name." Matthew 6:9, AR.V. And they were not to forget to acknowledge, "Your is ... the glory." Matthew 6:13. So careful was the great Healer to direct attention from Himself to the Source of His power, that the wondering multitude, "when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see," did not glorify Him, but "glorified the God of Israel." Matthew 15:31. In the wonderful prayer that Christ offered just before His crucifixion, He declared, "I have glorified Thee on the earth." "Glorify Thy Son," He pleaded, "that Thy Son also may glorify Thee." O righteous Father, the world hath not known Thee.. but I have known Thee, and these have known that Thou has sent Me. And I have declared unto them Thy name, and will declare it: that the love wherewith Thou has loved Me may be in them, and I in them." John 17:1, 4, 25, 26-Prophets and Kings, page 69.

## Healing The Demoniac

There was in their synagogue a man with an unclean spirit; and he cried out, saying, Let us alone; what have we to do with Thee, Thou Jesus of Nazareth? Art Thou come to destroy us? I know Thee who Thou art, the Holy One of God. And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the unclean spirit had torn him, and cried with a loud voice, he came out of him. Mark 1:23-26.

In the synagogue at Capernaum, Jesus was speaking of His mission to set free the slaves of sin. He was interrupted by a shriek of terror. A madman rushed forward from among the people, crying out, "Let us alone; what have we to do with Thee, Thou Jesus of Nazareth? Art Thou come to destroy us? I know Thee who Thou art, the Holy One of God."

Jesus rebuked the demon, saying, "Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not."

The cause of this man's affliction also was in his own life. He had been fascinated with the pleasures of sin, and had thought to make life a grand carnival. Intemperance and frivolity perverted the noble attributes of his nature, and Satan took entire control of him. Remorse came too late. When he would have sacrificed wealth and pleasure to regain his lost manhood, he had become helpless in the grasp of the evil one.

In the Savior's presence he was roused to long for freedom; but the demon resisted the power of Christ. When the man tried to appeal to Jesus for help, the evil spirit put word, into his mouth, and he cried out in an agony of fear. The demoniac partially comprehended that he was in the presence of One who could set him free; but when he tried to come within reach of that mighty hand, another's will held him; another's words found utterance through him.

The conflict between the power of Satan and his own desire for freedom was terrible. It seemed that the tortured man must lose his life in the struggle with the foe that had been the ruin of his manhood. But the Savior spoke with authority and set the captive free....

There are multitudes today as truly under the power of evil spirits as was the demoniac of Capernaum. All who willfully depart from God's commandments are placing themselves under the control of Satan. Many a man tampers with evil, thinking that he can break away at pleasure; but he is lured on and on, until he finds himself controlled by a will stronger than his own. He cannot escape its mysterious power. Secret sin or master passion may hold him a captive as helpless as was the demoniac of Capernaum.

Yet his condition is not hopeless. God does not control our minds without our consent; but every man is free to choose what power he will have to rule over him. None have fallen so low, none are so vile, but that they may find deliverance in Christ. The demoniac, in place of prayer, could utter only the words of Satan; yet the heart's unspoken appeal was heard. No cry from a soul in need, though it fail of utterance in words, will be unheeded. Those who consent to enter into covenant with God are not left to the power of Satan or to the infirmity of their own nature." - Ministry of Healing, pages 91-93.

### The Centurion's Servant

When Jesus was entered into Capernaum, there came unto Him a centurion, beseeching Him, and saying, Lord, my servant lies at borne sick of the palsy, grievously tormented. And Jesus says unto him, I will come and heal him. The centurion answered and said, Lord, I am not worthy that Thou should come under my roof: but speak the word only, and my servant shall be healed. For I am a man under authority, having soldiers under me: and I say to this man, Go, and he goes; and to another, Come, and he comes; and to my servant, Do this, and he does it. When Jesus heard it, He marveled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel. And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness: there shall he weeping and gnashing of teeth. And Jesus said unto the centurion, Go thy way; and as thou has believed, so be it done unto thee. And his servant was healed in the selfsame hour. Matthew 8:5-13.

The centurion who desired Christ to come and heal his servant felt unworthy to have Jesus come under his roof; his faith was so strong in the power of Christ that he entreated Him just to say the word, and the work would be done. . . .

Here Jesus exalted faith in contrast with doubt. He showed that the children of Israel would stumble because of their unbelief, which would lead to the rejection of great light, and would result in their condemnation and overthrow. Thomas declared that he would not believe unless he put his finger into the prints of the nails, and thrust his hand into the side of his Lord. Christ gave him the evidence he desired, and then reproved his unbelief: Because thou has seen Me, thou has believed; blessed are they that have not seen, and yet have believed."

In this age of darkness and error, men who profess to be followers of Christ seem to think that they are at liberty to receive or reject the servants of the Lord at pleasure, and that they will not be called to an account for so doing. Unbelief and darkness lead them to this. Their sensibilities are blunted by their unbelief. They violate their consciences and become untrue to their own convictions, and weaken themselves in moral power. They view others in the same light with themselves." - Testimonies, Volume IV, pages 233, 234.

### The Man With Dropsy

It came to pass, as He went into the house of one of the chief Pharisees to eat bread on the Sabbath day, that they watched Him. And, behold, there was a certain man before Him which had the dropsy. And Jesus answering spoke unto the lawyers and Pharisees, saying, Is it lawful to heal on the Sabbath day? And they held their peace. And He took him, and healed him, and let him go; and answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the Sabbath day? And they could not answer Him again to these things. Luke 14:1-6.

When Jesus turned upon the Pharisees with the question whether it was lawful on the Sabbath day to do good or to do evil, to save life or to kill, He confronted them with their own wicked purposes. They were hunting His life with bitter hatred, while He was saving life, and bringing happiness to multitudes. Was it better to slay upon the Sabbath, as they were planning to do, than to heal the afflicted, as He had done? Was it more righteous to have murder in the heart upon God's holy day, than love to all men, which finds expression in deeds of mercy?

In the healing of the withered hand (Matthew 12:13), Jesus condemned the custom of the Jews, and left the fourth commandment standing as God had given it. "It is lawful to do well on the Sabbath days," He declared. By sweeping away the senseless restrictions of the Jews, Christ honored the Sabbath, while those who complained of Him were dishonoring God's holy day.

Those who hold that Christ abolished the law, teach that He broke the Sabbath, and justified His disciples in doing the same. Thus they are really taking the same ground as did the caviling Jews. In this they contradict the testimony of Christ Himself, who declared, "I have kept My Father's commandments, and abide in His love." Neither the Savior nor His followers broke the law of the Sabbath.

Christ was a living representative of the law. No violation of its holy precepts was found in His life. Looking upon a nation of witnesses who were seeking occasion to condemn Him, He could say unchallenged, "Which of you convicts Me of sin?"

The Savior had not come to set aside what patriarchs and prophets had spoken; for He Himself had spoken through these representative men. All the truths of God's word came from Him. But these priceless gems had been placed in false settings. Their precious light had been made to minister to error. God desired them to be removed from their settings of error and replaced in the framework of truth. This work only a divine hand could accomplish. By its connection with error, the truth had been serving the cause of the enemy of God and man. Christ had come to place it where it would glorify God, and work the salvation of humanity." - The Desire of Ages, pages 287, 288.

## **20. Seven Churches Series**

### The Seven Churches

I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, saying, I am Alpha and Omega, the first and the last: and, What thou sees, write in a book, and send it unto the seven churches which are in Asia. Unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea. Revelation 1:10, 11.

The names of the seven churches are symbolic of the church in different periods of the Christian Era. The number seven indicates completeness, and is symbolic of the fact that the messages extend to the end of time, while the symbols used reveal the condition of the church at different periods in the history of the world.

Christ is spoken of as walking in the midst of the golden candlesticks. Thus is symbolized His relation to the churches. He is in constant communication with His people. He knows their true state. He observes their order, their piety, their devotion. Although He is high priest and mediator in the sanctuary above, yet He is represented as walking up and down in the midst of His churches on the earth. With untiring wakefulness and unremitting vigilance, He watches to see whether the light of any of His sentinels is burning dim or going out. If the candlesticks were left to mere human care, the flickering flame would languish and die; but He is the true watchman in the Lord's house, the true warden of the temple courts. His continued care and sustaining grace are the source of life and light.

Christ is represented as holding the seven stars in His right hand. This assures us that no church faithful to its trust need fear coming to naught; for not a star that has the protection of Omnipotence can be plucked out of the hand of Christ." - Acts of the Apostles, pages 585, 586.

"Who walks in the midst of the seven golden candlesticks." Revelation 2:1. This scripture shows Christ's relation to the churches. He walks in the midst of His churches throughout the length and breadth of the earth. He watches them with intense interest to see whether they are in such a condition spiritually that they can advance His kingdom. Christ is present in every assembly of the church. He is acquainted with every one connected with His service. He knows those whose hearts He can fill with the holy oil, that they may impart it to others. Those who faithfully carry forward the work of Christ in our world, representing in word and works the character of God, fulfilling the Lord's purpose for them, are in His sight very precious. Christ takes pleasure in them as a man takes pleasure in a well-kept garden and the fragrance of the flowers he has planted." - Testimonies, Volume VI, pages 418, 419.

### Ephesus

Unto the angel of the church of Ephesus write: These things says He that holds the seven stars in His right hand, who walks in the midst of the seven golden candlesticks. I know thy works, and thy labor, and thy patience, and how thou cannot not bear them which are evil. And thou has tried them which say they are apostles, and are not, and has found them liars: and has borne, and has patience, and for My name's sake has labored, and has not fainted. Nevertheless I have somewhat against thee, because thou has left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent. But this thou has, that thou hates the deeds of the Nicolaitanes, which I also hate. He that hath an ear, let him hear what the Spirit says unto the churches: To him that overcomes will I give to eat of the tree of life, which is in the midst of the Paradise of God. Revelation 2:1-7.

The meaning of Ephesus is desirable, and fitly describes the character and condition of the church in its first state, when its members received the doctrine of Christ in its purity, and enjoyed the benefits and blessings of the gifts of the Holy Spirit. This applies to the first century, or during the lifetime of the apostles." - Bible Readings for the Home Circle, page 281.

Those early Christians had received the doctrine of Christ in its purity. They enjoyed the benefits and blessings of the gifts of the Holy Spirit. They were noted for works, labor, and patience. In faithfulness to the pure principles taught by Christ, they could not bear those that were evil, and they tried false apostles, searched out their true characters, and found them liars. That this work was specially done by the literal and particular church at Ephesus more than by other churches of that time, we have no evidence. There is nothing said about it by Paul in the epistle he wrote to that church; but it was done by the Christian church as a whole, in that age, and was a most appropriate work at that time. (See Acts 15; 2 Corinthians 11:13) Daniel and the Revelation, page 375.

The church at Ephesus.... Jesus used as a symbol of the entire Christian church in the apostolic age....

At the first, the experience of the church at Ephesus was marked with childlike simplicity and fervor. . . . But after a time the zeal of the believers began to wane, and their love for God and for one another grew less. . . . In their desire for something novel and startling, they attempted to introduce new phases of doctrine, more pleasing to many minds, but not in harmony with the fundamental principles of the gospel. In their self-confidence and spiritual blindness they failed to discern that these sophistries would cause many to question the experiences of the past, and would thus lead to confusion and unbelief.

As these false doctrines were urged, differences sprang up, and the eyes of many were turned from beholding Jesus as the author and finisher of their faith. . . . It was at this critical time in the history of the church that John was sentenced to banishment. Never had his voice been needed by the church as now. Nearly all his former associates in the ministry had suffered martyrdom. . . . But the Lord's hand was moving unseen in the darkness." - Acts of the Apostles, pages 578-581.

## Smyrna

Unto the angel of the church in Smyrna write: These things says the first and the last, which was dead, and is alive. I know thy works, and tribulation, and poverty, (but thou art rich) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan. Fear none of those things which thou shall suffer: behold, the devil shall cast some of you into prison, that you may be tried; and you shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life. He that hath an ear, let him hear what the Spirit says unto the churches: He that overcomes shall not be hurt of the second death. Revelation 2:8-11.

The meaning of Smyrna is myrrh, or sweet-smelling savor, and applies to the period of time when many of the saints of God suffered martyrdom under pagan Rome." - Bible Readings for the Home Circle, page 281.

Against the church of Smyrna . . . there was no word of condemnation uttered. Persecution is ever calculated to keep the church pure, and incite its members to piety and godliness." - Daniel and the Revelation, page 383.

Like God's servants of old, many were "tortured, not accepting deliverance; that they might obtain a better resurrection." Hebrews 11:35. These called to mind the words of their Master, that when persecuted for Christ's sake, they were to be exceeding glad, for great would be their reward in heaven; for so the prophets had been persecuted before them. They rejoiced that they were accounted worthy to suffer for the truth, and songs of triumph ascended from the midst of crackling flames. Looking upward by faith, they saw Christ and angels leaning over the battlements of heaven, gazing upon them with the deepest interest, and regarding their steadfastness with approval. A voice came down to them from the throne of God, "Be thou faithful unto death, and I will give thee a crown of life." Revelation 2:10.

In vain were Satan's efforts to destroy the church of Christ by violence. The great controversy in which the disciples of Jesus yielded up their lives, did not cease when these faithful standard-bearers fell at their post. By defeat they conquered. God's workmen were slain, but His work went steadily forward. The gospel continued to spread, and the number of its adherents to increase. It penetrated into regions that were inaccessible, even to the eagles of Rome. Said a Christian, expostulating with the heathen rulers who were urging forward the persecution: You may "kill us, torture us, condemn us .... Your injustice is the proof that we are innocent .... Nor does your cruelty . . . avail you." It was but a stronger invitation to bring others to their persuasion. "The oftener we are mown down by you, the more in number we grow; the blood of Christians is seed." - The Great Controversy, pages 41, 42.

## Pergamos

To the angel of the church in Pergamos write: These things says He which bath the sharp sword with two edges. I know thy works, and where thou dwells, even where Satan's seat is. And thou boldest fast My name, and has not denied My faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwells. But I have a few things against thee, because thou has there them that hold the doctrine of Balaam, who taught Balak to cast a stumbling block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication. So has thou also them that hold the doctrine of the Nicolaitanes, which thing I hate. Repent; or else I will come unto thee quickly, and will fight against them with the sword of My mouth. He that hath an ear, let

him hear what the Spirit says unto the churches. To him that overcomes will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knows saying he that receives it. Revelation 2:12-17.

The meaning of Pergamos is height, or elevation, and fitly represents that period of the Christian church, beginning with the reign of the emperor Constantine in 313 AD, when the power which had put the Christians to death espoused the cause of the church, and by rewards, edicts, and promised promotions to office in the government, sought to induce the people to become Christians, thus bringing a flood of worldliness and corruption into the church. Many of the heathen rites and ceremonies previously introduced into the Christian religion, including the heathen festival, Sunday (sun's day), were then established by law, resulting in the first day of the week taking the place of the Sabbath of the Bible-Bible Readings for the Home Circle, page 282.

It was a period in which the true servants of God had to struggle against a spirit of worldly policy, pride, and popularity among the professed followers of Christ, and against the virulent workings of the mystery of iniquity, which finally resulted in the full development of the papal man of sin." - Daniel and the Revelation, pages 383, 384.

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knows us not, because it knew Him not." I John 3: 1.

What wondrous love, divinely fair, The Fattier bath to mankind given; More to be prized than jewels rare, The best and richest gift of heaven.

Its depths can never fathomed be;

Its height man never may attain;

Its power eternal years shall see,

For love's bright glory never shall wane.

Eternal as its Author's name, Enduring as the heavens above; It does to all the earth proclaim That God is righteous, God is love.

Respond you to this love divine; Love Him who first had love for thee; Yield now to Him thyself and your; In love's great gift God's goodness see. F. M. W.

## Thyatira

Unto the angel of the church in Thyatira write. These things says the Son of God, who hath His eyes like unto a flame of fire, and His feet are like fine brass. I know thy works, and charity, and service, and faith, and thy patience, and thy works. And the last to be more than the first. Notwithstanding I have a few things against thee, because thou suffered that woman Jezebel, which calls herself a prophetess, to teach and to seduce My servants to commit fornication, and to eat things sacrificed unto idols. And I gave her space to repent of her fornication; and she repented not. Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds. And I will kill her children with death; and all the churches shall know that I am He which searches the reins and hearts: and I will give unto every one of you according to your works. But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak, I will put upon you none other burden. But that which you have already hold fast till I come. And he that overcomes, and

keeps My works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of My Father. And I will give him the morning star. He that hath an ear, let him hear what the Spirit says unto the churches. Revelation 2:18-29.

Thyatira means song of labor, or sacrifice of contrition, and points out the condition of God's people during the long, dark period of 1260 years, beginning with the establishment of papal supremacy in 538 AD, and closing with the downfall of that power in 1798. During that time, millions of the saints of God were put to death in the most cruel manner that wicked men and demons could invent. Christ referred to this time in His wonderful prophecy recorded in Matthew 24, in these words: "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened there should no flesh be saved: but for the elect's sake those days shall be shortened." The tribulation of the 1260 years was cut short through the influence of the Reformation." - Bible Readings for the Home Circle, page 282.

This church brings us down to the time when the more immediate signs of the soon-coming advent began to be fulfilled. In 1780, eighteen years before the close of this period, the predicted signs in the sun and moon were fulfilled. (See Revelation 6:12) And in

reference to these signs the Savior said: "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draws nigh." In the history of this church we reach a point when the end is drawing so near that the attention of the people could properly be called more particularly to that event. All along Christ has said to His followers, "Occupy till I come." Luke 19:13. Now He says, "Hold fast till I come." - Daniel and the Revelation, page 390.

## Sardis

Unto the angel of the church in Sardis write: These things says He that bath the seven Spirits of God, and the seven stars: I know thy works, that thou has a name that thou lives, and art dead. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. Remember therefore how thou has received and heard, and hold fast, and repent. If therefore thou shall not watch, I will come on thee as a thief, and thou shall not know what hour I will come upon thee. Thou has a few names even in Sardis which have not defiled their garments; and they shall walk with Me in white: for they are worthy. He that overcomes, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before My Father, and before His angels. He that bath an ear, let him hear what the Spirit says unto the churches. Revelation 3:1-6.

Sardis means song of joy, or that which remains. A cause for joy at that time was the fact that the great tribulation of the people of God was at an end. It was only as a result of the Reformation that any of God's people were left remaining. The Sardis church continued from the close of the papal power, 1798 AD, until the beginning of the great advent movement in 1833, which was marked by the falling of the stars on November 13 of that year, as foretold by Christ in Matthew 24:29. - Bible Readings for the Home Circle, page 283.

The great fault found with this church is that it has a name to live, but is dead. And what a high position, in a worldly point of view, has the nominal church occupied during this period! Look at her high sounding titles, and her favor with the world. But how have pride and popularity grown apace, until spirituality is destroyed, the line of distinction between the church and the world is obliterated, and these different popular bodies are churches of Christ only in name!

This church was to hear the proclamation of the doctrine of the Second Advent, as we learn from verse 3: "If therefore thou shall not watch, I will come on thee as a thief." This implies that the doctrine of the advent would be proclaimed, and the duty of watching be enjoined upon the church." - Daniel and the Revelation, pages 392, 393.

When the Savior pointed out to His followers the signs of His return, He foretold the state of backsliding that would exist just prior to His Second Advent. There would be, as in the days of Noah, the activity and stir of worldly business and pleasure - seeking, buying, selling, planting, building, marrying, and giving in marriage, with forgetfulness of God and the future life. For those living at this time, Christ's admonition is: "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." "Watch you therefore, and pray always, that you may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." - The Great Controversy, page 309.

## Philadelphia

To the angel of the church in Philadelphia write: These things says He that is holy, He that is true, He that bath the key of David, He that opens, and no man shuts; and shuts, and no man opens. I know thy works: behold, I have set before thee an open door, and no man can shut it. For thou has a little strength, and has kept My word, and has not denied My name. Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee. Because thou has kept the word of My patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold, I come quickly: hold that fast which thou has, that no man take thy crown. Him that overcomes will I make a pillar in the temple of My God, and he shall go no more out. And I will write upon him the name of My God, and the name of the city of My God, which is New Jerusalem, which comes down out of heaven from My God: and I will write upon him My new name. He that bath an ear, let him hear what the Spirit says unto the churches. Revelation 3:7-13.

Philadelphia means brotherly love, and applies to the church under the judgment-hour message-Bible Readings for the Home Circle, page 283.

It expresses the position and spirit of those who received the advent message up to the autumn of 1844. As they came out of the sectarian churches, they left party names and party feelings behind; and every heart beat in union, as they gave the alarm to the churches and to the world, and pointed to the coming of the Son of man as the believer's true hope. Selfishness and covetousness were laid aside, and a spirit of consecration and sacrifice was cherished. The Spirit of God was with every true believer, and His praise upon every tongue. Those who were not in that movement know nothing of the deep searching of heart, consecration of all to God, peace,

joy in the Holy Spirit, and pure, fervent love for one another, which true believers then enjoyed. Those who were in that movement are aware that language would fail to describe that holy, happy state.” - Daniel and the Revelation, pages 395, 396.

Some who heard the advent message, accepted it through fear; others were attracted by the forcible arguments; but whatever may have been the motive, all were tested, and those who accepted because of real love for the Savior, composed the Philadelphia church. . . .

To the disciples in Gethsemane, was given an opportunity to drink of the cup of which He drank. To the faithful ones in 1844, it was, likewise, given to drink of the cup of the world's scorn. To such is the promise, “Because thou has kept the word of My patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.” - Story of the Seer of Patmos, pages 82-85.

“When the outlook is dark, try the up look. These words hold a message of cheer; Be glad while repeating them over, And smile when the shadows appear.

Above and beyond stands the Master. He sees what we do for His sake; He never will fail nor forsake us, He knows the way that we take.”

## Laodicea

Unto the angel of the church of the Laodiceans write: These things says the Amen, the faithful and true witness, the beginning of the creation of God: I know thy works that thou art neither cold nor hot: I would thou were cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of My mouth. Because thou says, I am rich, and increased with goods, and have need of nothing; and know not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of Me gold tried in the fire, that thou may be rich. And white raiment that thou may be clothed, and that the shame of thy nakedness do not appear; and anoint your eyes with eye salve, that thou may see. As many as I love, I rebuke and chasten. Be zealous therefore, and repent. Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me. To him that overcomes will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne. He that bath an ear, let him hear what the Spirit says unto the churches. Revelation 3:14-22.

Laodicea signifies the judging of the people, or, according to Cruden, a just people. This church exists in the time of the judgment and the proclamation of the final warning messages preceding Christ's second coming. This is a time of great profession, with but little vital godliness and true piety.” - Bible Readings for the Home Circle, page 283.

The message to this church brings to view the! closing scenes of probation. It reveals a period of judgment. It is the last stage of the church. It consequently applies to believers under the third message, the last message of mercy before the coming of Christ (see Revelation 14:9-14), while the great day of atonement is transpiring, and the investigative judgment is going forward upon the house of God. A period during which the just and holy law of God is taken by the waiting church as their rule of life.” - Daniel and the Revelation, page 400.

As a people, we are triumphing in the clearness and strength of the truth. We are fully sustained in our positions by an overwhelming amount of plain Scriptural testimony. But we are very much wanting in Bible humility, patience, faith, love, self-denial, watchfulness, and the spirit of sacrifice. . . . Many cling to their doubts and their darling sins, while they are in so great a deception as to talk and feel that they are in need of nothing. They think the testimony of the Spirit of God in reproof is uncalled for, or that it does not mean them. Such are in the greatest need of the grace of God and spiritual discernment, that they may discover their deficiency in spiritual knowledge. They lack almost every qualification necessary to perfect Christian character.” - Testimonies, Volume III, pages 253, 254.

## The Divine Potter

The word which came to Jeremiah from the Lord, saying, Arise, and go down to the potter's house, and there I will cause thee to hear My words. Then I went down to the potter's house, and, behold, he wrought a work on the wheels. And the vessel that he made of clay was marred in the hand of the potter: so he made it again another vessel, as seemed good to the potter to make it. Then the word of the Lord came to me, saying, O house of Israel, cannot I do with you as this potter? Says the Lord. Behold, as the clay is in the potter's hand, so are you in Mine hand, O house of Israel. Jeremiah 18:1-6.

If men will but humble themselves before God, if they will not exalt their judgment as the all-controlling influence, if they will make room for the Lord to plan and work, God will use the qualifications He has given them in a way that will glorify His name. He will purify His workers from all selfishness, cutting off the branches that would entwine around undesirable objects, pruning the vine so that it will produce fruit. God is the great husbandman. He will make everything in the lives of those who are laborers together with Christ subservient to His great purpose of growth and fruit bearing. It is His plan, by conforming His servants day by day to the image

of Christ, by making them partakers of the divine nature, to cause them to bear fruit abundantly. He desires His people, through actual experience in the truth of the gospel, to become true, solid, trustworthy, experimental missionaries. He would have them show results far higher, holier, and more definite than in our day have yet been revealed.

The potter takes the clay in his hands, and molds and fashions it according to his own will. He kneads it and works it. He tears it apart, and then presses it together. He wets it, and then dries it. He lets it lie for a while without touching it. When it is perfectly pliable, he continues the work of making of it a vessel. He forms it into shape, and on the wheel trims and polishes it. He dries it in the sun, and bakes it in the oven. Thus it becomes a vessel fit for use. So the great Master Worker desires to mold and fashion us. And as the clay is in the hands of the potter, so are we to be in His hands. We are not to try to do the work of the potter. Our part is to yield ourselves to the molding of the Master Worker.” - Testimonies, Volume VIII, pages 186, 187.

In the still air the music lies unheard;

In the rough marble beauty hides unseen;

To make the music and the beauty needs

The Master's touch, the sculptor's chisel keen.

Great Master, touch us with Thy skillful hand; Let not the music that is in us die!

Great Sculptor, hew and polish us, nor let, Hidden and lost, Thy form within us lie!

Spare not the stroke. Do with us as Thou wilt. Let there be naught unfinished, broken, marred. Complete Thy purpose, that we may become Thy perfect image, Thou our God and Lord. HORATIO BONAR.

## The Ways Of Wisdom

He taught me also, and said unto me, Let your heart retain my words: keep my commandments, and live. Get wisdom, get understanding: forget it not; neither decline from the words of my mouth. Forsake her not and she shall preserve thee: love her, and she shall keep thee. Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding. Exalt her, and she shall promote thee: she shall bring thee to honor, when thou does embrace her. She shall give to your head an ornament of grace: a crown of glory shall she deliver to thee. Hear, O my son, and receive my sayings; and the years of thy life shall be many. I have taught thee in the way of wisdom; I have led thee in right paths. When thou goes, thy steps shall not be straitened; and when thou runs, thou shall not stumble. Take fast hold of instruction. Let her not go: keep her; for she is thy life. Proverbs 4:4-13.

Solomon declares that “the fear of the Lord is the beginning of wisdom.” Proverbs 9:10. Concerning the value and importance of this wisdom he writes: “Wisdom is the principle thing; therefore get wisdom. and with all thy getting get understanding.” Proverbs 4:7 “For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies: and all the things thou can desire are not to be compared unto her.” Proverbs 3:14, 15.

## The School of Christ

He who is seeking with diligence to acquire the wisdom of human schools, should remember that another school also claims him as a student. Christ was the greatest teacher the world ever saw. He brought to man knowledge direct from heaven. The lessons which He has given us are what we need for both the present and the future state. He sets before us the true aims of life, and how we may secure them.

In the school of Christ students are never graduated. Among the pupils are both old and young. Those who give heed to the instructions of the divine Teacher, constantly advance in wisdom, refinement, and nobility of soul, and thus they are prepared to enter that higher school where advancement will continue throughout eternity.

Infinite Wisdom sets before its the great lessons of life, lessons of duty and happiness. These are often hard to learn, but without them we can make no real progress. They may cost us effort and tears, and even agony, but we must not falter or grow weary. We shall at least hear the Master's call, “Child, come up higher.” - Counsels to Teachers, pages 50, 51.

Lord, keep my eyes from off this world of sin, My courage falters and my faith grows dim; Help me each day to understand and know with surety Thy way of truth below; All is confusion here, I scarce can tell; Oh, guide me in the little things as well!

Lord, keep my eyes from off my fellow man. Low trails Thy banner, unfulfilled Thy plan; Let me not measure him, dear Lord, by me, But ever strive to measure me to Thee; Open my eyes, and fix my gaze to see Only my Friend, the King of Calvary.

## The Two Trees And Their Lesson

A good tree brings not forth corrupt fruit; neither does a corrupt tree bring forth good fruit. For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes. A good man out of the good treasure of his heart brings forth that which is good; and an evil man out of the evil treasure of his heart brings forth that which is evil: for of the abundance of the heart his mouth speaks. Luke 6:43-45.

I saw that it is no light thing to be a Christian. It is a small matter to profess the Christian name; but it is a great and sacred thing to live a Christian life. There is but a little time now to secure the immortal crown, to have a record of good acts and fulfilled duties recorded in heaven. Every tree is judged by its fruit. Every one will be judged according to his deeds, not his profession or his faith. The question will never be asked, How much did he profess? What fruit did he bear? If the tree is corrupt, the fruit is evil. If the tree is good, it cannot produce evil fruit." - Testimonies, Volume 1, pages 454, 455.

There can be no growth or fruitfulness in the life that is centered in self. If you have accepted Christ as a personal Savior, you are to forget yourself, and try to help others. Talk of the love of Christ, tell of His goodness. Do every duty that presents itself. Carry the burden of souls upon your heart, and by every means in your power seek to save the lost. As you receive the Spirit of Christ, the spirit of unselfish love and labor for others, you will bring forth fruit. The graces of the Spirit will ripen in your character. Your faith will increase, your convictions deepen, your love be made perfect. More and more you will reflect the likeness of Christ in all that is pure, noble, and lovely." - Christ's Object Lessons, pages 67, 68.

As a man thinks in his heart, so is he." Many thoughts make up the unwritten history of a single day; and these thoughts have much to do with the formation of character. Our thoughts are to be strictly guarded; for one impure thought makes a deep impression on the soul. An evil thought leaves an evil impress on the mind. If the thoughts are pure and holy, the man is better for having cherished them. By them the spiritual pulse is quickened, and the power for doing good is increased. And as one drop of rain prepares the way for another in moistening the earth, so one good thought prepares the way for another.

The longest journey is performed by taking one step at a time. A succession of steps brings us to the end of the road. The longest chain is composed of separate links. If one of these links is faulty, the chain is worthless. Thus it is with character. A well-balanced character is formed by single acts well performed. One defect, cultivated instead of being overcome, makes the man imperfect, and closes against him the gate of the Holy City. He who enters heaven must have a character that is without spot or wrinkle or any such thing. Naught that defiles can ever enter there. In all the redeemed host not one defect will be seen." - Messages to Young People, page 144.

## Giving Of Her Penny

Jesus sat over against the treasury, and beheld how the People cast money into the treasury: and many that were rich cast in much. And there came a certain poor widow, and she threw in two mites, which make a farthing. And He called unto Him His disciples, and said unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury. For all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living. Mark 12:41-44.

Jesus was in the court where were the treasure chests, and He watched those who came to deposit their gifts. Many of the rich brought large sums, which they presented with great ostentation. Jesus looked upon them sadly, but made no comment on their liberal offerings. Presently His countenance lighted as He saw a poor widow approach hesitatingly, as though fearful of being observed. As the rich and haughty swept by, to deposit their offerings, she shrank back as if hardly daring to venture farther. And yet she longed to do something, little though it might be, for the cause she loved. She looked at the gift in her hand. It was very small in comparison with the gifts of those around her, yet it was her all. Watching her opportunity, she hurriedly threw in her two mites, and turned to hasten away. But in doing this she caught the eye of Jesus, which was fastened earnestly upon her.

The Savior called His disciples to Him, and bade them mark the widow's poverty. Then His words of commendation fell upon her ear: "Of a truth I say unto you, That this poor widow hath cast in more than they all." Tears of joy filled her eyes as she felt that her act was understood and appreciated. Many would have advised her to keep her pittance for her own use; given into the hands of the well-fed priests, it would be lost sight of among the many costly gifts brought to the treasury. But Jesus understood her motive. She believed the service of the temple to be of God's appointment, and she was anxious to do her utmost to sustain it. She did what she could, and her act was to be a monument to her memory through all time, and her joy in eternity. Her heart went with her gift; its value was estimated, not by the worth of the coin, but

by the love to God and the interest in His work that had prompted the deed. .

It is the motive that gives character to our acts, stamping them with ignominy or with high moral worth. Not the great things which every eye sees and every tongue praises does God account most precious. The little duties cheerfully done, the little gifts which make no show, and which to human eyes may appear worthless, often stand highest in His sight. A heart of faith and love is dearer to God than the most costly gift. The poor widow gave her living to do the little that she did. She deprived herself of food in order to give those two mites to the cause she loved. And she did it in faith, believing that her heavenly Father would not overlook her great need. It was this unselfish spirit and childlike faith that won the Savior's commendation." - The Desire of Ages, pages 614-616.

## **21. Seven Seals Series**

### **The Seven Seals**

I saw in the right hand of Him that sat on the throne a book written within and on the back side, sealed with seven seals. And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon. And I wept much, because no man was found worthy to open and to read the book, neither to look thereon. And one of the elders says unto me, Weep not: behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof. And I beheld, and, LO, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth. And He came and took the book out of the right hand of Him that sat upon the throne. Revelation 5:1-7.

Having taken the book, the Lamb proceeds at once to open the seals; and the attention of the apostle is called to the scenes that occur under each seal. The number seven has already been noticed as denoting in the Scriptures completeness and perfection. The seven seals therefore embrace the whole of a certain class of events, reaching down to the close of probationary time. . . . A trumpet is a symbol of war; hence the trumpets denote great political commotion to take place among the nations during the gospel age. The seals denote events of a religious character, and contain the history of the church from the opening of the Christian Era to the coming of Christ." - Thoughts on Daniel and the Revelation, page 431.

The fifth chapter of Revelation needs to be closely studied. It is of great importance to those who shall act a part in the work of God for these last days. There are some who are deceived. They do not realize what is coming on the earth. Those who have permitted their minds to become beclouded in regard to what constitutes sin, are fearfully deceived. Unless they make a decided change, they will be found wanting when God pronounces judgment upon the children of men. They have transgressed the law and broken the everlasting covenant, and they will receive according to their works....

In these scriptures two parties are brought to view. One party permitted themselves to be deceived, and took sides with those with whom the Lord has a controversy. They misinterpreted the messages sent them, and clothed themselves in robes of self-righteousness. Sin was not sinful in their eyes. They taught falsehood as truth, and by them many souls were led astray.

We need now to take heed to ourselves. Warnings have been given. Can we not see the fulfillment of the predictions made by Christ, and recorded in the twenty-first chapter of Luke? . . . How many are deceiving their own souls, and cheating themselves out of the blessings that others might secure if they would believe and obey? Probation still lingers, and it is our privilege to lay hold of the hope set before us in the gospel. Let us repent, and be converted, and forsake our sins, that they may be blotted out." - Testimonies, Volume IX, pages 267, 268.

### **The First Seal**

I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see. And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer. Revelation 6:1,2.

The number seven in the Scriptures denotes completion or perfection. The seven seals embrace the whole of a class of events in which is narrated the history of the church from the beginning of the Christian Era to the second coming of Christ. The white horse, with his rider going forth to conquer, fitly represents the early Christian church in its purity, going into all the world with the gospel message of salvation." -Bible Readings for the Home Circle, page 284.

A crown denotes victory. A crown was given to him that sat on the horse, and he went forth “conquering, and to conquer.” During the first century, it mattered not whether there was an appearance of defeat, or whether triumph was seen in the healing of the sick, and the delivering of the tried and tempted. The name of Jesus Christ of Nazareth was health to the afflicted and life to the dead. Victory was written upon every move of the disciples. In prison, with their backs lacerated, their songs of praise and thanksgiving brought victory and resulted in the conversion of souls. Peter was sentenced to death, shut up in the inner prison; but that last night in prison was a victory for the angel of the Lord brought deliverance. Truly wonderful was the story of the gospel during the first century, as it went forth “conquering, and to conquer.”

Like the tree planted by the fountain, whose branches grow beyond all bounds, so the church of the first century spread throughout the world. Its very loneliness and spirit of sacrifice was its most attractive feature to those hitherto unacquainted with the power of the gospel. It was indeed planted by the fountain of life, and so long as it remained in connection with that living water, no amount of opposition could retard its growth.

The unparalleled rapidity attending the propagation of the gospel of the cross is witnessed to by writers of that age. To the Roman church Paul wrote: “I thank my God that your faith is spoken of throughout the whole world”. And again, “Your obedience is come abroad unto all men.” - Story of the Seer of Patmos, page 111.

Of all trees, I observe God hath chosen the vine, a low plant that creeps upon the helpful wall; of all beasts, the soft and patient lamb; of all fowls, the mild and guileless dove. Christ is the rose of the field, and the lily of the valley. When God appeared to Moses, it was not in the lofty cedar, nor the sturdy oak, nor the spreading palm, but in a bush, a humble, slender, abject shrub; as if He would, by these elections, check the conceited arrogance of man. - OWEN FELLTHAM

## [The Second Seal](#)

And when He had opened the second seal, I heard the second beast say, Come and see. And there went out another horse that was red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword. Revelation 6:3, 4.

As whiteness in the first horse denoted the purity of the gospel which its rider propagated, so the color of the second horse would show that corruption had begun to creep in when this symbol applies. It is true that such a state of things did succeed the apostolic church. Speaking of the second century, Wharey, in his Church History, page 39, says: “Christianity began already to wear the garb of heathenism. The seeds of most of those errors that afterward so entirely overran the church, marred its beauty, and tarnished its glory, were already beginning to take root.” Worldliness came in. The church sought alliance with the secular power, and trouble and commotion were the result. This symbol extends from the close of the first century to the time of Constantine, when a complete union of church and state was effected.” - Bible Readings for the Home Circle, page 285.

It is strange that, when men lose the Spirit of God, they at once become self-appointed judges of other men. The spirit of Christ is, “in honor preferring one another.” The life of the Savior is an example of this; the lives of those who have followed closely in His footsteps show that the same spirit has dwelt in men....

When, however, men cease to obey the law of God, they at once exalt self above the Lawgiver, and seated on the throne of justice, they attempt to weigh man's deeds. . . .

Nothing could more vividly describe this period than the “horse that was red: and power was given to him that sat thereon to take peace from the earth.” This carries us through the period known as the triumph of paganism, corresponding to the Smyrna church. In the eyes of the world, the experience of God's people through this age was one of great defeat, but in the eyes of Him who has power to give victory in the smallest things of earth, and to bring to naught things that are, by things that are not, this experience was a triumph. The very witness borne by the sacrifice of the lives of the saints became seed that sprang up and bore fruit.

God's infinite power is made manifest in every sacrifice made by men upon earth. In their utter helplessness lay their strength. It was then that the power of Christ rested upon them. Even the smallest act, performed in behalf of Christ, multiplies not only a hundred fold in this life, but its influence, like a stone thrown into a smooth surface of water, extends until it reaches the ocean of eternity.

To live a spiritual life requires a ceaseless climbing, higher and still higher; but humanity is prone to take an easier part. Sad as it may seem, we find the church, which for years sacrificed its life for the sake of the gospel, beginning to compromise the truth of God. The church turned its eyes from Christ, and was allured by the world into strange paths.” - Story of the Seer of Patmos, pages 112-114.

## [The Third Seal](#)

And when He had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand. Revelation 6:5.

The black horse fitly represents the spiritual darkness that characterized the church from the time of Constantine till the establishment of papal supremacy in 538 AD. Of the condition of things in the fourth century, Wharey (page 54) says: "Christianity had now become popular, and a large proportion, perhaps a large majority, of those who embraced it, only assumed the name, received the rite of baptism, and conformed to some of the external ceremonies of the church, while at heart and in moral character they were as much heathen as they were before. Error and corruption now came in upon the church like a flood. -Bible Readings for the Home Circle, page 285.

But the balances held by man are false balances; and while man is passing judgment, God, from the throne, is watching those who are being weighed, and in His infinite kindness, limits the power of the self made judge. This judge may say, "A measure of wheat for a penny, and three measures of barley for a penny"; he may, it is true, judge somewhat from outward appearances, he may weigh out the physical actions, but the divine command is, "See thou hurt not the oil and the wine." The oil of His grace, and the wine, the emblem of the inner spiritual life, must not and cannot be touched.

The church during the fourth and fifth centuries began dictating to men what they should believe and how they should worship. This was the period when Christianity was replaced by the Papacy, and man was exalted as vicegerent of God on earth-Story of the Seer of Patmos, page 115.

In the time of trouble He shall hide me in His pavilion: in the secret of His tabernacle shall He hide me; He shall set me tip upon a rock. Psalm 27:5.

The storms may rage, the tempest blow, But I've a secret place I know. No storm can ever touch me there; Secure I hide me, free from care.

The earth may reel mid tempest shock; My secret place is in a rock. That rock is Christ, my great high tower; There I am safe in darkest hour.

O blessed, blessed hiding place, Shut in with Him! O wondrous grace! There, there all worry, troubles cease, And I have rest, a perfect peace.

MRS T. BUCHUNAN

### The Fourth Seal

And when He had opened the fourth seal, I heard the voice of the fourth beast say, Come and see. And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth. Revelation 6:7, 8.

This is an unnatural color for a horse. The original denote the pale or yellowish color seen in blighted plants. The symbol evidently refers to the work of persecution and death carried on by the Roman Church against the people of God from the time at the beginning of papal supremacy in 538 AD to the time when the Reformers commenced their work of exposing the true character of the Papacy, and a check was placed upon this work of death." - Bible Readings for the Home Circle, page 285.

The pale horse was an indication of still greater departure from the spirit of truth than the black one. Thousands have been put to death by the sword, by starvation, and by wild beasts; and what is worse than killing the body, many more have suffered spiritual death because of the hiding of the word of life. Whenever the church is clothed with civil power, it weighs out to mankind Christian experience. If that experience is not according to the prescribed religion, the thumbscrew and other instruments of torture are brought forth to extort confessions from the penitent. But God, even in the midst of the severest persecution, watches over every afflicted soul.

It might seem that God would have prevented such seeming cruelty during the Dark Ages; but the view given to John shows that Christ suffered in the person of His saints. At the time of the crucifixion, angels were restrained from rescuing the Savior from His agony. It was suffered to be so for the time, that the greater glory might be seen thereafter. So in the martyrdom of the Middle Ages, and in any form of persecution, Christ identifies Himself with the sufferer, and all heaven stands ready to succor him." - The Story of the Seer of Patmos, pages 116, 117.

God's word has given warning of the impending danger; let this be unheeded, and the Protestant world will learn what the purposes of Rome really are, only when it is too late to escape the snare. She is silently growing into power. Her doctrines are exerting their

influence in legislative halls, in the churches, and in the hearts of men. She is piling up her lofty and massive structures, in the secret recesses of which

her former persecutions will be repeated. Stealthily and unsuspectedly she is strengthening her forces to further her own ends when the time shall come for her to strike. All that she desires is vantage ground, and this is already being given her. We shall soon see and shall feel what the purpose of the Roman element is. Whoever shall believe and obey the word of God, will thereby incur reproach and persecution.” - The Great Controversy, page 581.

### The Fifth Seal

And when He had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held. And they cried with a loud voice, saying, How long, O Lord, holy and true, does Thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow servants also and their brethren, that should be killed as they were, should be fulfilled. Revelation 6:9-11.

“When He had opened the fifth seal,” John “saw under the altar the souls of them that were slain for the word of God and for the testimony which they held.” God does not forget those who have suffered for His name, but their names are written in the book of life. The lamb in the tabernacle service was slain on the earth; Christ left the courts of heaven, and the earth became the altar where His blood was shed. The rock-hewn sepulcher became the grave in which His dead body was laid; so the earth has drunk the blood of martyrs, and their bodies lie buried in its bosom.

Representatives of all classes of men, from the lowly tradesman to the men of brilliant intellect, fell before the power of him who sat on the pale horse. Such men as Huss and Jerome, Ridley, Cranmer, and Latimer, suffered for the word of God. But there were others, such as Galileo, who were persecuted because they advocated principles which, when weighed in the balances of him who sat enthroned, were deemed to be dangerous to the government.

The blood of Abel cried unto God, so the earth bears witness before Jehovah of every life which has been taken in His name. This witness is true, one that can never be suborned; and it matters not what may be the verdict of him who holds the balance. God knows, and gives righteous judgment....

When asked why there is such long-suffering on the part of God, John saw the white robes of Christ's righteousness, prepared for every one who has given up life for the sake of the truth. They have been despised, rejected, and killed by men; but on the record books of heaven every sin is covered by the character of their Lord. They were the company who were “destitute, afflicted, tormented: of whom the world was not worthy”; but heaven has a home for them, and in the restoration of all things, they will be given a place near the throne. Their numbers will be increased by those who are called to suffer a similar death in the period of time preceding the Second Coming of Christ.

What was done under cover of darkness in the Middle Ages, will be repeated when the sun is at its zenith. All who are slain for conscience' sake, sleep together in their graves until called forth by the trumpet tones of Him who is the resurrection and the life. Then will white robes be given them, together with palms of victory. Today they are seen clothed in white robes; for the world, forgetting the crimes of which they were basely accused, assigns them a martyr's crown.” - Story of the Seer of Patmos, pages 117-119.

### The Sixth Seal

And I beheld when He had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood. Revelation 6:12.

This doubtless refers to the great earthquake of November 1, 1755, commonly known as the Lisbon earthquake, the effects of which were felt over an area of 4,000,000 square miles. Lisbon, Portugal, a city containing 150,000 inhabitants, was almost entirely destroyed. The shock of the earthquake, says Mr. Sears, in his Wonders of the World, page 200, “was instantly followed by the fall of every church and convent, almost all the large public buildings, and one fourth of the houses. In about two hours afterward, fires broke out in different quarters, and raged with such violence for the space of nearly three days that the city was completely desolated. The earthquake happened on a holy day, when the churches and convents were full of people, very few of whom escaped. . . .

The terror of the people was beyond description. Nobody wept: it was beyond tears. They ran hither and thither, delirious with horror and astonishment. - Bible Readings for the Home Circle, pages 286, 287.

Dark Day, Fears of judgment Day Awakened. This strange darkness increased until by noon the people had to light candles to eat their dinners by Lights were seen in every window, and out of doors, people carried torches to light their steps. Everything took a different color from what it had by sunlight, and consequently the strange reflections of the torch lights were in keeping with the marvelous and changed appearance of everything.

Hosts of people believed the end of the world had begun to come; men dropped to their knees to pray in the field; many ran to their neighbors to confess wrongs and ask forgiveness. . . .

The darkness somewhat increased all day, and before time of sunset, was so intense that no object whatever could be distinguished. Anxiously and tremblingly, people waited for the full moon to rise at nine o'clock.... But they were disappointed, the darkness being unaffected by the moon. . . . Never dawned a lovelier morning than that 20th of May! Never were hearts more thankful on the earth! Even thoughtless people praised God!

So much were the whole population affected by this event, that, at the succeeding March meeting, the town voted, March 9, 1781, to keep the next 19th of May as a day of fasting and prayer. - W. R. COCHRANE, History of the Town of Antrim, New Hampshire, pages 58, 59.

'Twas on a May day of the far old year Seventeen hundred eighty, that there fell Over the bloom and sweet life of the spring, Over the fresh earth and the heaven of noon, A horror of great darkness. . . .

Men prayed, women wept; all cars grew sharp

To hear the doom blast of the trumpet shatter

The black sky, that the dreadful face of Christ

Might look from the rent clouds, not as He looked

A loving guest at Bethany, but stern As justice and inexorable Law.

J. G. WHITTIER,

### Events Following The Sixth Seal

And the stars of heaven fell unto the earth, even as a fig tree casts her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains. And said to the mountains and rocks, Fall on us, and hide us from the face of Him that sits on the throne, and from the wrath of the Lamb. For the great day of His wrath is come; and who shall be able to stand? Revelation 6:13-17.

This [verses 13,14] was fulfilled in the wonderful meteoric shower of November 13, 1833. Describing the scene in the vicinity of Niagara Falls, one writer 'Says: "No spectacle so terribly grand and sublime was ever before beheld by man as that of the firmament descending in fiery torrents over the dark and roaring cataract." - Bible Readings for the Home Circle, page 287.

The event mentioned in the fourteenth verse is still in the future, and will take place in connection with Christ's Second Coming. We are now standing between the two events, the last of the signs in the heavens, and the parting of the heavens and removal of earthly things out of their places. The great signs here mentioned which mark the approach of Christ's second coming and the dissolution of all earthly things, are all in the past, and the world awaits the sound of the last trump as the closing scene in earth's drama. F. M. W,

Falling Stars, 1833, Seen as Sign of the Second Advent - I witnessed this gorgeous spectacle, and was awestruck. The air seemed filled with bright descending messengers from the sky. It was about daybreak when I saw this sublime scene. It was not without the suggestion at that moment that it might be the harbinger of the coming of the Son of man; and in my state of mind I was prepared to hail Him as my friend and deliverer. I had read that the "stars shall fall from heaven," and they were now falling. I was suffering much in my mind. . . . I was beginning to look away to heaven for the rest denied me on earth. FREDERICK A. DOUGLASS, My Bondage and My Freedom, page 186.

Falling Stars, 1833, Regarded as Forerunner of the Last Day. - We pronounce the raining fire which we saw on Wednesday morning last an awful type, a sure forerunner, a merciful sign, of that great and dreadful day which the inhabitants of the earth will witness when the sixth seal shall be opened.

That time is just at hand described not only in the New Testament but in the Old; and a more correct picture of a fig tree casting its leaves when blown by a mighty wind, it was not possible to behold.

Many things now occurring upon the earth tend to convince us that we are in the latter days. "This exhibition we deem to be a type of an awful day fast hurrying upon us. This is our sincere opinion; and what we think, we are not ashamed to tell." "The Old Countryman," New York, printed in the New York Star and quoted in the Portland Evening Advertiser, Nov. 26, 1833.

## The Seventh Seal

When He had opened the seventh seal, there was silence in heaven about the space of half an hour. Revelation 8:1.

The sixth seal closes when the one hundred and forty-four thousand have received the seal of God, and are waiting for the appearance of Christ in the clouds of heaven. The opening of the seventh seal is the ushering in of eternity. . . . God's dwelling place is the center of life and the scene of constant activity. Music ever echoes from the vaults of heaven, and choruses composed of ten thousand times ten thousand of angel voices, sing the praises of the Lamb and of Him who sits on the throne.

When the little company on earth are prepared, the scaling angel speeds back to heaven with the message that the work is done. Christ, in the sanctuary above, lays aside His priestly robes, and the Lamb appears as the King of kings. Angel leaders marshal the hosts of heaven. The throne of Omnipotence is moved. God accompanies His Son to earth. Attended by myriads of angels, the Rulers of heaven and earth leave heaven empty, drawn earthward by the faithful ones whose hearts have become the abiding place of His eternal Spirit. The time for the fulfillment of the promise of the Savior has come. He said, "It is expedient for you that I go away." "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there you may be also." Never before has there been such a scene.

This is the cause of the silence in heaven. Those who have been torn asunder by the ruthless hand of death, meet in the air around their Deliverer. Some had been burned at the stake; others had perished in dungeons; others had been buried in the sea. Happy families, rent asunder by the cruel hand of death, are now united around Christ. Husbands and wives, parted in this life, who slept in Jesus, meet at the voice of Him who died for them.

Oh, what a meeting that will be! Friends will recognize friends. All will unite in thanksgiving and praise to Him who died and rose again, and has now come to give them everlasting rest and peace. The cruel monster death has no power over them. "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." This is heavenly reunion.

Together, for seven successive days, they are traveling to their glorious home. They are a company of Sabbath keepers, and the first Sabbath in their redeemed state will be spent on the way to the city of God. This is the company that sing the response given in the twenty-fourth psalm; and it is the same company who they gather about the throne with white robes and palms of victory, join in the chorus which John heard." - Story of the Seer of Patmos, pages 142-144.

## **22. Parable Series**

### The Ten Virgins

Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them: but the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom comes; go you out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you: but go you rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch therefore, for you know neither the day nor the hour wherein the Son of man comes. Matthew 25:1-13.

The two classes of watchers represent the two classes who profess to be waiting for their Lord. They are called virgins because they profess a pure faith. By the lamps is represented the word of God. The psalmist says, "Thy word is a lamp unto my feet, and a light unto my path." The oil is a symbol of the Holy Spirit....

In the parable, all the ten virgins went out to meet the bridegroom. All had lamps, and vessels for oil. For a time there was seen no difference between them. So with the church that lives just before Christ's Second Coming. All have a knowledge of the Scriptures. All have heard the message of Christ's near approach, and confidently expect His appearing. But as in the parable, so it is now. A time of waiting intervenes, faith is tried; and when the cry is heard, "Behold, the Bridegroom comes; go you out to meet Him," many are unready. They have no oil in their vessels with their lamps. They are destitute of the Holy Spirit.

Without the Spirit of God a knowledge of His word is of no avail. The theory of truth, unaccompanied by the Holy Spirit, cannot quicken the soul or sanctify the heart. . . .

The ten virgins are watching in the evening of this earth's history. All claim to be Christians. All have a call, a name, a lamp, and all profess to be doing God's service. All apparently wait for Christ's appearing. But five are unready. Five will be found surprised, dismayed, outside the banquet hall.

At the final day, many will claim admission to Christ's kingdom saying, "We have eaten and drunk in Thy presence, and Thou has taught in our streets.--"Lord, Lord, have we not prophesied in Thy name-P and in Thy name have cast out devils? and in Thy name done many wonderful works?" But the answer is, "I tell you, I know you not whence you are; depart from Me." Luke 13:26, 27; Matthew 7:22. In this life they have not entered into fellowship with Christ; therefore they know not the language of heaven, they are strangers to its joy." - Christ's Object Lessons, pages 406-413.

## The Wise Steward

The Lord said, Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season? Blessed is that servant, whom his lord when he comes shall find so doing. Of a truth I say unto you, that he will make him ruler over all that he bath. But and if that servant say in his heart, My lord delays his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken. The lord of that servant will come in a day when he looks not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers. And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more. Luke 12:42-48.

"Who then is a faithful and wise servant, whom his Lord hath made ruler over His household?" Can we answer? Am I the steward, faithful to the sacred trust which is committed to me? To every man is given an individual responsibility. The watchmen have their specific work to discern the approach of danger, and sound the note of warning. The soldiers of the cross of Christ are to have ears keen to hear. In their position of responsibility they are to give the trumpet a certain sound, that every one may gird on the armor for action. . . .

The unfaithful steward had solemn responsibilities entrusted to him; before the world he appeared as a servant of Christ; but O, how deplorable for himself, and for all connected with him, he is an evil servant. He is imperiling his Lord's goods. He is teaching souls to trample upon the holy law of God. He calls Christ, My Lord. But he says, "My Lord delays His coming." He does not say that Christ will not come; he does not scoff at the idea of His Second Coming; but he tells the people that His coming is delayed. He is removing from the minds of others the conviction that the Lord is coming quickly. His influence leads men to presumptuous, careless delay. - Testimonies to Ministers, pages 236-238.

Our talents are not our own, they are the Lord's property with which we are to trade. We are responsible for the use or the abuse of the Lord's goods. God calls upon men to invest their entrusted talents, that when the Master comes He may receive His own with usury. With His own blood Christ has purchased us as His servants. Shall we serve Him? Shall we now study to show ourselves approved unto God? Shall we show by our actions that we are stewards of His grace? Every effort put forth for the Master, prompted by a pure, sincere heart, will be a fragrant offering to Him. - Ibid., page 166.

## The Pounds

He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come. But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us. And it came to pass, that when he was returned, having received the kingdom,

then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading. Then came the first, saying, Lord, thy pound hath gained ten pounds. And he said unto him, Well, thou good servant: because thou has been faithful in a very little, have thou authority over ten cities. And the second came, saying, Lord, thy pound hath gained five pounds. And he said likewise to him, Be thou also over five cities. And another came, saying, Lord, behold, here is thy pound, which I have kept laid up in a napkin: for I feared thee, because thou art an austere man: thou takes up that thou laid not down, and reaped that thou did not sow. And he said unto him, Out of your own mouth will I judge thee, thou wicked servant. Thou knew that I was an austere man, taking up that I laid not down, and reaping that I did not sow: wherefore then gave not thou my money into the bank, that at my coming I might have required mine own with usury? And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds. (And they said unto him, Lord, he has ten pounds.) For I say unto you, That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him. But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me. Luke 19:12-27.

Every man is a steward of God. To each the Master has committed His means; but man claims that means as his own. Christ says, "Occupy till I come." A time is coming when Christ will require His own with usury. He will say to each of His stewards, "Give an account of thy stewardship." Those who have hid their Lord's money in a napkin in the earth, instead of putting it out to the exchangers, and those who have squandered their Lord's money by expending it for needless things, instead of putting it out to usury by investing it in His cause, will not receive approval from the Master, but decided condemnation. - Testimonies, Volume III, page 386.

This I beheld, or dreamed it in a dream:

There spread a cloud of dust along a plain;

And underneath the cloud, or in it, raged

A furious battle; and men yelled, and swords,

Shocked upon swords and shields. A prince's banner

Wavered, then staggered backward, hemmed in by foes.

A craven hung along the battle's edge

And thought "Had I a sword of keener steel

That blue blade that the king's son wears, but this

Blunt thing:- he snapped and flung it from his hand,

And lowering crept away and left the field.

Then came the king's son, Wounded, sore bestead,

And weaponless, and saw the broken sword, Half buried in the dry and trodden sand, And ran and snatched it, and with battle shout Lifted afresh, he hewed his enemy down, And saved a great cause that heroic day, AUTHOR UNKNOWN.

## [The Lost Sheep](#)

What man of you, having a hundred sheep, if he lose one of them, does not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he lays it on his shoulders, rejoicing. And when he comes home, he calls together his friends and neighbors, saying unto them, Rejoice with me, for I have found my sheep which was lost. Luke 15:4-6.

The soul that God has created and Christ has redeemed is of great value because of the possibilities before it, the spiritual advantages that have been granted it, the capabilities it may possess if vitalized by the word of God, and the immortality which through the Life-giver it may obtain if obedient. One soul is of more value to heaven than a whole world of property, houses, lands, money. For the conversion of one soul we should tax our resources to the utmost. One soul won to Christ will flash heaven's light all around him, penetrating the moral darkness, and saving other souls.

If Christ left the ninety and nine, that He might seek and save the one lost sheep, can we be justified in doing less? Is not a neglect to work even as Christ worked, to sacrifice as He sacrificed, a betrayal of sacred trusts, an insult to God? - Testimonies, Volume VI, pages 21, 22.

For God so loved the world, that He gave His only begotten Son, that whosoever believes in Him should not perish, but have everlasting life. For God sent not His Son into the world to condemn the world; but that the world through Him might be saved. John 3:16,17.

As my son walks down life's pathway Where flowers and thorns abide, Should his feet turn to the byway Without a mother by his side,

Will some of you who are older,

Should you chance my boy to see,

just haste to tap him on the shoulder,

And say, "Come, my lad, this way with me"

Will you point him to the crossroad If you see him chance to roam, Or take him by the hand, oh, gently, And lead him to our Father's home?

Or if the night is dark and stormy And his feet perchance may fall, Will you take his arm, my brother, And tell him Jesus died for all?

Should the tempter whisper in his ear Words you know his soul might charm, Won't you hold him, oh, the closer, And keep him from the traitor's harm?

If his heart should yearn so eager For the gold of other lands,

Won't you beckon to him, brother,

And show the nail print in His hands?

Many boys and girls, my brother, O'er this world are left to roam Without mother or kind father, Let us lead them gently home.

May God help us to be kinder, As they tread the path we've trod, And to those who stray be tender As we lead them back to God. MRS. MAE MARK.

### The New In The Old

No man puts a Piece of new cloth unto an old garment, for that which is put in to fill it up takes from the garment, and the rent is made worse. Neither do men put new wine into old bottles: else the bottles break, and the wine runs out, and the bottles perish: but they put new wine into new bottles, and both are preserved. Matthew 9:16, 17.

Continuing His answer to the disciples of John, Jesus spoke a parable, saying, "No man puts a piece of a new garment upon an old; if otherwise, then both the new makes a rent, and the piece that was taken out of the new agrees not with the old." The message of John the Baptist was not to be interwoven with tradition and superstition. An attempt to blend the pretense of the Pharisees with the devotion of John would only make more evident the breach between them.

Nor could the principles of Christ's teaching be united with the forms of Pharisaism. Christ was not to close up the breach that had been made by the teachings of John. He would make more distinct the separation between the old and the new. Jesus further illustrated this fact, saying, "No man puts new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish." The skin bottles which were used as vessels to contain the new wine, after a time became dry and brittle, and were then worthless to serve the same purpose again. . . .

The Pharisees thought themselves too wise to need instruction, too righteous to need salvation, too highly honored to need the honor that comes from Christ. The Savior turned away from them to find others who would receive the message of heaven. In the untutored fishermen, in the publican at the market place, in the woman of Samaria, in the common people who heard Him gladly, He found His new bottles for the new wine. The instruments to be used in the gospel work are those souls who gladly receive the light which God

sends them. These are His agencies for imparting the knowledge of truth to the world. If through the grace of Christ His people will become new bottles, He will fill them with new wine.” - *The Desire of Ages*, pages 278, 279.

### What Bible Study Had Done

“A white man, traveling through a country where the natives had some years before been cannibals, found one of them reading a Bible. The traveler, himself an unbeliever, sneered at the occupation. 'That will do you no good,' he said. 'It never did us any; we are giving it up.' The islander stared at him in surprise. 'If it does you no good in your own land, it is surely of use to you here,' he said, 'for if it had not been for this book, you would have been cooked and eaten before this.' There are not a few scoffers at Christianity who forget that their personal safety and their liberty of speech are the gift of that which they revile.”

### The Mustard Seed

He said, Where unto shall we liken the kingdom of God? or with what comparison shall we compare it? It is like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth. But when it is sown, it grows up, and becomes greater than all herbs and shoots out great branches. So that the fowls of the air may lodge under the shadow of it. Mark 4:30-32.

The word of truth should ever be in mind and heart, that those who believe the truth may be prepared to speak a word in season. To sow the seed of truth by a few well-chosen words, may appear to be but a small beginning; but that word, spoken from the heart, may take root, spring up, and bear an abundant harvest of truth. In ourselves we can do nothing. We are all weak; but if we make the most of the Lord's entrusted talents, His divine power will give us efficiency.

There are many whose sphere of influence seems narrow; their abilities are limited, their opportunities are few, their knowledge is small; yet if they will let the peace of God rule in their hearts, they may do more than those who have naturally greater capabilities, but who trust to their own efficiency. It is “not by might, nor by power, but by My Spirit, says the Lord of hosts.” The strength and talents belong to God; and who can estimate the great work that may be done in the sowing of the gospel seed? - MRS E. G. WHITE, in *Review and Herald*, Sept. 21, 1897.

As Jesus spoke this parable, the mustard plant could be seen far and near, lifting itself above the grass and grain, and waving its branches lightly in the air. Birds flitted from twig to twig, and sang amid the leafy foliage. Yet the seed from which sprang this giant plant was among the least of all seeds. At first it sent up a tender shoot; but it was of strong vitality, and grew and flourished until it reached its present great size.

So the kingdom of Christ in its beginning seemed humble and insignificant. Compared with earthly kingdoms, it appeared to be the least of all. By the rulers of this world, Christ's claim to be a king was ridiculed. Yet in the mighty truths committed to His followers the kingdom of the gospel possessed a divine life. And how rapid was its growth, how widespread its influence!

When Christ spoke this parable, there were only a few Galilean peasants to represent the new kingdom. Their poverty, the fewness of their numbers, was urged over and over again as a reason why men should not connect themselves with these simple-minded fishermen who followed Jesus. But the mustard seed was to grow and spread forth its branches throughout the world. When the earthly kingdoms whose glory then filled the hearts of men should perish, the kingdom of Christ would remain, a mighty and far-reaching power.

So the work of grace in the heart is small in its beginning. A word is spoken, a ray of light is shed into the soul, an influence is exerted that is the beginning of the new life; and who can measure its results? Christ's *Object Lessons*, pages 77, 78.

### The Sower

He spoke many things unto them in parables, saying Behold, a sower went forth to sow; and when he sowed: some seeds fell by the wayside, and the fowls came and devoured them up. Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth: and when the sun was up, they were scorched; and because they had no root, they withered away. And some fell among thorns; and the thorns sprung up, and choked them: but other fell into good ground, and brought forth fruit, some a hundred fold, some sixty fold, some thirty fold. Matthew 13:3-8. Hear you therefore the parable of the sower. When any one hears the word of the kingdom, and understands it not, then comes the wicked one, and catches away that which was sown in his heart. This is he which received seed by the wayside. But he that received the seed into stony places, the same is he that hears the word, and anon with joy receives it; yet hath he not root in himself, but endures for a while. For when tribulation or persecution arises because of the word, by and by he is offended. He also that received seed among the thorns is he that hears the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becomes unfruitful. But he that received seed into the good ground

is he that hears the word, and understands it; which also bears fruit, and brings forth, some a hundred fold, some sixty, some thirty. Matthew 13:18-23.

Christ is the sower of the seed. He came to sow the world with truth. Not one tiny seed of error does He cast into the ground. He sees that the precious seeds of truth do not have a fair opportunity when seeds of a perverted character have taken deep root. The plowshare of truth is needed, not merely to cut off the tops of the thorns, but to take them out by the roots. Therefore He makes the doctrines of His kingdom so plain that the truth appears in contrast with error; for truth, if planted and cherished in the heart, will uproot error. And all who have the privilege of hearing the word, and who receive it not, must render an account for their rejection of the instruction and warnings given. They are represented as those who, "seeing see not, and hearing they hear not, neither do they understand."

Some who heard the parables of Christ came to Him privately, and asked for an explanation. This was the desire that Christ wished to arouse, that He might give them more definite instruction. Those who study His word with hearts open to receive the impressions made by the Holy Spirit, will not complain that they cannot see clearly the meaning of His word. All who come to Christ and inquire for a clearer knowledge of truth, will receive it. He will unfold to them the mysteries of the kingdom of heaven; and these mysteries will be understood by the heart that longs to know the truth. A heavenly light will shine into the soul temple, and will be revealed to others as the bright shining of a candle on a dark path. - MRS E. G. WHITE, in Review and Herald, Sept 26, 1899.

### The Wicked Husbandmen

He began to speak unto them by parables. A certain man planted a vineyard, and set a hedge about it, and dug a place for the wine fat, and built a tower, and let it out to husbandmen, and went into a far country. And at the season he sent to the husbandmen a servant that he might receive from the husbandmen of the fruit of the vineyard. And they caught him, and beat him, and sent him away empty. And again he sent unto them another servant; and at him they cast stones, and wounded him in the head, and sent him away shamefully handled. And again he sent another; and him they killed, and many others; beating some, and killing some. Having yet therefore one son, his well beloved, he sent him also unto them, saying, They will reverence my son. But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be ours. And they took him, and killed him, and cast him out of the vineyard. What shall therefore the lord of the vineyard do? He will come and destroy the husbandmen, and will give the vineyard unto others. Mark 12:1-9.

In the parable the householder represented God, the vineyard the Jewish nation, the hedge the divine law which was their protection. The tower was a symbol of the temple. The lord of the vineyard had done everything needful for its prosperity. "What could have been done more to My vineyard," He says, "that I have not done in it?" Thus was represented God's unwearied care for Israel. And as the husbandmen were to return to the lord a due proportion of the fruits of the vineyard, so God's people were to honor Him by a life corresponding to their sacred privileges. But as the husbandmen had killed the servants whom the master sent to them for fruit, so the Jews had put to death the prophets whom God sent to call them to repentance. Messenger after messenger had been slain. Thus far the application of the parable could not be questioned, and in what followed it was not less evident. In the beloved son whom the lord of the vineyard finally sent to his disobedient servants, and whom they seized and slew, the priests and rulers saw a distinct picture of Jesus and His impending fate. Already they were planning to slay Him whom the Father had sent to them as a last appeal. In the retribution inflicted upon the ungrateful husbandmen was portrayed the doom of those who should put Christ to death." - The Desire of Ages, pages 596, 597.

In an English school years ago the master had made it a rule that if any one told a lie he must be punished with six strokes on the hand with a strap. A little girl told a lie one day, and the master called her up for punishment. She was a poor little thing, and he hated to punish her, but the rule must be enforced. She cried so hard after the first stroke that he felt he could not go on. But the lie could not be passed over unless there was one of them who would be willing to take the punishment instead of the little girl.

In response, one little fellow said, "I will sir." He came forward, put out his hand, and without a word took the punishment that belonged to her. The master's eyes filled with tears as he whipped the little fellow. When it was over, he gathered the children about him, and told them the story of Him who bore the punishment that ought to have been ours. - The Presbyterian.

### The Fig Tree

He spoke to them a parable: Behold the fig tree, and all the trees; when they now shoot forth, you see and know of your own selves that summer is now nigh at hand. So likewise you, when you see these things come to pass, know you that the kingdom of God is nigh at hand. Verily I say unto you, This generation shall not pass away, till all be fulfilled. Luke 21:29-32.

The Savior Himself has given signs of His coming, and He says, "When you see these things come to pass, know you that the kingdom of God is nigh at hand." "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and

drunkenness, and cares of this life, and so that day come upon you unawares.” “Watch you therefore, and pray always, that you may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.”

We have reached the period foretold in these Scriptures. The time of the end is come, the visions of the prophets are unsealed, and their solemn warnings point us to our Lord's coming in glory as near at hand.

The Jews misinterpreted and misapplied the word of God, and they knew not the time of their visitation. The years of the ministry of Christ and His apostles, the precious last years of grace to the chosen people, -they spent in plotting the destruction of the Lord's messengers. Earthly ambitions absorbed them, and the offer of the spiritual kingdom came to them in vain. So today the kingdom of this world absorbs men's thoughts, and they take no note of the rapidly fulfilling prophecies, and the tokens of the swift coming kingdom of God.

“But you, brethren, are not in darkness, that that day should overtake you as a thief. You are all the children of light, and the children of the day; we are not of the night, nor of darkness.” While we are not to know the hour of our Lord's return, we may know when it is near. “Therefore let us not sleep, as do others; but let us watch and be sober.” - The Desire of Ages, pages 234, 235.

Are we to wait until the fulfillment of the prophecies of the end before we say anything concerning them? Of what value will our words be then? Shall we wait until God's judgments fall upon the transgressor before we tell him how to avoid them? Where is our faith in the word of God? Must we see things foretold come to pass before we will believe what He has said? In clear, distinct rays light has come to us, showing us that the great day of the Lord is near at hand, “even at the door.” - Testimonies, Volume IX, Page 20.

“Cares cannot fret me if my smile is dwelling In the still air of faith's untroubled day; Grief cannot shake me if I walk beside Thee, My hand in Yours along the darkening way.”

### The King Going To War

Which of you, intending to build a tower, sits not down first, and counts the cost, whether he have sufficient to finish it? Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, saying, This man began to build, and was not able to finish. Or what king, going to make war against another king, sits not down first, and consults whether he be able with ten thousand to meet him that comes against him with twenty thousand? Or else, while the other is yet a great way off, he sends an ambassador, and desires conditions of peace. So likewise, whosoever he be of you that forsakes not all that he hath, he cannot be My disciple. Luke 14:28-33.

He said to them all, If any man will come after Me, let him deny himself, and take up his cross daily, and follow Me. For whosoever will save his life shall lose it: but whosoever will lose his life for My sake, the same shall save it. For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away? For whosoever shall be ashamed of Me and of My words, of him shall the Son of man be ashamed, when He shall come in His own glory, and in His Father's, and of the holy angels. Luke 9:23-26. By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season. Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward. By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing Him who is invisible. Hebrews 11:24-27.

I have seen a device representing a bullock standing between a plow and an altar, with the inscription, “Ready for either,” willing to swelter in the weary furrow or to bleed on the altar of sacrifice. This is the position the child of God should ever be in,-willing to go where duty calls, to deny self, and to sacrifice for the cause of truth. The Christian church was founded upon the principle of sacrifice. If any man will come after Me, says Christ, “let him deny himself, and take up his cross daily, and follow Me.” He requires the whole heart, the entire affections. The exhibitions of zeal, earnestness, and unselfish labor which His devoted followers have given to the world, should kindle our ardor and lead us to emulate their example. Genuine religion gives an earnestness and fixedness of purpose which molds the character to the divine image, and enables us to count all things but loss for the excellency of Christ. This singleness of purpose will prove an element of tremendous power.” -Testimonies, Volume V, page 307.

### The Tares

Another Parable Put He forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: but while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, did not thou sow good seed in thy field? From whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while you gather up the tares, you root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather you together first the tares, and bind

them in bundles to burn them: but gather the wheat into my barn. Matthew 13:24-30. Then Jesus sent the multitude away, and went into the house: and His disciples came unto Him, saying, Declare unto us the parable of the tares of the field. He answered and said unto them, He that sows the good seed is the Son of man. The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth His angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who bath ears to hear, let him hear. Matthew 13:36-43.

The teaching of this parable is illustrated in God's own dealing with men and angels. Satan is a deceiver. When he sinned in heaven, even the loyal angels did not fully discern his character. This was why God did not at once destroy Satan....

Notwithstanding Christ's warning, men have sought to uproot the tares. To punish those who were supposed to be evildoers, the church has had recourse to the civil power. Those who differed from the established doctrines have been imprisoned, put to torture and to death, at the instigation of men who claimed to be acting under the sanction of Christ. But it is the spirit of Satan, not the spirit of Christ, that inspires such acts. This is Satan's own method of bringing the world under his dominion. God has been misrepresented through the church by this way of dealing with those supposed to be heretics.

Not judgment and condemnation of others, but humility and distrust of self, is the teaching of Christ's parable. Not all that is sown in the field is good grain. The fact that men are in the church does not prove them Christians. . . .

The tares are permitted to grow among the wheat, to have all the advantage of sun and shower; but in the time of harvest you shall "return, and discern between the righteous and the wicked, between him that serves God and him that serves Him not." Christ Himself will decide who are worthy to dwell with the family of heaven. He will judge every man according to his words and his works. Profession is as nothing in the scale. It is character that decides destiny. - Christ's Object Lessons, pages 72-74.

### The Treasure And The Pearl

Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hides, and for joy thereof goes and sells all that he hath, and buys that field. Again, the kingdom of heaven is like unto a merchantman, seeking goodly pearls: who, when he had found one pearl of great price, went and sold all that he had, and bought it. Matthew 13:44-46.

This parable illustrates the value of the heavenly treasure, and the effort that should be made to secure it. The finder of the treasure in the field was ready to part with all that he had, ready to put forth untiring labor, in order to secure the hidden riches. So the finder of heavenly treasure will count no labor too great and no sacrifice too dear, in order to gain the treasures of truth.

In the parable the field containing the treasure represents the Holy Scriptures. And the gospel is the treasure. The earth itself is not so interlaced with golden veins and filled with precious things as is the word of God." - Christ's Object Lessons, page 104.

The blessings of redeeming love our Savior compared to a precious pearl. He illustrated His lesson by the parable of the merchantman seeking goodly pearls, "who, when he had found one pearl of great price, went and sold all that he had, and bought it." Christ Himself is the pearl of great price. In Him is gathered all the glory of the Father, the fullness of the Godhead. He is the brightness of the Father's glory and the express image of His person. The glory of the attributes of God is expressed in His character.

Every page of the Holy Scriptures shines with His light. The righteousness of Christ, as a pure, white pearl, has no defect, no stain. No work of man can improve the great and precious gift of God." - Ibid., page 115.

The word of God is to be our study. We are to educate our children in the truths found therein. It is an inexhaustible treasure; but men fail to find this treasure, because they do not search until it is within their possession. Very many are content with a supposition in regard to the truth. They are content with a surface work, taking for granted that they have all that is essential. They take the sayings of others for truth, being too indolent to put themselves to diligent, earnest labor, represented in the word as digging for hidden treasure. But man's inventions are not only unreliable, they are dangerous; for they place man where God should be. They place the sayings of men where a "Thus says the Lord" should be.

Christ is the truth. His words are truth, and they have a deeper significance than appears on the surface. All the sayings of Christ have a value beyond their unpretending appearance. Minds that are quickened by the Holy Spirit will discern the value of these sayings. They will discern the precious gems of truth, though these may be buried treasures.

Our salvation depends on a knowledge of the truth contained in the Scriptures. It is God's will that we should possess this. Search, O search the precious Bible with hungry hearts. Explore God's word as the miner explores the earth to find veins of gold. Never give up the search until you have ascertained your relation to God and His will in regard to you. - Ibid., pages 109-111.

## The Drawnet

Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth. Matthew 13:47-50.

The casting of the net is the preaching of the gospel. This gathers both good and evil into the church. When the mission of the gospel is completed, the judgment will accomplish the work of separation. Christ saw how the existence of false brethren in the church would cause the way of truth to be evil spoken of. The world would revile the gospel because of the inconsistent lives of false professors. Even Christians would be caused to stumble as they saw that many who bore Christ's name were not controlled by His Spirit. Because these sinners were in the church, men would be in danger of thinking that God excused their sins. Therefore Christ lifts the veil from the future, and bids all to behold that it is character, not position, which decides man's destiny.

Both the parable of the tares and that of the net plainly teach that there is no time when all the wicked will turn to God. The wheat and the tares grow together until the harvest. The good and the bad fish are together drawn ashore for a final separation.

Again, these parables teach that there is to be no probation after the judgment. When the work of the gospel is completed, there immediately follows the separation between the good and the evil, and the destiny of each class is forever fixed." - Christ's Object Lessons, pages 123, 124.

The gospel net is to be cast into the sea; and it draws both good and bad. But because this is so, shall men and women ignore the efforts made to save those who will believe, and who will unite in reaching that class of whom Christ spoke in His rebuke to the Pharisees? "Sinners and harlots. " He said, "go into the kingdom of God before you." Will you not see that even in the church there are those who have no connection with God? But Christ says, "Let the tares and the wheat grow together until the harvest; and in the time of harvest I will say to the reapers, Gather you together first the tares, and bind them in bundles to burn them; but gather the wheat into My barn."

When the Lord moves upon the churches, bidding them do a certain work, and they refuse to do that work; and when some, their human efforts united with the divine, endeavor to reach to the very depths of human woe and misery, God's blessing will rest richly upon them. Even though but few accept the grace of our Lord Jesus Christ, their work will not be in vain; for one soul is precious, very precious, in the sight of God. Christ would have died for one soul, in order that that one might live through the eternal ages." - Testimonies, Volume VIII, pages 72, 73.

## The Unmerciful Servant

Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. The servant therefore fell down, and worshiped him, saying, Lord, have patience with me, and I will pay thee all. Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. But the same servant went out, and found one of his fellow servants, which owed him a hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owed. And his fellow servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not: but went and cast him into prison, till he should pay the debt. So when his fellow servants saw what was done, they were very sorry, and came and told unto their lord all that was done. Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: should not thou also have had compassion on thy fellow servant, even as I had pity on thee? And his lord was wroth and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall My heavenly Father do also unto you, if you from your hearts forgive not every one his brother their trespasses. Matthew 18:23-35.

This parable is designed to show the spirit of tenderness and compassion which man should manifest for his fellow man. The pardon of this king represents a pardon that is supernatural - a divine forgiveness of all sin. Christ is represented by the king who, moved with compassion, forgave the debt of his servant. Man was under the condemnation of the broken law. He could not save himself; and for this reason, Christ came to this world, clothed His divinity with humanity, and gave His life, the just for the unjust. He desired to give in His own life an example of the forbearance that man should exercise toward his fellow man.

When the debtor pleaded for delay, with the promise, "Have patience with me, and I will pay thee all," the sentence was revoked; the whole debt was canceled; and he was soon given an opportunity to pattern after the master who had forgiven him. Going out, he met a fellow servant who owed him a hundred pence. But he who had been so mercifully treated dealt with his fellow laborer in an altogether different manner. His debtor made an appeal similar to that which he himself had made to the king, but without a similar result. He who had so recently been forgiven was not kind, and tenderhearted, and pitiful. The goodness, mercy, and love shown to him he did not exercise in dealing with his fellow servant. He heeded not the request to be patient. The goodness shown to him only hardened his heart. The small sum owed him was all that the ungrateful servant could keep in mind. . . .

The lesson to be learned is that we must have the spirit of true forgiveness, even as Christ forgives the sinner, who can in no case pay his enormous debt. We are to bear in mind that Christ has paid an infinite price for the souls of men, and we are to treat them as Christ's purchased possession." - MRS E. G. WHITE, in Review and Herald, Jan. 3, 1899.

## The Two Sons

But what think you? A certain man had two sons; and he came to the first, and said, Son, go work today in my vineyard. He answered and said, I will not: but afterward he repented, and went. And he came to the second, and said likewise. And he answered and said, I will sir: and went not. Matthew 21:28-30.

Christ did not condemn the first son for refusing to obey his father's command. At the same time he did not commend him. The class who act the part of the son who said, "I will not," deserve no credit for holding the position they do. This openness is not to be commended as a virtue. Sanctified by truth and holiness, this element will make a man a bold witness for Christ; but used as it is by the sinner, it is insulting and defiant, and approaches to blasphemy. The fact that a man is not a hypocrite does not make him any less a sinner. When the appeals of the Spirit of God come to the heart, our only safety lies in responding to them without delay.

When the call comes, "Son, go work today in My vineyard," do not refuse the invitation. Cease working on the enemy's side, and take your position under the bloodstained banner of the Prince of life. He is the way, the truth, and the life. While it is called today, "if you will hear His voice, harden not your hearts." It may be that you will never hear the invitation again. A mere answer in the affirmative is not enough. We are to repent and forsake every sin, and work the works of righteousness. Will the sinner acknowledge God's claims? Will he serve the Lord, or will he continue in sin? - MRS E. G. WHITE, in Review and Herald, Feb. 27, 1900.

In the sermon on the mount Christ said, "Not every one that says unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that does the will of My Father which is in heaven." Matthew 7:21. The test of sincerity is not in words, but in deeds. Christ does not say to any man, What say you more than others? but, "What do you more than others?" Matthew 5:47. Full of meaning are His words, "If you know these things, happy are you if you do them." John 13:17. Words are of no value unless they are accompanied with appropriate deeds. This is the lesson taught in the parable of the two sons." - Christ's Object Lessons, page 272.

In this parable the father represents God, the vineyard the church. By the two sons are represented two classes of people. The son who refused to obey, the command, saying, "I will not," represented those who were living in open transgression, who made no profession of piety, who openly refused to come under the yoke of restraint and obedience which the law of God imposes. But many of these afterward repented, and obeyed the call of God. When the gospel came to them in the message of John the Baptist, "Repent you: for the kingdom of heaven is at hand" (Matthew 3:2), they repented, and confessed their sins." - Ibid., pages 275, 276.

## Laborers In The Vineyard

The kingdom of heaven is like unto a man that is a householder, which went out early in the morning to hire laborers into his vineyard. And when he had agreed with the laborers for a penny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the market place, and said unto them; Go you also into the vineyard, and whatsoever is right I will give you. And they went their way. Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out, and found others standing idle, and says unto them, Why stand you here all the day idle? They say unto him, Because no man hath hired us. He says unto them, Go you also into the vineyard; and whatsoever is right, that shall you receive. So when even was come, the lord of the vineyard says unto his steward, Call the laborers, and give them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a penny. But when the first came, they supposed that they should have received more; and they likewise received every man a penny. And when they had received it, they murmured against the good man of the house, saying, These last have wrought but one hour, and thou has made them equal unto us, which have borne the burden and heat of the day. But he answered one of them, and said, Friend, I do thee no wrong: did not thou agree with me for a penny? Take that your is, and go thy way: I will give unto this last, even as unto thee. Is it not lawful for me to do what I will with mine own? Is your eye evil, because I am good? So the last shall be first, and the first last: for many be called, but few chosen. Matthew 20:1-16.

This parable rebukes all jealousy, envy, and hateful suspicions. Love rejoices in the truth, and institutes no comparisons. He who possesses love, only compares the majestic loveliness of Christ and his own imperfect character. . . . When pride and self-complacency are brought into the work, the work is marred. The value of the Christian's labors is to be found only in the grace given him of Jesus Christ. The spirit that goes with the labor is that which gives it its value. Those who are first, through self-complacency and pride may become last of all, while those who cherish meekness may become first; for the reward is not of works, but of grace, lest any man should boast, and exalt himself above his fellows. It is the spirit that determines the worthiness or unworthiness of the work. Every call to work in the vineyard is from the Lord. . . .

if any one has been laboring for anything else except the Lord's glory, he will be disappointed in receiving a reward. The reception of the penny by the laborers represents the character that God will give to those who follow Him. We are to keep in view eternal realities, and our spiritual eyesight must be clear; for those only who behold Christ will be changed into His image from glory to glory as by the Spirit of the Lord. - MRS E. G. WHITE, in Review and Herald, July 10, 1894.

### Marriage Of The King's Son

The kingdom of heaven is like unto a certain king, which made a marriage for his son, and sent forth his servants to call them that were bidden to the wedding: and they would not come. Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my calf's are killed, and all things are ready: come unto the marriage. But they made light of it, and went their ways, one to his farm, another to his merchandise: and the remnant took his servants, and entreated them spitefully, and slew them. But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city. Then says he to his servants, The wedding is ready, but they which were bidden were not worthy. Go ye therefore into the highways, and as many as you shall find, bid to the marriage. So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests. And when the king came in to see the guests, he saw there a man which had not on a wedding garment: and he says unto him, Friend, how came thou in hither not having a wedding garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth. For many are called, but few are chosen. Matthew 22:2-14.

Faith is made perfect by works. Those who make no change in character, though claiming the privilege of being called Christians, have not on the wedding garment. They think that in themselves they are good enough, virtuous enough. Without faith in Christ, they rest upon their own merits. True repentance for sin they have never felt. Therefore when Christ comes in to examine the guests, the command goes forth, "Bind him hand and foot. . . . cast him into outer darkness."

"Many are called, but few are chosen. This is a true statement of the final outcome. Man is very dear to the heart of God, and all are invited to this feast. But many come not having on the wedding garment. They do not accept Christ's righteousness. They have not repented and made peace with God. They have not received His free gift.

Christ must be all and in all to every soul. Those who try in their own strength to solve the mystery of the creation of man, the mystery of redemption, the mystery of eternity, will be baffled. But those who put on the garment provided for them at an infinite cost, find an abundant entrance to the rich feast of spiritual blessings. By receiving this garment they acknowledge that in bestowing it God confers on them a great favor. And as they receive the righteousness of the Savior, God places His stamp on them.

Only one can bestow this priceless gift, but all may receive it, and thus become entitled to a place at the feast. The call to this feast is a call to partake of the richest spiritual provision. All who respond to this call will find awaiting them an abundant supply of grace, and the more grace they receive, the more they desire. Those who partake of this feast may come into their heavenly Father, saying, Thou has kept the best wine until now. - MRS E. G. WHITE, in Review and Herald, May 8, 1900.

## **23. Coming Of Christ Series**

### The Promise Of Christ's Coming

Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation. Hebrews 9:28. He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of His people shall He take away from off all the earth: for the Lord hath spoken it. And it shall be said in that day, Lo, this is our God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation. Isaiah 25:8, 9.

The coming of the Lord has been in all ages the hope of His true followers. The Savior's parting promise upon Olivet, that He would come again, lighted up the future for His disciples, filling their hearts with joy and hope that sorrow could not quench nor trials dim. Amid suffering and persecution, "The appearing of the great God and our Savior Jesus Christ" was the "blessed hope." When the Thessalonian Christians were filled with grief as they buried their loved ones, who had hoped to live to witness the coming of the Lord, Paul, their teacher, pointed them to the resurrection to take place at the Savior's advent. Then the dead in Christ should rise, and together with the living be caught up to meet the Lord in the air. "And so," he said, "shall we ever be with the Lord. Wherefore comfort one another with these words." I Thessalonians 4:16-18.

On rocky Patmos the beloved disciple hears the promise, "Surely I come quickly," and his longing response voices the prayer of the church in all her pilgrimage, "Even so, come, Lord Jesus." Revelation 22:20." -The Great Controversy, page 302.

Long have we waited for our Savior's return. But none the less sure is the promise. Soon we shall be in our promised home. There Jesus will lead us beside the living stream, flowing from the throne of God, and will explain to us the dark providences through which on this earth He brought us in order to perfect our characters. There we shall behold with undimmed vision the beauties of Eden restored. Casting at the feet of the Redeemer the crowns that He has placed on our heads, and touching our golden harps, we shall fill all heaven with praise to Him that sits on the throne." - Testimonies, Volume VIII, page 254.

The promise of Christ's Second Coming was ever to be kept fresh in the minds of His disciples. The same Jesus whom they had seen ascending into heaven, would come again, to take to Himself those who here below give themselves to His service. The same voice that had said to them, "Lo, I am with you always, even unto the end," would bid them welcome to His presence in the heavenly kingdom. . . .

Those who have loved Him and waited for Him, He will crown with glory and honor and immortality. The righteous dead will come forth from their graves, and those who are alive will be caught up with them to meet the Lord in the air. They will hear the voice of Jesus, sweeter than any music that ever fell on mortal ear, saying to them, Your warfare is accomplished. "Come, you blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." Matthew 25:34." - Acts of the Apostles, pages 33, 34.

## [The Manner Of Christ's Coming](#)

### His Coming Will Be Personal

Let not your heart be troubled: you believe in God, believe also in Me. In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there you may be also. John 14:1-3.

### His Coming Will Be Literal

The Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first. I Thessalonians 4:16.

### His Coming Will Be Visible

When He had spoken these things, while they beheld, He was taken up; and a cloud received Him out of their sight. And while they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel; which also said, you men of Galilee, why stand you gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as you have seen Him go into heaven. Acts 1:9-11.

Christ had ascended to heaven in the form of humanity. The disciples had beheld the cloud receive Him. The same Jesus who had walked and talked and prayed with them, who had broken bread with them, who had been with them in their boats on the lake, and who had that very day toiled with them up the ascent of Olivet, the same Jesus had now gone to share His Father's throne. And the angels had assured them that the very One whom they had seen go up into heaven, would come again even as He had ascended. He will come "with clouds; and every eye shall see Him." "The Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory." Revelation L7; I Thessalonians 4:16; Matthew 25:31." - The Desire of Ages, page 832.

This is a thrilling time;

Far-reaching questions, mighty in portent, Concern the mind of statesman and of sage; The issues of the ages by consent

Focus their climax on this last-day page.

This is an awful time,

Of blood and war and strife and secret shame;

The truth of God is turned into a lie;

In wrathful tones do men despite His name  
As rebels bold His government defy.

This is a needy time;

Brave men are needed, loyal for the right,

To stand for God and truth against sin and wrong,

With courage bold to battle with their might,

Till conflict fierce shall end in victor's song,

This is a weary time;

Sad hearts are loaded down with pain and care,  
The toils of earth in never ceasing round  
Banish fond hope, the joys of life outwear;  
In this old world but little rest is found.

This is a solemn time;

For now the judge of earth and sea and sky,  
Upon His heavenly throne in lofty state  
Holds solemn court, the sons of men to try;  
On its decision hangs their every fate.

This is a cheering time;

The signs of God point to the glorious day  
But When He shall come whose right it is to reign;  
Light hope lights up the rugged,  
darkened way That leads to morn from night,  
to joy from pain. F. M. W.

### Signs In The Heavens

Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of man in heaven. And then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. Matthew 24:29, 30. In those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light, and the stars of heaven shall fall, and the powers that are in heaven shall be shaken. And then shall they see the Son of man coming in the clouds with great power and glory. Mark 13:24-26.

Let men beware lest they neglect the lesson conveyed to them in the words of Christ. As He warned His disciples of Jerusalem's destruction, giving them a sign of the approaching ruin, that they might make their escape; so He has warned the world of the day of final destruction, and has given them tokens of its approach, that all who will may flee from the wrath to Come. Jesus declares, "There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations." Those who behold these harbingers of His coming are to "know that it is near, even at the doors." Matthew 24:33. "Watch you therefore" (Mark 13:35), are His words of admonition. They that heed the warning shall not be left in darkness, that that day should overtake them unawares. But to them that will not watch, "the day of the Lord so comes as a thief in the night." I Thessalonians 2:2-5. The Great Controversy, pages 37, 38.

The Savior gives signs of His coming, and more than this, He fixes the time when the first of these signs shall appear: "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other."

At the close of the great papal persecution, Christ declared, the sun should be darkened, and the moon should not give her light. Next, the stars should fall from heaven. And He says, "Learn a parable of the fig tree. When his branch is yet tender, and puts forth leaves, you know that summer is nigh. So likewise you, when you shall see all these things, know that He is near, even at the doors."

Christ has given signs of His coming. He declares that we may know when He is near, even at the doors. He says of those who see these signs, "This generation shall not pass, till all these things be fulfilled." These signs have appeared. Now we know of a surety that the Lord's coming is at hand. "Heaven and earth shall pass away," He says, "but My words shall not pass away."-The Desire of Ages, pages 631, 632.

### Signs In The Social World

As it was in the days of Noah, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they built; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed. Luke 17:26-30.

"As it was in the days of Noah," "even thus shall it be in the day when the Son of man is revealed." Luke 17:26, 30. "The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up." 2 Peter 3:10. When the reasoning of philosophy has banished the fear of God's judgments. When religious teachers are pointing forward to long ages of peace and prosperity, and the world are absorbed in their rounds of business and pleasure, planting and building, feasting and merrymaking, rejecting God's warnings and mocking His messengers, then it is that sudden destruction comes upon them, and they shall not escape." - Patriarchs and Prophets, page 104.

In Noah's day the inhabitants of the old world laughed to scorn what they termed the superstitious fears and foreboding of the preacher of righteousness. He was denounced as a visionary character, a fanatic, an alarmist. "As it was in the days of Noah, so shall it be also in the days of the Son of man." Men will reject the solemn message of warning in our day, as they did in Noah's time. They will refer to those false teachers who have predicted the event and set the definite time, and will say that they have no more faith in our warning than in theirs. This is the attitude of the world today. Unbelief is widespread, and the preaching of Christ's coming is mocked at and derided. This makes it all the more essential that those who believe present truth should show their faith by their works. They should be sanctified through the truth which they profess to believe; for they are a savor of life unto life or of death unto death. . .

"As it was in the days of Noah, so shall it be also in the days of the Son of man." They were eating and drinking, planting and building, marrying and giving in marriage, and knew not until the day that Noah entered into the ark, and the flood came and swept them all away. The day of God will find men absorbed in like manner in the business and pleasures of the world, in feasting and gluttony, and in indulging perverted appetite in the defiling use of liquor, and the narcotic tobacco. This is already the condition of our world, and these indulgences are found even among God's professed people, some of whom are following the customs and partaking of the sins of the world." - Testimonies, Volume IV, pages 308, 309.

### Signs In The Religious World

This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good. Traitors, heady, high minded, lovers of pleasures more than lovers of God. Having a form of godliness, but denying the power thereof: from such turn away. 2 Timothy 3:1-5.

This is the class that in time of peril are found crying, Peace and safety. They lull their hearts into security, and dream not of danger. When startled from their lethargy, they discern their destitution, and entreat others to supply their lack; but in spiritual things no man can make up another's deficiency. The grace of God has been freely offered to every soul. The message of the gospel has been heralded, "Let him that is athirst come. And whosoever will, let him take the water of life freely." Revelation 22:17.

But character is not transferable. No man can believe for another. No man can receive the Spirit for another. No man can impart to another the character which is the fruit of the Spirit's working. "Though Noah, Daniel, and Job were in it [the land], as I live, says the Lord God, they shall deliver neither son nor daughter; they shall but deliver their own souls by their righteousness. Ezekiel 14:20. - Christ's Object Lessons, pages 411, 412.

The Bible declares that before the coming of the Lord there will exist a state of religious declension similar to that in the first centuries. "In the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud,

blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good. Traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof." 2 Timothy 3:1-5.

"Now the Spirit speaks expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." I Timothy 4:1. Satan will work "with all power and signs and lying wonders, and with all deceptions of unrighteousness."

And all that "received not the love of the truth, that they might be saved" will be left to accept "strong delusion, that they should believe a lie." 2 Thessalonians 2:9-11. When this state of ungodliness shall be reached, the same results will follow as in the first centuries." - The Great Controversy, page 444.

### Signs In The Industrial World

Go to now, you rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth eaten. Your gold and silver is corroded; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. You have heaped treasure together for the last days. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, cries: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth. You have lived in pleasure on the earth, and been wanton; you have nourished your hearts, as in a day of slaughter. You have condemned and killed the just; and he does not resist you. Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waits for the precious fruit of the earth, and bath long patience for it, until he receive the early and latter rain. Be you also patient; establish your hearts: for the coming of the Lord draws nigh. James 5:1-8.

The Scriptures describe the condition of the world just before Christ's Second Coming. James the apostle pictures the greed and oppression that will prevail.... This is a picture of what exists today. By every species of oppression and extortion, men are piling up colossal fortunes, while the cries of starving humanity are coming up before God...

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 cannot penetrate. He cannot pass this shield of holy light." - Christ's Object Lessons, pages 174, 175.

Let all who are afflicted or unjustly used, cry to God. Turn away from those whose hearts are as steel, and make your requests known to your Maker. Never is one repulsed who comes to Him with a contrite heart. Not one sincere prayer is lost.

Amid the anthems of the celestial choir, God hears the cries of the weakest human being. We pour out our heart's desire in our closets, we breathe a prayer as we walk by the way, and our words reach the throne of the Monarch of the universe. They may be inaudible to any human ear, but they cannot die away into silence, nor can they be lost through the activities of business that are going on.

Nothing can drown the soul's desire. It rises above the din of the street, above the confusion of the multitude, to the heavenly courts. It is God to whom we are speaking, and our prayer is heard. - Ibid., page 174.

### Signs In The Political World

Proclaim you this among the Gentiles: Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: beat your plowshares into swords, and your pruning hooks into spears: let the weak say, I am strong. Assemble yourselves, and come, all you heathen, and gather yourselves together round about: thither cause Thy mighty ones to come down, O Lord. Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about. Put you in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision. The sun and the moon shall be darkened, and the stars shall withdraw their shining. The Lord also shall roar out of Zion, and utter His voice from Jerusalem; and the heavens and the earth shall shake: but the Lord will be the hope of His people, and the strength of the children of Israel. Joel 3:9-16.

Fearful tests and trials await the people of God. The spirit of war is stirring the nations from one end of the earth to the other. But in the midst of the time of trouble that is coming, a time of trouble such as has not been since there was a nation, God's chosen people will stand unmoved. Satan and his host cannot destroy them; for angels that excel in strength will protect them." - Testimonies, Volume IX, page 17.

The Spirit of God is being grieved away from the earth. The nations are angry with one another. Widespread preparations are being made for war. The night is at hand. Let the church arouse and go forth to do her appointed work. Every believer, educated or uneducated, can bear the message. - Ibid., page 26.

We are standing upon the threshold of great and solemn events. Prophecies are fulfilling. Strange, eventful history is being recorded in the books of heaven. Everything in our world is in agitation. There are wars, and rumors of wars. The nations are angry, and the time of the dead has come, that they should be judged. Events are changing to bring about the day of God, which hastens greatly.... But while already nation is rising against nation, and kingdom against kingdom, there is not now a general engagement. As yet the four winds are held until the servants of God shall be scaled in their foreheads. Then the powers of earth will marshal their forces for the last great battle.

Satan is busily laying his plans for the last mighty conflict, when all will take sides. After the gospel has been proclaimed in the world for nearly two thousand years, Satan still presents to men and women the same scene that he presented to Christ. In a wonderful manner he causes the kingdoms of the world in their glory to pass before them. These he promises to all who will fall down and worship him. Thus he seeks to bring men under his dominion.

Satan is working to the utmost to make himself as God, and to destroy all who oppose his power. And today the world is bowing before him. His power is received as the power of God. The prophecy of the Revelation is being fulfilled, that "all the world wondered after the beast." Revelation 13:3. Ibid., Volume VI, page 14.

## Object Of Christ's Coming

### 1. To Establish His Kingdom

I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom. 2 Timothy 4:1. When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory. Matthew 25:31.

### 2. To Resurrect the Righteous Dead

Behold, I show you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? I Corinthians 15:51-55.

### 3. To Translate the Righteous Living

The Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God. And the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. I Thessalonians 4:16, 17.

About His coming cluster the glories of that "restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began." Acts 3:21. Then the long-continued rule of evil shall be broken; "the kingdoms of this world" will become the kingdoms of our Lord, and of His Christ; and He shall reign forever and ever." Revelation 11:15. "The glory of the Lord shall be revealed, and all flesh shall see it together." "The Lord God will cause righteousness and praise to spring forth before all the nations." He shall be "for a crown of glory, and for a diadem of beauty, unto the residue of His people." Isaiah 40:5; 61:11; 28:5. - The Great Controversy, page 301.

During an earthquake that occurred a few years since, the inhabitants of a small village were generally very much alarmed, but they were at the same time surprised at the calmness and apparent joy of an old lady whom they all knew. At length one of them, addressing the old lady, said, "Mother, are you not afraid?" "No," said the mother in Israel; "I rejoice to know that I have a God that can shake the world." CHARLES H. SPURGEON.

I long to behold Him arrayed With glory and light from above, The King in His beauty displayed, His beauty of holiest love.

I languish, and sigh to be there, Where Jesus hath fixed His abode; O, when shall we meet in the air, And fly to the mountains of God?  
CHARLES WFSLEY

## The Unexpectedness Of Christ's Coming

Watch therefore: for you know not what hour your Lord does come. But know this, that if the good man of the house had known in what watch the thief would come' he would have watched, and would not have suffered his house to be broken up. Therefore be you also ready: for in such an hour as you think not the Son of man comes. Matthew 24:42-44.

The day of God is rapidly approaching. Its footsteps are so muffled that it does not arouse the world from the deathlike slumber into which it has fallen. While the watchmen cry, "Peace and safety," "sudden destruction" comes upon them, and they shall not escape; "for as a snare shall it come on all them that dwell on the face of the whole earth." It overtakes the pleasure lover and the sinful man as a thief in the night. When all is apparently secure, and men retire to contented rest, then the prowling, stealthy, midnight

thief steals upon his prey. Be you also ready: for in such an hour as you think not the Son of man comes." People are now settling to rest, imagining themselves secure under the popular churches; but let all beware, lest there be a place left open for the enemy to gain an entrance.

Great pains should be taken to keep this subject before the people. The solemn fact is to be kept not only before the people of the world, but before our own churches also, that the day of the Lord will come suddenly, unexpectedly. The fearful warning of the prophecy is addressed to every soul. Let no one feel that he is secure from the danger of being surprised. Let no one's interpretation of prophecy rob you of the conviction of the knowledge of events which show that this great event is near at hand." - Special Testimonies on Education, pages 107, 108.

Solemn will be the day of final decision. In prophetic vision the apostle John describes it: "I saw a great white throne, and Him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works." Revelation 20:11,12.

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

There will be no future probation in which to prepare for eternity. It is in this life that we are to put on the robe of Christ's righteousness. This is our only opportunity to form characters for the home which Christ has made ready for those who obey His commandments." - Christ's Object Lessons, pages 318, 319.

## Preparation For Christ's Coming

Cast not away therefore your confidence, which bath great recompense of reward. For you have need of patience, that, after you have done the will of God, you might receive the promise. For yet a little while, and He that shall come will come, and will not tarry. Now the just shall live by faith: but if any man draw back, My soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul. Hebrews 10:35-39.

Already the judgments of God are abroad in the land, as seen in storms, in floods, in tempests, in earthquakes, in peril by land and by sea. The great I AM is speaking to those who make void His law. When God's wrath is poured out upon the earth, who will then be able to stand? Now is the time for God's people to show themselves true to principle. When the religion of Christ is most held in contempt, when His law is most despised, then should our zeal be the warmest and our courage and firmness the most unflinching.

To stand in defense of truth and righteousness when the majority forsake us, to fight the battles of the Lord when champions are few, this will be our test. At this time we must gather warmth from the coldness of others, courage from their cowardice, and loyalty from their treason." - Testimonies, Volume V, page 136.

We are homeward bound. He who loved us so much as to die for us, hath built for us a city. The New Jerusalem is our place of rest. There will be no sadness in the city of God. No wail of sorrow, no dirge of crushed hopes and buried affections, will evermore be heard.

Soon the garments of heaviness will be changed for the wedding garment. Soon we shall witness the coronation of our King. Those whose lives have been hidden with Christ, those who on this earth have fought the good fight of faith, will shine forth with the Redeemer's glory in the kingdom of God.

It will not be long till we shall see Him in whom our hopes of eternal life are centered. And in His presence, all the trials and sufferings of this life will be as nothingness. . . .

Look up, look up, and let your faith continually increase. Let this faith guide you along the narrow path that leads through the gates of the city of God into the great beyond, the wide, unbounded future of glory that is for the redeemed. "Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waits for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; establish your hearts: for the coming of the Lord draws nigh." James 5:7, 8. - Ibid., Volume IX, pages 287, 288.

## The Gospel To All Nations

God so loved the world, that He gave His only-begotten Son, that whosoever believes in Him should not perish, but have everlasting life. John 3:16. This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come. Matthew 24:14. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always even unto the end of the world. Amen. Matthew 28:19, 20. I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him. For the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters. And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication. And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation. And he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb. And the smoke of their torment ascended up forever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receives the mark of his name. Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus. Revelation 14:6-12.

Long has God waited for the spirit of service to take possession of the whole church, so that every one shall be working for Him according to his ability. When the members of the church of God do their appointed work in the needy fields at home and abroad, in fulfillment of the gospel commission, the whole world will soon be warned, and the Lord Jesus will return to this earth with power and great glory. "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matthew 24:14." - Acts of the Apostles, page 111.

The vineyard includes the whole world, and every part of it is to be worked. There are places which are now a moral wilderness, and these are to become as the garden of the Lord. The waste places of the earth are to be cultivated, that they may bud and bloom as the rose. New territories are to be worked by men inspired by the Holy Spirit. New churches must be established, new congregations organized. At this time there should be representatives of present truth in every city, and in the remote parts of the earth." - Testimonies, Volume VI, page 24.

## The Gathering Of Israel

In that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious. And it shall come to pass in that day, that the Lord shall set His hand again the second time to recover the remnant of His people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And He shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. Isaiah 11:10-12. Behold, the days come, says the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In His days Judah shall be saved, and Israel shall dwell safely: and this is His name whereby He shall be called, THE LORD OUR RIGHTEOUSNESS. Therefore, behold, the days come, says the Lord, that they shall no more say, The Lord lives, which brought up the children of Israel out of the land of Egypt. But, The Lord lives, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land. Jeremiah 23:5-8.

Prophecies of on-going judgment were mingled with promises of final and glorious deliverance. Those who should choose to make their peace with God, and live holy lives amid the prevailing apostasy, would receive strength for every trial, and be enabled to witness for Him with mighty power. And in the ages to come the deliverance wrought in their behalf would exceed in fame that wrought for the children of Israel at the time of the exodus.... Such were the wonderful prophecies uttered by Jeremiah during the

closing years of the history of the kingdom of Judah, when the Babylonians were coming into universal rule, and were even then bringing their besieging armies against the walls of Zion.” - Prophets and Kings, page 427.

The heirs of God have come from garrets, from hovels, from dungeons, from scaffolds, from mountains, from deserts, from the caves of the earth, from the caverns of the sea. On earth they were “desitute, afflicted, tormented.” Millions went down to the grave loaded with infamy, because they steadfastly refused to yield to the deceptive claims of Satan. By human tribunals they were adjudged the vilest of criminals. But now “God is judge Himself.” Psalm 50:6. Now the decisions of earth are reversed. “The rebuke of His people shall He take away.” Isaiah 25:8. “They shall call them, The holy people, The redeemed of the Lord.” He hath appointed “to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness.” Isaiah 62:12; 61:1 They are no longer feeble, afflicted, scattered, and oppressed. Henceforth they are to be ever with the Lord.

They stand before the throne clad in richer robes than the most honored of the earth have ever worn. They are crowned with diadems more glorious than were ever placed upon the brow of earthly monarchs. The days of pain and weeping are forever ended. The King of glory has wiped the tears from all faces; every cause of grief has been removed. Amid the waving of palm branches they pour forth a song of praise, clear, sweet, and harmonious.” - The Great Controversy, pages 650, 651.

### “Look Up”

Father, I will that they also, whom Thou has given Me, be with Me where I am; that they may behold My glory, which Thou has given Me: for Thou loved Me before the foundation of the world. John 17:24. I will wait upon the Lord, that hides His face from the house of Jacob, and I will look for Him. Isaiah 8:17.

By the people of God a voice, clear and melodious, is heard, saying, “Look up,” and lifting their eyes to the heavens, they behold the bow of promise. The black, angry clouds that covered the firmament are parted, and like Stephen they look up steadfastly into heaven, and see the glory of God, and the Son of man seated upon His throne. In His divine form they discern the marks of His humiliation; and from His lips they hear the request, presented before His Father and the holy angels, “I will that they also, whom Thou has given Me, be with Me where I am.” John 17:24. Again a voice, musical and triumphant, is heard, saying: “They come! they come! holy, harmless, and undefiled. They have kept the word of My patience; they shall walk among the angels;” and the pale, quivering lips of those who have held fast their faith, utter a shout of victory.

It is at midnight that God manifests His power for the deliverance of His people. The sun appears, shining in its strength. Signs and wonders follow in quick succession. The wicked look with terror and amazement upon the scene, while the righteous behold with solemn joy the tokens of their deliverance. Everything in nature seems turned out of its course.

The streams cease to flow. Dark, heavy clouds come up, and clash against each other. In the midst of the angry heavens is one clear space of indescribable glory, whence comes the voice of God like the sound of many waters, saying, “It is done.” Revelation 16:17.” - The Great Controversy, page 636.

It was Satan that prompted the world's rejection of Christ. The prince of evil exerted all his power and cunning to destroy Jesus; for he saw that the Savior's mercy and love, His compassion and pitying tenderness, were representing to the world the character of God. Satan contested every claim put forth by the Son of God, and employed men as his agents to fill the Savior's life with suffering and sorrow. The sophistry and falsehood by which he had sought to hinder the work of Jesus, the hatred manifested through the children of disobedience, his cruel accusations against Him whose life was one of unexampled goodness, all sprung from deep-seated revenge. The pent-up fires of envy and malice, hatred and revenge, burst forth on Calvary against the Son of God, while all heaven gazed upon the scene in silent horror.

When the great sacrifice had been consummated, Christ ascended on high, refusing the adoration of angels until He had presented the request, “I will that they also, whom Thou has given Me, be with Me where I am.” John 17:24. Then with inexpressible love and power came forth the answer from the Father's throne, “Let all the angels of God worship Him.” Hebrews 1:6. Not a stain rested upon Jesus. His humiliation ended, His sacrifice completed, there was given unto Him a name that is above every name. - Ibid., pages 501, 502.

### Presented Faultless

Beloved, remember you the words which were spoken before of the apostles of our Lord Jesus Christ; how that they told you there should be mockers in the last time, who should walk after their own ungodly lusts. These be they who separate themselves, sensual, having not the Spirit. But you, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keel) yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. And of some have compassion, making a difference: and others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh. Now unto Him that is able to keel)

you from falling, and to present you faultless before the presence of His glory with exceeding joy, to the only wise God our Savior, be glory and majesty, dominion and power, both now and ever. Amen. Jude 17-25.

In all ages the "Spirit of Christ which was in them," has made God's true children the light of the people of their generation.... By seeing their good works, others are led to glorify the Father who is above; for it is made manifest that there is a God on the throne of the universe whose character is worthy of praise and imitation. The divine love glowing in the heart, the Christ like harmony manifested in the life, are as a glimpse of heaven granted to men of the world, that they may appreciate its excellence.

It is thus that men are led to "believe the love that God hath to us." Thus hearts once sinful and corrupt are purified and transformed, to be presented faultless before the presence of His glory with exceeding JOY." - Thoughts From the Mount of Blessing, pages 68, 69.

"It does not yet appear what we shall be; but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is." Then, in the results of His work, Christ will behold its recompense. In that great multitude which no man could number, presented "faultless before the presence of His glory with exceeding joy," He whose blood has redeemed and whose life has taught us, "shall see of the travail of His soul, and shall be satisfied." - Education, page 309.

Before the ransomed throng is the Holy City. Jesus opens wide the pearly gates, and the nations that have kept the truth enter in. There they behold the Paradise of God, the home of Adam in his innocency. Then that voice, richer than any music that ever fell on mortal ear, is heard, saying, "Your conflict is ended." "Come you blessed of My Father, inherit the kingdom prepared for you from the foundation of the world."

Now is fulfilled the Savior's prayer for His disciples, "I will that they also whom Thou has given Me be with Me where I am." "Faultless before the presence of His glory with exceeding joy," Christ presents to the Father the purchase of His blood, declaring, "Here am I, and the children whom Thou has given Me." "Those that Thou gave Me I have kept." Oh, the wonders of redeeming love! the rapture of that hour when the infinite Father, looking upon the ransomed, shall behold His image, sin's discord banished, its blight removed, and the human once more in harmony with the divine!" - The Great Controversy, page 646.

## **24. Day Of The Lord Series**

### Day Of The Lord

The great day of the Lord is near, it is near, and hasten greatly, even the voice of the day of the Lord: the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasting and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet and alarm against the fenced cities, and against the high towers. And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord: and their blood shall be poured out as dust and their flesh as the dung. Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath; but the whole land shall be devoured by the fire of His jealousy: for He shall make even a speedy riddance of all them that dwell in the land. Zephaniah 1:14-18. The kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains. And said to the mountains and rocks, Fall on us, and hide us from the face of Him that sits on the throne, and from the wrath of the Lamb: for the great day of His wrath is come; and who shall be able to stand? Revelation 6:15-17.

God cannot forbear much longer. Already His judgments are beginning to fall on some places, and soon His signal displeasure will be felt in other places.

There will be a series of events revealing that God is master of the situation. The truth will be proclaimed in clear, unmistakable language. As a people we must prepare the way of the Lord under the overruling guidance of the Holy Spirit. The gospel is to be given in its purity. The stream of living water is to deepen and widen in its course." - Testimonies, Volume, IX, page 96.

We are near the close of time. I have been shown that the retributive judgments of God are already in the land. The Lord has given us warning of the events about to take place. Light is shining from His word, yet darkness covers the earth, and gross darkness the people. "While they shall cry, Peace and safety, sudden destruction comes upon them, and they shall not escape.

In infinite mercy, a last warning message has been sent to the world, announcing that Christ is at the door, and calling attention to God's broken law. But as the antediluvians rejected with scorn the warning of Noah' so will the pleasure lovers of today reject the

message of God's faithful servants. The world pursues its unvarying round, absorbed as ever in its business and its pleasures, while the wrath of God is about to be visited on the transgressors of His law.

Our compassionate Redeemer, for seeing the perils that would surround His followers at this time, has given them special warning: "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch you, therefore, and pray always, that you may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." If the church pursue a course similar to that of the world, they will share the same fate. Nay, rather, as they have received greater light, their punishment will be greater than that of the impenitent. - Ibid., Volume V, pages 99, 100.

### Close Of Probation

I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the Earth. Revelation 16:1.

As Jesus moved out of the most holy place, I heard (lie tinkling of the bells upon His garment; and as He left, a cloud of darkness covered the inhabitants of the earth. There was then no mediator between guilty man and an offended God. While Jesus had been standing between God and guilty man, a restraint was upon the people; but when He stepped out from between man and the Father, the restraint was removed, and Satan had entire control of the finally impenitent. It was impossible for the plagues to be poured out while Jesus officiated in the sanctuary. But as His work there is finished, and His intercession closes, there is nothing to stay the wrath of God, and it breaks with fury upon the shelterless head of the guilty sinner, who has slighted salvation and hated reproof.

In that fearful time, after the close of Jesus' mediation, the saints were living in the sight of a holy God without an intercessor. Every case was decided, every jewel numbered. Jesus tarried a moment in the outer apartment of the heavenly sanctuary, and the sins which had been confessed while He was in the most holy place, were placed upon Satan, the originator of sin, who must suffer their punishment.

Then I saw Jesus lay off His priestly attire, and clothe Himself with His most kingly robes. Upon His head were many crowns, a crown within a crown. Surrounded by the angelic host, He left heaven. The plagues were falling upon the inhabitants of the earth. Some were denouncing God and cursing Him. Others rushed to the people of God and begged to be taught how they might escape His judgments. But the saints had nothing for them. The last tear for sinners had been shed, the last agonizing prayer offered, the last burden borne, the last warning given. The sweet voice of mercy was no more to invite them.

When the saints, and all heaven, were interested for their salvation, they had no interest for themselves. Life and death had been set before them. Many desired life, but made no effort to obtain it. They did not choose life, and now there was no atoning blood to cleanse the guilty, no compassionate Savior to plead for them, and cry, "Spare, spare the sinner a little longer."

All heaven had united with Jesus, as they heard the fearful words, "It is done. It is finished." The plan of salvation had been accomplished, but few had chosen to accept it. And as mercy's sweet voice died away, fear and horror seized the wicked. With terrible distinctness they heard the words, "Too late! too late!" -Early Writings, pages 280, 281.

### The Seven Last Plagues

I saw another sign in heaven, great and marvelous. Seven angels having the seven last plagues; for in them is filled up the wrath of God. Revelation 15:1. And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles. And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who lives forever and ever. And the temple was filled with smoke from the glory of God, and from His power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled. Verses 6-8.

When Christ ceases His intercession in the sanctuary, the unmingled wrath threatened against those who worship the beast and his image and receive his mark, will be poured out. The plagues upon Egypt when God was about to deliver Israel, were similar in character to those more terrible and extensive judgments which are to fall upon the world just before the final deliverance of God's people. . . .

These plagues are not universal, or the inhabitants of the earth would be wholly cut off. Yet they will be the most awful scourges that have ever been known to mortals. . . . In that day, multitudes will desire the shelter of God's mercy which they have so long despised. . . .

The people of God will not be free from suffering; but while persecuted and distressed, while they endure privation and suffer for want of food, they will not be left to perish.... While the wicked are dying from hunger and pestilence, angels will shield the righteous, and supply their wants.” - The Great Controversy, pages 627-629.

I saw that the seven last plagues were soon to be poured out upon those who have no shelter, yet the world regarded them no more than they would so many drops of water that were about to fall. I was then made capable of enduring the awful sight of the seven last plagues, the wrath of God. I saw that His anger was dreadful and terrible, and if He should stretch forth His hand, or lift it in anger, the inhabitants of the world would be as though they had never been, or would suffer from incurable sores and withering plagues that would come upon them, and they would find no deliverance, but be destroyed by them.

Terror seized me, and I fell upon my face before the angel, and begged of him to cause the sight to be removed, to hide it from me, for it was too dreadful. Then I realized, as never before, the importance of searching the word of God carefully, to know how to escape the plagues which that word declares shall come on all the ungodly who shall worship the beast and his image, and receive his mark in their foreheads or in their hands. It was a great wonder to me that any could transgress the law of God and tread down His holy Sabbath, when such awful threatening and denunciations were against them.” - Early Writings, pages 64, 65.

## Second Coming Of Christ

Behold, He comes with clouds; and every eye shall see Him, and they also which pierced Him: and all kindreds of the earth shall wail because of Him. Revelation 1:7.

The end will come more quickly than men expect. The wheat will be gathered and bound in sheaves for the garner of God; the tares will be bound as fagots for the fires of destruction.” - The Great Controversy, page 631.

The life of Christ had ever been without worldly wealth, honor, or display. His humility and self-denial had been in striking contrast to the pride and self-indulgence of the priests and elders. His spotless purity was a continual reproof of their sins. They despised Him for His humility, holiness, and purity. But those who despised Him here will one day see Him in the grandeur of heaven and the unsurpassed glory of His Father.

In the judgment hall He was surrounded by enemies who were thirsting for His blood; but those hardened ones who cried out, “His blood be on us and on our children,” will behold Him an honored King. All the heavenly host will escort Him on His way with songs of victory, majesty, and might, to Him that was slain, yet lives again, a mighty conqueror.

Poor, weak, miserable man spit in the face of the King of glory, while a shout of brutal triumph arose from the mob at the degrading insult. They marred with blows and cruelty that face which filled all heaven with admiration. They will again behold that face, bright as the noonday sun, and will seek to flee from before it. Instead of that shout of brutal triumph, they will wail because of Him.

Jesus will present His hands with the marks of His crucifixion. The marks of this cruelty He will ever bear. Every print of the nails will tell the story of man's wonderful redemption, and the dear price by which it was purchased. The very men who thrust the spear into the side of the Lord of life will behold the print of the spear, and will lament with deep anguish the part which they acted in marring His body.

His murderers were greatly annoyed by the superscription, “The King of the Jews,” placed upon the cross above His head. But then they will be obliged to see Him in all His glory and kingly power. They will behold on His vesture and on His thigh, written in living characters, “King of kings, and Lord of lords.” They cried to Him mockingly, as He hung upon the cross, “Let Christ, the King of Israel, descend from the cross, that we may see and believe.” They will behold Him then with kingly power and authority. They will demand no evidence of His being King of Israel; but overwhelmed with a sense of His majesty and exceeding glory, they will be compelled to acknowledge, “Blessed is He that comes in the name of the Lord.” - Early Writings, pages 178, 179.

## The Living Wicked Destroyed

To you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ. Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power. When He shall come to be glorified in His saints, and to be admired in all them that believe (because our testimony among you was believed) in that day. 2 Thessalonians 1:7-10.

The wicked who are living at the time of Christ's coming will be stricken dead by the glory of His appearance, to remain unconscious in death throughout the millennium. Paul says, “Our God is a consuming fire.” Hebrews 12:29. Sin and sinners cannot live in His presence, for His unveiled glory consumes them in a twinkling.” - The Hope of the World, page 331.

The derisive jests have ceased. Lying lips are hushed into silence. The clash of arms, the tumult of battle, “with confused noise, and garments rolled in blood,” is stilled. Naught now is heard but the voice of prayer and the sound of weeping and lamentation. The cry bursts forth from lips so lately scoffing, “The great day of His wrath is come; and who shall be able to stand?” The wicked pray to be buried beneath the rocks of the mountains, rather than meet the face of Him whom they have despised and rejected.” - The Great Controversy, page 642.

The time is not far distant when God will arise to vindicate His insulted authority. “The Lord comes out of His place to punish the inhabitants of the earth for their iniquity.” “But who may abide the day of His coming? And who shall stand when He appears?” The people of Israel, because of their sinfulness, were forbidden to approach the mount when God was about to descend upon it to proclaim His law, lest they should be consumed by the burning glory of His presence. If such manifestations of His power marked the place chosen for the proclamation of God's law, how terrible must be His tribunal when He comes for the execution of these sacred statutes. How will those who have trampled upon His authority endure His glory in the great day of final retribution?

The terrors of Sinai were to represent to the people the scenes of the judgment. The sound of a trumpet summoned Israel to meet with God. The voice of the Archangel and the trump of God shall summon, from the whole earth, both the living and the dead to the presence of their judge. The Father and the Son, attended by a multitude of angels, were present upon the mount. At the great judgment day, Christ will come “in the glory of His Father with His angels.” He shall then sit upon the throne of His glory, and before Him shall be gathered all nations....

“The Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel.” 2 Thessalonians 1:7, 8.

But amid the tempest of divine judgment, the children of God will have no cause for fear.... The day that brings terror and destruction to the transgressors of God's law, will bring to the obedient, “joy unspeakable, and full of glory.” - Patriarchs and Prophets, pages 339-341.

### The First Resurrection

The Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first. I Thessalonians 4:16. The rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Revelation 20:5. Jesus said unto her, I am the resurrection, and the life: he that believes in Me, though he were dead, yet shall he live: and whosoever lives and believes in Me shall never die. Believe thou this? John 11:25, 26.

This resurrection of the righteous dead is called the first resurrection.” lit this first resurrection, only the just are brought to life. The wicked dead are not raised until the end of the millennium; for John testifies, “The rest of the dead lived not again until the thousand years were finished.” That Christ and Paul both prophesied there would be two resurrections is seen from John 5:29 (A.R.V.) and Acts 24:15. Christ speaks of a “resurrection of life” and a “resurrection of judgment.” Paul says, “There shall be a resurrection of the dead, both of the just and unjust.” The resurrection of the just, the resurrection of life occurs at the beginning of the millennium. The resurrection of the unjust, the resurrection of judgment, at the end of that thousand-year period.” - The Hope of the World, page 331.

Christ is coming with clouds and with great glory. A multitude of shining angels will attend Him. He will come to raise the dead, and to change the living saints from glory to glory. He will come to honor those who have loved Him and kept His commandments, and to take them to Himself. He has not forgotten them nor His promise. There will be a joining of the family chain. When we look upon our dead, we may think of the morning when the trump of God shall sound, when “the dead shall be raised incorruptible, and we shall be changed.” I Corinthians 15:42.

A little longer, and we shall see the King in His beauty. A little longer, and He will wipe all tears from our eyes. A little longer, and He will present us “Faultless before the presence of His glory with exceeding joy.” Jude 24. Wherefore, when He gave the signs of His coming He said, “When these things begin to come to pass, then look tip, and lift up your heads; for your redemption draws nigh.” - The Desire of Ages, page 632.

The dead in Christ shall first arise, At the last trumpet's sounding, Caught up to meet Him in the skies, With joy their Lord surrounding; No gloomy fears their souls dismay, His presence sheds eternal day On those prepared to meet Him. WILLIAM B. COLVER

### The Righteous Translated

This we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God. And the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. I Thessalonians 4:15-17. (See also I Corinthians 15: 51-53)

### The King Comes

Soon our eyes were drawn to the east, for a small black cloud had appeared, about half as large as a man's hand, which we all knew was the sign of the Son of man. We all in solemn silence gazed on the cloud as it drew nearer, and became lighter, glorious, and still more glorious, till it was a great white cloud. The bottom appeared like fire; a rainbow was over the cloud, while around it were ten thousand angels, singing a most lovely song; and upon it sat the Son of man. His hair was white and curly, and lay on His shoulders; and upon His head were many crowns. His feet had the appearance of fire; in His right hand was a sharp sickle; in His left, a silver trumpet. His eyes were as a flame of fire, which searched His children through and through. Then all faces gathered paleness, and those that God had rejected gathered blackness. Then we all cried out, "Who shall be able to stand? Is my robe spotless? Then the angels ceased to sing, and there was some time of awful silence, when Jesus spoke: "Those who have clean hands and pure hearts shall be able to stand; My grace is sufficient for you." At this our faces lighted up, and joy filled every heart. And the angels struck a note higher, and sang again while the cloud drew still nearer the earth." - Early Writings, pages 15, 16.

Satan cannot hold the dead in his grasp when the Son of God bids them live. He cannot hold in spiritual death one soul who in faith receives Christ's word of power. God is saying to all who are dead in sin, "Awake, thou that slept, and arise from the dead." That word is eternal life. As the word of God which bade the first man live, still gives us life; as Christ's word, "Young man, I say unto thee, Arise," gave life to the youth of Nain, so that word "Arise from the dead" (Ephesians 5:14), is life to the soul that receives it. God "bath delivered us from the power of darkness, and bath translated us into the kingdom of His dear Son." Colossians 1:13. It is all offered us in His word. If we receive the word, we have the deliverance.

And "if the Spirit of Him that raised tip Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwells in you." "For the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God; and the (dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." Romans 8:11; I Thessalonians 4:16,17. This is the word of comfort wherewith He bids us comfort one another." - The Desire of Ages, page 320.

### Angels Gather The Righteous

Then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other. Matthew 24:30,31. (See also Matthew 25: 34-40.)

### The Gathering of the Faithful

The earth mightily shook as the voice of the Son of God called forth the sleeping saints. They responded to the call, and came forth clothed with glorious immortality, crying, "Victory, victory, over death and the grave! O death, where is thy sting? O grave, where is thy victory?" Then the living saints and the risen ones raised their voices in a long, transporting shout of victory. Those bodies that had gone down into the grave bearing the marks of disease and death came up in immortal health and vigor. The living saints are changed in a moment, in the twinkling of an eye, and caught up with the risen ones, and together they meet their Lord in the air. O, what a glorious meeting!" - Early Writings, page 287.

The living righteous are changed "in a moment, in the twinkling of an eye." At the voice of God they were glorified; now they are made immortal, and with the risen saints are caught up to meet their Lord in the air. Angels "gather together the elect from the four winds, from one end of heaven to the other." Little children are borne by holy angels to their mothers' arms. Friends long separated by death are united, nevermore to part, and with songs of gladness ascend together to the city of God....

Before entering the city of God, the Savior bestows upon His followers the emblems of victory, and invests them with the insignia of their royal state. The glittering ranks are drawn up, in the form of a hollow square, about their King, whose form rises in majesty high above saint and angel, whose countenance beams upon them full of benignant love. Throughout the unnumbered host of the redeemed, every glance is fixed upon Him, every eye beholds His glory whose "Visage was so marred more than any man, and His form more than the sons of men."

Upon the heads of the overcomers, Jesus with His own right hand places the crown of glory. For each there is a crown, bearing his own "new name," and the inscription, "Holiness to the Lord." In every hand are placed the victor's palm and the shining harp. Then, as the commanding angels strike the note, every hand sweeps the harp strings with skillful touch, awaking sweet music in rich, melodious strains. Rapture unutterable thrills every heart, and each voice is raised in grateful praise: "Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion forever and ever." - The Great Controversy, pages 645, 646.

### Christ Reigns With His Saints

I saw thrones, and they sat upon them, and judgment was given unto them. And I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands. And they lived and reigned with Christ a thousand years. Revelation 20:4. Blessed and holy is he that bath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years. Revelation 20:6.

During the thousand years between the first and the second resurrection, the judgment of the wicked takes place. The apostle Paul points to this judgment as an event that follows the Second Advent. "Judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts." I Corinthians 4:5. Daniel declares that when the Ancient of days came, 'Judgment was given to the saints of the Most High.' Daniel 7:22. At this time the righteous reign as kings and priests unto God. John in the Revelation says: "I saw thrones, and they sat upon them, and judgment was given unto them." "They shall be priests of God and of Christ, and shall reign with Him a thousand years." Revelation 20:4,6. It is at this time that, as foretold by Paul, "the saints shall judge the world." I Corinthians 6:2,3. In union with Christ they judge the wicked, comparing their acts with the statute book, the Bible and deciding every case according to the deeds done in the body. Then the portion which the wicked must suffer is meted out, according to their works; and it is recorded against their names in the book of death." - The Great Controversy, pages 660, 661.

After the judgment of the wicked dead had been finished, at the end of the one thousand years, Jesus left the city, and the saints and a train of the angelic host followed Him. Jesus descended upon a great mountain, which, as soon as His feet touched it, parted asunder, and became a mighty plain. Then we looked up and saw the great and beautiful city, with twelve foundations, and twelve gates, three on each side, and an angel at each gate. We cried out, "The city! The great city! It is coming down from God out of heaven!" And it came down in all its splendor and dazzling glory, and settled in the mighty plain which Jesus had prepared for it." - Early Writings, page 291.

Although God's hand you do not see  
In trials great and small,

If you but place your trust in God,  
He'll guide you through them all.

He watches o'er His tender flock,

He knows them all by name;

And when one errs and from Him strays,

He loves it just the same.

NATHANIEL KRUM

### The Judgment Of The Impenitent

I saw thrones, and they sat upon them, and judgment was given unto them. And I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands. And they lived and reigned with Christ a thousand years. Revelation 20:4. (See also Acts 24:25; I Corinthians 6:2,3)

During the thousand years between the first and the second resurrection, the judgment of the wicked takes place. . . . Satan also and evil angels are judged by Christ and His people. Says Paul, "Know

you not that we shall judge angels?" And Jude declares that 11 the angels which kept not their first estate, but left their own habitation, He hath reserved in everlasting chains under darkness unto the judgment of the great day." - The Great Controversy, pages 660, 661.

## The Book of Death

I was shown that the seven last plagues will be poured out after Jesus leaves the sanctuary. Said the angel, "It is the wrath of God and the Lamb that causes the destruction or death of the wicked. At the voice of God the saints will be mighty and terrible as an army with banners, but they will not then execute the judgment written. The execution of the judgment will be at the close of the one thousand years."

After the saints are changed to immortality and caught up together with Jesus, after they receive their harps, their robes, and their crowns, and enter the city, Jesus and the saints sit in judgment. The books are opened, the book of life and the book of death. The book of life contains the good deeds of the saints; and the book of death contains the evil deeds of the wicked. These books are compared with the statute book, the Bible, and according to that men are judged. The saints, in unison with Jesus, pass their judgments upon the wicked dead. "Behold you," said the angel, "the saints, in unison with Jesus, sit in judgment, and mete out to the wicked according to the deeds done in the body, and that which they must receive at the execution of the judgment is set off against their names." This, I saw, was the work of the saints with Jesus through the one thousand years, in the Holy City before it descends to the earth. [Isaiah 65:6,7] - Early Writings, pages 52, 53.

"Character is not measured by words and deeds alone. It would be comparatively easy to gain a strong and clean character if that were only a question of the control we could exercise over what we say and do. Every man ought to know that his attainments in character are measured by what he is when he is alone with his thoughts. To what does his mind turn when not bent upon daily work? Does he cherish thoughts that would ruin him if expressed? Does he have a subtle enjoyment, a secret pleasure, in seeing or hearing what he would not wish to disclose to his most respected friends? Character is as deep as the man himself, alone and unchallenged by the opinions of others."

## Satan Bound And The Earth In Chaos

I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up. And set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled. And after that he must be loosed a little season. Revelation 20:1-3.

The revelator foretells the banishment of Satan, and the condition of chaos and desolation to which the earth is to be reduced; and he declares that this condition will exist for a thousand years....

That the expression "bottomless pit" represents the earth in a state of confusion and darkness, is evident from other scriptures. Concerning the condition of the earth "in the beginning," the Bible record says that it "was without form, and void; and darkness was upon the face of the deep." Prophecy teaches that it will be brought back, partially at least, to this condition. Looking forward to the great day of God, the prophet Jeremiah declares: "I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light. I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. I beheld, and, lo, there was no man, and all the birds of the heavens were fled. I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down."

Here is to be the home of Satan with his evil angels for a thousand years. Limited to the earth, he will not have access to other worlds, to tempt and annoy those who have never fallen. It is in this sense that he is bound: there are none remaining, upon whom he can exercise his power. He is wholly cut off from the work of deception and ruin which for so many centuries has been his sole delight. .

For six thousand years, Satan's work of rebellion has "made the earth to tremble." He has "made the world as a wilderness, and destroyed the cities thereof." And "he opened not the house of his prisoners. For six thousand years his prison house has received God's people, and he would have held them captive forever, but Christ has broken his bonds, and set the prisoners free. . . .

For a thousand years, Satan will wander to and fro in the desolate earth, to behold the results of his rebellion against the law of God. During this time his sufferings are intense. Since his fall, his life of unceasing activity has banished reflection; but he is now deprived of his power, and left to contemplate the part which he has acted since first he rebelled against the government of heaven, and to look forward with trembling and terror to the dreadful future, when he must suffer for all the evil that he has done, and be punished for the sins that he has caused to be committed." - The Great Controversy, pages 658-660.

## The Second Resurrection

I saw thrones, and they sat upon them, and judgment was given unto them. And I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Revelation 20:4,5. I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And He that sat upon the throne said, Behold, I make all things new. And He said unto me, Write: for these words are true and faithful. Revelation 21:2-5. (See also Zechariah 14:49.)

At the close of the thousand years, Christ again returns to the earth. He is accompanied by the host of the redeemed, and attended by a retinue of angels. As He descends in terrific majesty, He bids the wicked dead arise to receive their doom. They come forth, a mighty host, numberless as the sands of the sea. What a contrast to those who were raised at the first resurrection! The righteous were clothed with immortal youth and beauty. The wicked bear the traces of disease and death.

Every eye in that vast multitude is turned to behold the glory of the Son of God. With one voice the wicked hosts exclaim, "Blessed is He that comes in the name of the Lord!" It is riot love to Jesus that inspires this utterance. The force of truth urges the words from unwilling lips. As the wicked went into their graves, so they come forth, with the same enmity to Christ, and the same spirit of rebellion. They are to have no new probation, in which to remedy the defects of their past lives. Nothing would be gained by this. A lifetime of transgression has not softened their hearts. A second probation, were it given them, would be occupied as was the first, in evading the requirements of God and exciting rebellion against Him." - The Great Controversy, page 662.

As the New Jerusalem, in its dazzling splendor, comes down out of heaven, it rests upon the place purified and made ready to receive it, and Christ, with His people and the angels, enters the Holy City. Ibid., page 663.

Now Christ again appears to the view of His enemies. Far above the city, upon a foundation of burnished gold, is a throne, high and lifted up. Upon this throne sits the Son of God, and around Him are the subjects of His kingdom. The power and majesty of Christ no language can describe, no pen portray. The glory of the eternal Father is enshrouding His Son. The brightness of His presence fills the city of God, and flows out beyond the gates, flooding the whole earth with its radiance. - Ibid., page 665.

### Satan Released From His Prison House

When the thousand years are expired, Satan shall be loosed out of his prison. Revelation 20:7. [Satan] shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. Revelation 20:8,9.

We well know that Satan, in order to work, must have subjects upon whom to work. Without these, he can do nothing. . . . The "binding" of Satan means simply the placing beyond his reach of the subjects upon whom he works; and his being "loosed" means their being brought again, by a resurrection, to a position where he can again exercise his power upon them. - URIAH SMITH, in Daniel and the Revelation, page 736.

Now Satan prepares for a last mighty struggle for the supremacy. While deprived of his power and cut off from his work of deception, the prince of evil was miserable and dejected; but as the wicked dead are raised, and he sees the vast multitudes upon his side, his hopes revive, and he determines not to yield the great controversy. He will marshal all the armies of the lost under his banner, and through them endeavor to execute his plans.

The wicked are Satan's captives. In rejecting Christ they have accepted the rule of the rebel leader. They are ready to receive his suggestions and to do his bidding. Yet, true to his early cunning, he does not acknowledge himself to be Satan. He claims to be the prince who is the rightful owner of the world, and whose inheritance has been unlawfully wrested from him. He represents himself to his deluded subjects as a redeemer, assuring them that his power has brought them forth from their graves, and that he is about to rescue them from the most cruel tyranny.

The presence of Christ having been removed, Satan works wonders to support his claims. He makes the weak strong, and inspires all with his own spirit and energy. He proposes to lead them against the camp of the saints, and to take possession of the city of God. With fiendish exultation he points to the unnumbered millions who have been raised from the dead, and declares that as their leader he is well able to overthrow the city, and regain his throne and his kingdom. . . .

At last the order to advance is given, and the countless host moves on.... The armies of Satan surround the city, and make ready for the onset." - The Great Controversy, pages 663, 664.

Said the angel, "Satan is the root, his children are the branches. They are now consumed root and branch. They have died an everlasting death. They are never to have a resurrection, and God will have a clean universe." - Early Writings, page 295.

### The Earth Purified By Fire

I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. Revelation 21:1. The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought you to be in all holy conversation and godliness. Looking for and basting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwells righteousness. 2 Peter 3:10-13.

Fire comes down from God out of heaven. The earth is broken up. The weapons concealed in its depths are drawn forth. Devouring flames burst from every yawning chasm. The very rocks are on fire. The day has come that shall burn as an oven. The elements melt with fervent heat, the earth also, and the works that are therein are burned up. Malachi 4:1; 2 Peter 3:10. The earth's surface seems one molten mass, a vast, seething lake of fire. It is the time of the judgment and perdition of ungodly men, "the day of the Lord's vengeance, and the year of recompenses for the controversy of Zion." Isaiah 34:8; Proverbs 11:31. - The Great Controversy, pages 672, 673.

I then looked and saw the fire which had consumed the wicked, burning up the rubbish and purifying the earth. Again I looked, and saw the earth purified. There was not a single sign of the curse. The broken, uneven surface of the earth now looked like a level, extensive plain. God's entire universe was clean, and the great controversy was forever ended. Wherever we looked, everything upon which the eye rested was beautiful and holy. And all the redeemed host, old and young, great and small, cast their glittering crowns at the feet of their Redeemer, and prostrated themselves in adoration before Him, and worshiped Him that lives forever and ever. The beautiful new earth, with all its glory, was the eternal inheritance of the saints.... The kingdom and dominion, and the greatness of the kingdom tinder the whole heaven, was then given to the saints of the Most High, who were to possess it forever, even forever and ever." - Early Writings, page 295.

I saw another field full of all kinds of flowers, and as I plucked them, I cried out, "They will never fade." Next I saw a field of tall grass, most glorious to behold; it was living green, and had a reflection of silver and gold, as it waved proudly to the glory of King Jesus. Then we entered a field full of all kinds of beasts. The lion, the lamb, the leopard, and the wolf, all together in perfect union. We passed through the midst of them, and they followed on peaceably after. Then we entered a wood, not like the dark woods we have here; no, no; but light and all over glorious; the branches of the trees waved to and fro, and we all cried out, "We will dwell safely in the wilderness and sleep in the woods." We passed through the woods, for we were on our way to Mount Zion." - Testimonies, Volume 1, page 68.

### Time Of Jacob's Trouble

Thus says the Lord: We have heard a voice of trembling, of fear, and not of peace. Ask you now, and see whether a man does travail with child? Wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness? Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it. For it shall come to pass in that day, says the Lord of hosts, that I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him. But they shall serve the Lord their God, and David their king, whom I will raise up unto them. Therefore fear thou not, O My servant Jacob, says the Lord. Neither be dismayed, O Israel: for, lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make him afraid. For I am with thee, says the Lord, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished. For thus says the Lord, Thy bruise is incurable, and thy wound is grievous.

I will restore health unto thee, and I will heal thee of thy wounds, says the Lord; because they called thee an outcast, saying, This is Zion, whom no man seeks after. Jeremiah 30:5-17.

Jacob's experience during that night of wrestling and anguish represents the trial through which the people of God must pass just before Christ's second coming.... As Jacob was threatened with death by his angry brother, so the people of God will be in peril from the wicked who are seeking to destroy them. And as the patriarch wrestled all night for deliverance from the hand of Esau, so the righteous will cry to God day and night for deliverance from the enemies that surround them." - Patriarchs and Prophets, page 201.

As the members of the body of Christ approach the period of their last conflict, "the time of Jacob's trouble," they will grow up into Christ, and will partake largely of His spirit. As the third message swells to a loud cry, and as great power and glory attend the closing work, the faithful people of God will partake of that glory. It is the latter rain which revives and strengthens them to pass through the time of trouble. Their faces will shine with the glory of that light which attends the third angel." - Testimonies, Volume I, page 353.

Lord, not for ease or selfish joy, Now do I pray,

Nor for the tinsel's base alloy,

But peace and strength in Yours employ, just for today.

I ask Thee not for wealth and power, Not these convey; Nor tranquil rest in floral bower,

But grace to meet my task this hour. For this I pray.

I do not seek for wide-sung fame. It is of clay;

Better the Spirit's power and aim,

Better the honored deathless name. Grant these, I pray.

I do not ask for pleasant mead Along my way, Where wandering paths my steps may lead;

From sinful doubt and sinful deed Save me, I pray.

But just, my Lord, to do Thy will From day to day, To climb with joy life's weary hill,

With patience tread life's toilsome mill. For these I pray. MILTON C. WILCOX.

### [Ascending Into God's Holy Hill](#)

The earth is the Lord's, and the fullness thereof; the world, and they that dwell therein. For He hath founded it upon the seas, and established it upon the floods. Who shall ascend into the hill of the Lord? Or who shall stand in His holy place? He that hath clean hands, and a pure heart; who

bath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the Lord, and righteousness from the God of his salvation. This is the generation of them that seek Him, that seek Thy face, O Jacob. Selah. Lift up your heads, O you gates; and be you lift up, you everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O you gates. Even lift them up, you everlasting doors. And the King of glory shall come in. Who is this King of glory? The Lord of hosts, He is the King of glory. Selah. Psalms 24.

Now is the time to lay up treasure in heaven, and to set our hearts in order, ready for the time of trouble. Those only who have clean hands and pure hearts will stand in that trying time. Now is the time for the law of God to be in our minds, foreheads, and written in our hearts.

The Lord has shown me the danger of letting our minds be filled with worldly thoughts and cares. I saw that some minds are led away from present truth and a love of the Holy Bible, by reading other exciting books; others are filled with perplexity and care for what they shall eat, drink, and wear. Some are looking too far off for the coming of the Lord. Time has continued a few years longer than they expected, therefore they think it may continue a few years more, and in this way their minds are being led from present truth, out after the world. In these things I saw a great danger; for if the mind is filled with other things, present truth is shut out, and there is no place in our foreheads for the seal of the living God." - Early Writings, page 58.

Silvery palaces, streets of gold, green sward by the crystal river; No tears, no pain, but a glad refrain of joy and peace forever;

Talking with loved who were laid to rest, communing with saints of ages, Crowned with glory, telling the story of earth's last history's pages; Telling to those who come from far, from world's unmarred and glorious, Of the last of the fight 'twixt wrong and right in the struggle to be victorious. And this will be sweet, yes, sweet, so sweet, because of the One who gave us Strength to overcome till the night was done, gave up His life to save us.

Silver, palaces, streets of gold, green sward by the crystal river; Faces bright with eternity's light, never to sadden-never; Sweeping the strings of the golden harps, sending the echoes ringing. Voices will raise to the Savior's praise, all of the ransomed singing.

Silvery palaces, streets of gold! Long, long have we waited, yearning, Waited for Him midst earth's mad din, waited for His returning; But now He is coming soon, so soon, His faithful cites to deliver. Up there well sit down with the harp and the crown, there by the crystal river.

MARGARET LOCKE

### Profitable To Serve God

Your words have been stout against Me, says the Lord. Yet you say, What have we spoken so much against Thee? You have said, It is vain to serve God: and what profit is it that we have kept His ordinance, and that we have walked mournfully before the Lord of hosts? And now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered. Then they that feared the Lord spoke often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His name. And they shall be Mine, says the Lord of hosts, in that day when I make up My jewels; and I will spare them, as a man spared his own son that serves him. Then shall you return, and discern between the righteous and the wicked, between him that serves God and him that serves Him not. For, behold, the day comes, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that comes shall burn them up, says the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear My name shall the Sun of righteousness arise with healing in His wings; and you shall go forth, and grow up as calves of the stall. Malachi 3:13-18; 4:1,2.

Those who withhold from God His own make these complaints. The Lord asks them to prove Him by bringing their tithes into His storehouse, to see whether He will not pour them out a blessing. But they cherish rebellion in their hearts, and complain of God; at the same time they rob Him, and embezzle His goods. When their sin is presented before them, they say: "I have had adversity; my crops have been poor; but the wicked are prospered. It does not pay to keep the ordinance of the Lord."

But God does not want any to walk mournfully before Him. Those who thus complain of God have brought their adversity on themselves. They have robbed God, and His cause has been hindered because the money that should have flowed into His treasury was used for selfish purposes. They showed their disloyalty to God by failing to carry out His prescribed plan....

In Malachi 3:16 an opposite class is brought to view, a class that meet together, not to find fault with God, but to speak of His glory and tell of His mercies. These have been faithful in their duty. They have given to the Lord His own. Testimonies are borne by them that make the heavenly angels sing and rejoice. These have no complaints to make against God. Those who walk in the light, who are faithful and true in doing their duty, are not heard complaining and finding fault. They speak words of courage, hope, and faith. It is those who serve themselves, who do not give God His own, that complain." - Testimonies, Volume VI, pages 389, 390.

### Come And Rest

He said unto them, Come you yourselves apart into a desert place, and rest a while: for there were many coming and going, and they had no leisure so much as to eat. Mark 6:31.

When the apostles returned from their first missionary journey, the Savior's command to them was, "Come you yourselves apart into a desert place, and rest awhile." Mark 6:31. They had been putting their whole souls into labor for the people, and this was exhausting their physical and mental strength. It was their duty to rest.

Christ's words of compassion are spoken to His workers today just as surely as to His disciples. "Come you yourselves apart. . . . and rest awhile," He says to those who are worn and weary. It is not wise to be always under the strain of work and excitement, even in ministering to man's spiritual needs; for in this way personal piety is neglected, and the powers of mind and soul and body are overtaxed. Self-denial is required of the servants of Christ, and sacrifices must be made; but God would have all study the laws of health, and use reason when working for Him, that the life which He has given may be preserved.

Though Jesus could work miracles, and had empowered His disciples to work miracles, He directed His worn servants to go apart into the country and rest." - Gospel Workers, page 243.

All who are under the training of God need the quiet hour for communion with their own hearts, with nature, and with God.... We must individually hear Him speaking to the heart. When every other voice is hushed, and in quietness we wait before Him, the silence of the soul makes more distinct the voice of God. He bids us, "Be still, and know that I am God." This is the effectual preparation for

all labor for God. Amidst the hurrying throng, and the strain of life's intense activities, he who is thus refreshed, will be surrounded with an atmosphere of light and peace. He will receive a new endowment of both physical and mental strength. His life will breathe out a fragrance, and will reveal a divine power that will reach men's hearts." - Counsels on Health, page 163.

"Come you yourselves apart, and rest a while; The world is hurried in its anxious care. Here lay your burdens; I will give you rest, And help in trial you must bear.

"The fretful heart grows weak and weary still, And, overcome, in all its weakness dies. Come, take My yoke and share My quiet rest; It is for all beneath the skies.

"My yoke, My rest, is offered unto you. Come, walk with Me where angry billows roll. Great tempests hush at My divine command, And all things yield to My control.

"Not only where the gloaming silence falls, And day beams fade into the quiet night, But where the ruder wild winds throb and rage- Oh, come, and I will give you light."

The mountains trembled and the rocks were rent, The earthquake passed, with it a living flame; But not in these, ah, no! a still small voice Proclaimed Jehovah's mighty name!

A Voice of gentle stillness, speak to me, And let me learn Thy quietness and rest. And let me hear again those glory tones, "Come unto Me-to Me-and rest."

ROBERT HARE

### [The Lord's Excellent Name](#)

O Lord our Lord, how excellent is Thy name in all the earth! Who has set Thy glory above the heavens. Out of the mouth of babes and sucklings has Thou ordained strength because of Yours enemies, that Thou might still the enemy and the avenger. When I consider Thy heavens, the work of Thy fingers, the moon and the stars, which Thou has ordained; what is man, that Thou art mindful of him? And the son of man, that Thou visits him? For Thou has made him a little lower than the angels, and has crowned him with glory and honor. Thou made him to have dominion over the works of Thy hands. Thou has put all things under his feet. All sheep and oxen. Yea and the beasts of the field. The fowl of the air, and the fish of the sea, and whatsoever passes through the paths of the seas. O Lord our Lord, how excellent is Thy name in all the earth! Psalms 8.

The things of nature that we now behold give us but a faint conception of Eden's glory. Sin has marred earth's beauty; on all things may be seen traces of the work of evil. Yet much that is beautiful remains. Nature testifies that One infinite in power, great in goodness, mercy, and love, created the earth, and filled it with life and gladness. Even in their blighted state, all things reveal the handiwork of the great Master Artist. Wherever we turn, we may hear the voice of God, and see evidences of His goodness.

From the solemn roll of the deep-toned thunder and old ocean's ceaseless roar, to the glad songs that make the forests vocal with melody, nature's ten thousand voices speak His praise. In earth, and sea, and sky, with their marvelous tint and color, varying in gorgeous contrast or blended in harmony, we behold His glory. The everlasting hills tell us of His power. The trees that wave their green banners in the sunlight, and the flowers in their delicate beauty, point to their Creator. The living green that carpets the brown earth tells of God's care for the humblest of His creatures. The caves of the sea and the depths of the earth reveal His treasures. He who placed the pearls in the ocean and the amethyst and chrysolite among the rocks, is a lover of the beautiful. The sun rising in the heavens is a representative of Him who is the life and light of all that He has made. All thee brightness and beauty that adorn the earth and light up the heavens, speak of God." - Ministry of Healing, pages 410-412.

Even the Flight of a Bird

Nothing moves in this world that it does not exert an influence on the universe in some degree. The flight of a bird, the falling of a leaf to the earth, the vibration of a note, anything which causes the least impact, changes the whole universe, as streams that run to the sea and empty themselves into it change the sea, and change the channel from top to bottom. The sea roars and murmurs, and then wipes its brow, and is calm again; but it is never the same sea. The waves striking the shore, and retreating, never leave it as it was. - HENRY WARD BEECHER.

### [A Lesson In Temperance](#)

Hear thou, my son, and he wise, and guide your heart in the way. Be not among wine bibbers; among riotous eaters of flesh: for the drunkard and the glutton shall come to poverty. Proverbs 23:19-21. Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. Luke 21:34.

When we realize the requirements of God, we shall see that He requires us to be temperate in all things. The end of our creation is to glorify God in our bodies and spirits which are His. How can we do this when we indulge the appetite to the injury of the physical and moral powers? God requires that we present our bodies a living sacrifice. Then the duty is enjoined on us to preserve that body in the very best condition of health, that we may comply with His requirements. "Whether therefore you eat, or drink, or whatsoever you do, do all to the glory of God." I Corinthians 10:31. - Counsels on Health, page 88.

The work of health reform is the Lord's means for lessening suffering in our world and for purifying His church. Teach the people that they can act as God's helping hand, by cooperating with the Master Worker in restoring physical and spiritual health. This work bears the signature of Heaven, and will open doors for the entrance of other precious truths. There is room for all to labor who will take hold of this work intelligently.

Keep the work of health reform to the front, is the message I am instructed to bear. Show so plainly its value that a widespread need for it will be felt. Abstinence from all hurtful food and drink is the fruit of true religion. He who is thoroughly converted will abandon every injurious habit and appetite. By total abstinence he will overcome his desire for health destroying indulgences. - Testimonies, Volume IX, pages 112, 113.

The health reform, I was shown, is a part of the third angel's message, and is just as closely connected with it as are the arm and hand with the human body. I saw that we as a people must make an advance move in this great work. Ministers and people must act in concert. God's people are not prepared for the loud cry of the third angel. They have a work to do for themselves which they should not leave for God to do for them. He has left this work for them to do. It is an individual work; one cannot do it for another. "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." Gluttony is the prevailing sin of this age. Lustful appetite makes slaves of men and women, and beclouds their intellects and stupefies their moral sensibilities to such a degree that the sacred, elevated truths of God's word are not appreciated. The lower propensities have ruled men and women.

In order to be fitted for translation, the people of God must know themselves. They must understand in regard to their own physical frames, that they may be able with the psalmist to exclaim, "I will praise Thee, for I am fearfully and wonderfully made." - Ibid., Volume 1, pages 486, 487.

## The Woe Of The Drunkard

Who bath woe? Who bath sorrow? Who hath contentions? Who bath babbling? Who bath wounds without cause? Who hath redness of eyes? They that tarry long at the wine. They that go to, seek mixed wine. Look not thou upon the wine when it is red, when it gives his color in the cup, when it moves itself aright. At the last it bites like a serpent, and stings like an adder. Yours eyes shall behold strange women, and your heart shall utter perverse things. Yea, thou shall be as he that lies down in the midst of the sea, or as he that lies upon the top of a mast. They have stricken me, shall thou say, and I was not sick; they have beaten me, and I felt it not: when shall I awake? I will seek it yet again. Proverbs 23:29-35. Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise. Proverbs 20:1.

Never was traced by human hand a more vivid picture of the debasement and the slavery of the victim of intoxicating drink. Enthralled, degraded, even when awakened to a sense of his misery, he has no power to break from the snare; he "will seek it yet again."

No argument is needed to show the evil effects of intoxicants on the drunkard. The bleared, besotted wrecks of humanity-souls for whom Christ died, and over whom angels weep-are everywhere. They are a blot on our boasted civilization. They are the shame and curse and peril of every land.

And who can picture the wretchedness, the agony, the despair, that are hidden in the drunkard's home? Think of the wife, often delicately reared, sensitive, cultured, and refined, linked to one whom drink transforms into a sot or a demon. Think of the children, robbed of home comforts, education, and training, living in terror of him who should be their pride and protection, thrust into the world, bearing the brand of shame, often with the hereditary curse of the drunkard's thirst. . . .

The Bible nowhere sanctions the use of intoxicating wine. The wine that Christ made from water at the marriage feast of Cana was the pure juice of the grape. This is the "new wine found in the cluster," of which the Scripture says, "Destroy it not; for a blessing is in it."

It was Christ who, in the Old Testament, gave the warning to Israel, "Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise." He Himself provided no such beverage. Satan tempts men to indulgence that will becloud reason and benumb the spiritual perceptions, but Christ teaches us to bring the lower nature into subjection. He never places before men that which would be a temptation. His whole life was an example of self denial." - Ministry of Healing, pages 330-333.

If I can stop one heart from breaking

I shall not live in vain;

If I can ease one life the aching,

Or cool one pain,

Or help one fainting robin into his nest again,

I shall not live in vain.

EMILY DICKINSON

### [Prosper And Be In Health](#)

Beloved, I wish above all things that thou may prosper and be in health, even as thy soul prospers. 3 John 2.

The Christian's Body, the Temple of the Holy Spirit

Know you not that you are the temple of God, and that the Spirit of God dwells in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple you are. I Corinthians 3:16, 17.

Reaping According to Sowing

Be not deceived; God is not mocked: for whatsoever a man sows, that shall he also reap. For he that sows to his flesh shall of the flesh reap corruption; but he that sows to the Spirit shall of the Spirit reap life everlasting. And let us not be weary in well doing: for in due season we shall reap, if we faint not. Galatians 6:7-9.

Freedom From Disease

If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in His sight, and wilt give ear to His commandments, and keep all His statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians. For I am the Lord that heals thee. Exodus 15:26.

Cleansing of Flesh and Spirit

Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. 2 Corinthians 7:1.

Eating and Drinking to God's Glory

Whether therefore you eat, or drink, or whatsoever you do, do all to the glory of God. I Corinthians 10:31.

Since the laws of nature are the laws of God, it is plainly our duty to give these laws careful study. We should study their requirements in regard to our own bodies, and conform to them. Ignorance in these things is sin....

When men and women are truly converted, they will conscientiously regard the laws of life that God has established in their being, thus seeking to avoid physical, mental, and moral feebleness. Obedience to these laws must be made a matter of personal duty. We ourselves must suffer the ills of violated law. We must answer to God for our habits and practices. Therefore the question for us is not, "What will the world say?" but, "How shall I, claiming to be a Christian, treat the habitation God has given me? Shall I work for my highest temporal and spiritual good by keeping my body as a temple for the indwelling of the Holy, Spirit, or shall I sacrifice myself to the world's ideas and practices?" - Testimonies, Volume VI, pages 367, 370.

A close sympathy exists between the physical and the moral nature. The standard of virtue is elevated or degraded by the physical habits. Excessive eating of the best of food will produce a morbid condition of the moral feelings. And if the food is not the most healthful, the effects will be still more injurious. Any habit which does not promote healthful action in the human system degrades the higher and nobler faculties. Wrong habits of eating and drinking lead to errors in thought and action. Indulgence of appetite strengthens the animal propensities, giving them the ascendancy over the mental and spiritual powers. Counsels on Health, page 67.

### God Honors Loyalty

Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself. Now God had brought Daniel into favor and tender love with the prince of the eunuchs. And the prince of the eunuchs said unto Daniel, I fear my lord the king, who hath appointed your meat and your drink: for why should he see your faces worse liking than the children which are of your sort? Then shall you make me endanger my head to the king. Then said Daniel to Melzar, whom the prince of the eunuchs had set over Daniel, Hananiah, Mishael, and Azariah, Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink. Then let our countenances be looked upon before thee, and the countenance of the children that eat of the portion of the king's meat: and as thou sees, deal with thy servants. So he consented to them in this matter, and proved them ten days. And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat. Thus Melzar took away the portion of their meat, and the wine that they should drink; and gave them pulse. As for these four children, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams. Now at the end of the days that the king had said he should bring them in, then the prince of the eunuchs brought them in before Nebuchadnezzar. And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the king. And in all matters of wisdom and understanding, that the king inquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm. Daniel 1:8-20.

The prophet Daniel was an illustrious character. He was a bright example of what men may become when united with the God of wisdom. A brief account of the life of this holy man of God is left on record for the encouragement of those who should afterward be called to endure trial and temptation. .

The Lord regarded with approval the firmness and self-denial of these Hebrew youth, and His blessing attended them. He “gave them knowledge and skill in all learning and wisdom; and Daniel had understanding in all visions and dreams.” At the expiration of the three years of training, when their ability and acquirements were tested by the king, he “found none like Daniel, Hananiah, Mishael, and Azariah; therefore stood they before the king. And in all matters of wisdom and understanding, that the king inquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm.”

The life of Daniel is an inspired illustration of what constitutes a sanctified character. It presents a lesson for all, and especially for the young. A strict compliance with the requirements of God is beneficial to the health of body and mind. In order to reach the highest standard of moral and intellectual attainments, it is necessary to seek wisdom and strength from God, and to observe strict temperance in all the habits of life. - MRS E. G. WHITE, in Signs of the Times, Sept. 28, 1882.

### Abiding By The Stuff

David came to the two hundred men, which were so faint that they could not follow David, whom they had made also to abide at the brook Besor: and they went forth to meet David, and to meet the people that were with him. And when David came near to the people, he saluted them. Then answered all the wicked men and men of Belial, of those that went with David, and said, Because they went not with us, we will not give them ought of the spoils that we have recovered, save to every man his wife and his children, that they may lead them away, and depart. Then said David, You shall not do so, my brethren, with that which the Lord hath given us, who hath preserved us, and delivered the company that came against us into our hand. For who will hearken unto you in this matter? But as his part is that goes down to the battle, so shall his part be that carries by the stuff: they shall part alike. And it was so from that day forward, that he made it a statute and an ordinance for Israel unto this day. I Samuel 30:21-25.

With great rejoicing, the victors took up their homeward march. Upon reaching their companions who had remained behind, the more selfish and unruly of the four hundred urged that those who had had no part in the battle should not share the spoils; that it was enough for them to recover each his wife and children. But David would permit no such arrangement. “You shall not do so, my brethren,” he said, “with that which the Lord hath given us.... As his part is that goes down to the battle, so shall his part be that carries by the stuff; they shall part alike.” Thus the matter was settled, and it afterward became a statute in Israel that all who were honorably connected with a military campaign should share the spoils equally with those who engaged in actual combat.” - Patriarchs and Prophets, page 694.

The matter of caring for our aged brethren and sisters who have no homes is constantly being urged. What can be done for them? The light which the Lord has given me has been repeated: It is not best to establish institutions for the care of the aged, that they may be in a company together. Nor should they be sent away from home to receive care. Let the members of every family minister to their own relatives. When this is not possible, the work belongs to the church, and it should be accepted both as a duty and as a privilege. All who have Christ's spirit will regard the feeble and aged with special respect and tenderness.

God suffers His poor to be in the borders of every church. They are always to be among us, and the Lord places upon the members of every church a personal responsibility to care for them. We are not to lay our responsibility upon others. Toward those within our own borders we are to manifest the same love and sympathy that Christ would manifest were He in our place. Thus we are to be disciplined, that we may be prepared to work in Christ's lines.

The minister should educate the various families, and strengthen the church to care for its own sick and poor. He should set at work the God-given faculties of the people, and if one church is overtaxed in this line, other churches should come to its assistance." Testimonies, Volume VI, page 272.

## Wells Of Salvation

And in that day thou shalt say, O Lord, I will praise thee: though Thou was angry with me, Yours anger is turned away, and Thou comforted me. Behold, God is my salvation; I will trust, and not be afraid: for the Lord Jehovah is my strength and my song; He also is become my salvation. Therefore with joy shall you draw water out of the wells of salvation. And in that day shall you say, Praise the Lord, call upon His name, declare His doings among the people, make mention that His name is exalted. Sing unto the Lord; for He hath done excellent things: this is known in all the earth. Cry out and shout, thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee. Isaiah 12.

Christ has opened a fountain for the sinful, suffering world, and the voice of divine mercy is heard, "Come, all you thirsting souls; come and drink." You may take of the water of life freely. Let him that hears say, Come; and whosoever will, let him come. Let every soul, women as well as men, sound this message. Then the work will be carried to the waste places of the earth. The scripture will be fulfilled, In that day the Lord shall open fountains in the valleys, and rivers in the desert, and "with joy shall you draw water out of the wells of salvation." Isaiah 41:18; 43:19, 20; 12:3. - Testimonies, Volume VI, page 86.

The flowing of the water from the rock in the desert was celebrated by the Israelites, after their establishment in Canaan, with demonstrations of great rejoicing. In the time of Christ this celebration had become a most impressive ceremony. It took place on the occasion of the Feast of Tabernacles, when the people from all the land were assembled at Jerusalem. On each of the seven days of the feast the priests went out with music and the choir of Levites to draw water in a golden vessel from the spring of Siloam. They were followed by multitudes of the worshipers, as many as could get near the stream drinking of it, while the jubilant strains arose, "With joy shall you draw water out of the wells of salvation." Then the water drawn by the priests was borne to the temple amid the sounding of trumpets and the solemn chant, "Our feet shall stand within thy gates, O Jerusalem." The water was poured out upon the altar of burnt offering, while songs of praise rung out, the multitudes joining in triumphant chorus with musical instruments and deep-toned trumpets.

The Savior made use of this symbolic service to direct the minds of the people to the blessings that He had come to bring them. . . . The refreshing water, welling up in a parched and barren land, causing the desert place to blossom, and flowing out to give life to the perishing, is an emblem of the divine grace which Christ alone can bestow, and which is as the living water, purifying, refreshing, and invigorating the soul. He in whom Christ is abiding has within him a never-failing fountain of grace and strength. Jesus cheers the life and brightens the path of all who truly seek Him." - Patriarchs and Prophets, page 412.

## Forsaking The Lord

The people served the Lord all the days of Joshua, and all the days of the elders that outlived Joshua, who had seen all the great works of the Lord, that He did for Israel. And Joshua the son of Nun, the servant of the Lord, died, being an hundred and ten years old. And they buried him in the border of his inheritance in Timnath-heres, in the mount of Ephraim, on the north side of the hill Gaash. And also all that generation were gathered unto their fathers: and there arose another generation after them, which knew not the Lord, nor yet the works which He had done for Israel. And the children of Israel did evil in the sight of the Lord, and served Baalim. And they forsook the Lord God of their fathers, which brought them out of the land of Egypt, and followed other gods. Of the gods of the people that were round about them. And bowed themselves unto them, and provoked the Lord to anger. And they forsook the Lord, and served Baal and Ashtaroth. And the anger of the Lord was hot against Israel, and He delivered them into the hands of spoilers that spoiled them, and He sold them into the hands of their enemies round about, so that they could not any longer stand before their enemies. Judges 2:7-14.

God had placed His people in Canaan as a mighty breastwork to stay the tide of moral evil, that it might not flood the world. If faithful to Him, God intended that Israel should go on conquering and to conquer. He would give into their hands nations greater and more powerful than the Canaanites. . . .

But regardless of their high destiny, they chose the course of ease and self indulgence. They let slip their opportunities for completing the conquest of the land; and for many generations they were afflicted by the remnant of these idolatrous peoples, that were, as the prophet had foretold, as “pricks in their eyes,” and as “thorns in their sides.”

Until the generation that had received instruction from Joshua became extinct, idolatry made little headway; but the parents had prepared the way for the apostasy of their children. The disregard of the Lord's restrictions on the part of those who came in possession of Canaan, sowed seeds of evil that continued to bring forth bitter fruit for many generations. The simple habits of the Hebrews had secured them physical health; but association with the heathen led to the indulgence of appetite and passion, which gradually lessened physical strength, and enfeebled the mental and moral powers. By their sins the Israelites were separated from God; His strength was removed from them, and they could no longer prevail against their enemies. Thus they were brought into subjection to the very nations that through God they might have subdued.” - Patriarchs and Prophets, pages 544, 545.

## Seeking God

O Israel, return unto the Lord thy God; for thou has fallen by your iniquity. Take with you words, and turn to the Lord: say unto Him, Take away all iniquity, and receive us graciously: so will we render the calves of our lips. Asshur shall not save us; we will not ride upon horses: neither will we say any more to the work of our hands, You are our gods: for in Thee the fatherless finds mercy. I will heal their backsliding, I will love them freely. For Mine anger is turned away from him. I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon. They that dwell under his shadow shall return; they shall revive as the corn, and grow as the vine: the scent thereof shall be as the wine of Lebanon. Ephraim shall say, What have I to do any more with idols? I have heard him, and observed him: I am like a green fir tree. From me is thy fruit found. Who is wise, and he shall understand these things? Prudent, and he shall know them? For the ways of the Lord are right, and the just shall walk in them: but the transgressors shall fall therein. Hosea 14.

By faith and prayer all may meet the requirements of the gospel. No man can be forced to transgress. His own consent must be first gained; the soul Must purpose the sinful act, before passion can dominate over reason, or iniquity triumph over conscience. Temptation, however strong, is never an excuse for sin. “The eyes of the Lord are over the righteous, and His ears are open unto their prayers.” Cry unto the Lord, tempted soul. Cast yourself, helpless, unworthy, upon Jesus, and claim this very promise. The Lord will hear. He knows how strong are the inclinations of the natural heart, and He will help in every time of temptation.

Have you fallen into sin? Then without delay seek for mercy and pardon. When David was convicted of his sin, he poured out his soul in penitence and humiliation before God. He felt that he could endure the loss of his crown, but he could not be deprived of the favor of God. Mercy is still extended to the sinner. The Lord is calling to us in all our wanderings, “Return, you backsliding children, and I will heal your back sliding.” The blessing of God may be ours, if we will heed the pleading voice of His Spirit. “Like as a father pities his children, so the Lord pities them that fear Him.” - Testimonies, Volume V, page 177.

Have you, reader, chosen your own way? Have you wandered far from God? ... Return to your Father's house. He invites you, saying, “Return unto Me; for I have redeemed thee.” Isaiah 44:22....

Do not listen to the enemy's suggestion to stay away from Christ until you have made yourself better; until you are good enough to come to God. if you wait until then, you will never come. When Satan points to your filthy garments, repeat the promise of the Savior, “Him that comes to Me I will in no wise cast out.” John 6:37. Tell the enemy that the blood of Jesus Christ cleanses from all sin. Make the prayer of David your own: “Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow.” Psalm 51:7. - Prophets and Kings, pages 319, 320.

## **25. Saint's Reward Series**

### The Earth Given To Man

The heaven, even the heavens, are the Lord's: but the earth hath He given to the children of men. Psalm 115:16. So God created man in His own image, in the image of God created He him; male and female created He them. And God blessed them, and God said unto

them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moves upon the earth. Genesis 1:27, 28.

As the earth came forth from the hand of its Maker, it was exceedingly beautiful. Its surface was diversified with mountains, hills, and plains, interspersed with noble rivers and lovely lakes. But the hills and mountains were not abrupt and rugged, abounding in terrific steepes and frightful chasms, as they now do, the sharp, ragged edges of earth's rocky framework were buried beneath the fruitful soil, which everywhere produced a luxuriant growth of verdure. There were no loathsome swamps nor barren deserts. Graceful shrubs and delicate flowers greeted the eye at every turn. The heights were crowned with trees more majestic than any that now exist. The air, untainted by foul miasm, was clear and healthful. The entire landscape outvied in beauty the decorated grounds of the proudest palace. The angelic host viewed the scene with delight, and rejoiced at the wonderful works of God....

As man came forth from the hand of his Creator, he was of lofty stature and perfect symmetry. His countenance bore the ruddy tint of health, and glowed with the light of life and joy. Adam's height was much greater than that of men who now inhabit the earth. Eve was somewhat less in stature; yet her form was noble, and full of beauty. The sinless pair wore no artificial garments; they were clothed with a covering of light and glory, such as the angels wear. So long as they lived in obedience to God, this robe of light continued to enshroud them....

God Himself gave Adam a companion. He provided "an help meet for him,"-a helper corresponding to him,-one who was fitted to be his companion, and who could be one with him in love and sympathy. Eve was created from a rib taken from the side of Adam, signifying that she was not to control him, as the head, nor to be trampled under his feet as an inferior, but to stand by his side as an equal, to be loved and protected by him....

God celebrated the first marriage. Thus the institution has for its originator the Creator of the universe. "Marriage is honorable" (Hebrews 13:4); it was one of the first gifts of God to man, and it is one of the two institutions that, after the fall, Adam brought with him beyond the gates of Paradise. When the divine principles are recognized and obeyed in this relation, marriage is a blessing; it guards the purity and happiness of the race, it provides for man's social needs, it elevates the physical, the intellectual, and the moral nature." - Patriarchs and Prophets, pages 44-46.

### Earth Dominion Lost Through Sin

Unto Adam He said, Because thou has hearkened unto the voice of thy wife, and has eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake. In sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee. And thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it was thou taken: for dust thou art, and unto dust shalt thou return. Genesis 3:17-19.

Under the curse of sin, all nature was to witness to man of the character and results of rebellion against God. When God made man, He made him ruler over the earth and all living creatures. So long as Adam remained loyal to Heaven, all nature was in subjection to him. But when he rebelled against the divine law, the inferior creatures were in rebellion against his rule. Thus the Lord, in His great mercy, would show men the sacredness of His law, and lead them, by their own experience, to see the danger of setting it aside, even in the slightest degree.

And the life of toil and care which was henceforth to be man's lot was appointed in love. It was a discipline rendered needful by his sin, to place a check upon the indulgence of appetite and passion, to develop habits of self-control. It was a part of God's great plan for man's recovery from the ruin and degradation of sin.

The warning given to our first parents-"In the day that thou eats thereof thou shalt surely die"--did not imply that they were to die on the very day when they partook of the forbidden fruit. But on that day the irrevocable sentence would be pronounced. Immortality was promised them on condition of obedience; by transgression they would forfeit eternal life. That very day they would be doomed to death. . . .

In humility and unutterable sadness they bade farewell to their beautiful home, and went forth to dwell upon the earth, where rested the curse of sin. The atmosphere, once so mild and uniform in temperature, was now subject to marked changes, and the Lord mercifully provided them with a garment of skins as a protection from the extremes of heat and cold.

As they witnessed, in drooping flower and falling leaf, the first signs of decay, Adam and his companion mourned more deeply than men now mourn over their dead. The death of the frail, delicate flowers was indeed a cause of sorrow; but when the goodly trees cast off their leaves, the scene brought vividly to mind the stern fact that death is the portion of every living thing.

The Garden of Eden remained upon the earth long after man had become an outcast from its pleasant paths. The fallen race were long permitted to gaze upon the home of innocence, their entrance barred only by the watching angels. At the cherubim-guarded gate of Paradise the divine glory was revealed. . . . When the tide of iniquity overspread the world, and the wickedness of men determined their destruction by a flood of waters, the hand that had planted Eden withdrew it from the earth. But in the final restitution, when there shall be “a new heaven and a new earth” (Revelation 2:7;. 21:1; 22:14), it is to be restored more gloriously adorned than at the beginning.” - Patriarchs and Prophets, pages 59-62.

### Earth Promised To Abraham And His Seed

The Lord said to Abram, after that Lot was separated from him, Lift up now your eyes, and look from the place where thou art northward, and southward, and eastward, and westward: for all the land which thou sees, to thee will I give it, and to thy seed forever. And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee. Genesis 13:14-17.

Abraham returned to Canaan “very rich in cattle, in silver, and in gold.” Genesis 13:2. Lot was still with him, and again they came to Bethel, and pitched their tents by the altar which they had before erected. They soon found that increased possessions brought increased trouble. In the midst of hardships and hardships they had dwelt together in harmony, but in their prosperity there was danger of strife between them. The pasturage was not sufficient for the flocks and herds of both, and the frequent disputes among the herdsmen were brought for settlement to their masters. It was evident that they must separate. Abraham was Lot's senior in years, and his superior in relation, in wealth, and in position; yet he was the first to propose plans for preserving peace. Although the whole land had been given him by God Himself, he courteously waived this right. . . .

Although Lot owed his prosperity to his connection with Abraham, he manifested no gratitude to his benefactor. Courtesy would have dictated that he yield the choice to Abraham; but instead of this, he selfishly endeavored to grasp all its advantages. He lifted up his eyes, and beheld all the plain of Jordan, that it was well watered everywhere, . . . even as the garden of the Lord, like the land of Egypt, as thou comes unto Zoar.” Genesis 13:10-13. The most fertile region in all Palestine was the Jordan valley, reminding the beholders of the lost Paradise, and equaling the beauty and productiveness of the Nile-enriched plains they had so lately left. There were cities also, wealthy and beautiful, inviting to profitable traffic in their crowded marts.

Dazzled with visions of worldly gain, Lot overlooked the moral and spiritual evils that would be encountered. there. The inhabitants of the plain were “sinners before the Lord exceedingly;” but of this he was ignorant, or, knowing, gave it but little weight. He “chose him all the plain of Jordan,” and “pitched his tent toward Sodom.” How little did he foresee the terrible results of that selfish choice!

After the separation from Lot, Abraham again received from the Lord a promise of the whole country. Soon after this, he removed to Hebron, pitching his tent under the oaks of Mamre, and erecting beside it an altar to the Lord. In the free air of those upland plains, with their olive groves and vineyards, their fields of waving grain, and the wide pasture grounds of the encircling hills, he dwelt, well content with his simple, patriarchal life, and leaving to Lot the perilous luxury of the vale of Sodom. - Patriarchs and Prophets, pages 132-134.

### Christ The Seed Of Abraham

Now to Abraham and his seed were the promises made. lie says not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. Gal. 3:16.

Followers of Christ

If you be Christ's, then are you Abraham's seed, and heirs according to the promise. Gal.

To Abraham was given the promise that of his line the Savior of the world should come: “In thy seed shall all the nations of the earth be blessed.” “He says not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.” - Acts of the Apostles, p. 222.

The heritage that God has promised to His people is not in this world. Abraham had no possession in the earth, “no, not so much as to set his foot on.” Acts 7:5. He possessed great substance, and he used it to the glory of God and the good of his fellow men; but he did not look upon this world as his home. The Lord had called him to leave his idolatrous countrymen, with the promise of the land of Canaan as an everlasting possession; yet neither he nor his son nor his son's son received it. When Abraham desired a burial place for his dead, he had to buy it of the Canaanites. His sole possession in the Land of Promise was that rock-hewn tomb in the cave of Machpelah.

But the word of God had not failed; neither did it meet its final accomplishment in the occupation of Canaan by the Jewish people. "To Abraham and his seed were the promises made." Gal. 3:16. Abraham himself was to share the inheritance. The fulfillment of God's promise may seem to be long delayed, for one day is with the Lord as a thousand years, and a thousand years as one day;" it may appear to tarry; but at the appointed time "it will surely come, it will not tarry." Habakkuk 2:1

The gift to Abraham and his seed included not merely the land of Canaan, but the whole earth. So says the apostle, "The promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith." And the Bible plainly teaches that the promises made to Abraham are to be fulfilled through Christ. All that are Christ's are "Abraham's seed, and heirs according to the promise, "-heirs to "an inheritance incorruptible, and undefiled, and that fades not away,"-the earth freed from the curse of sin. For "the kingdom and dominion, and the greatness of the kingdom under the whole heaven. shall be given to the people of the saints of the Most High;" and ,the meek shall inherit the earth, and shall delight themselves in the abundance of peace." Patriarchs and Prophets, pages 169, 170.

## Abraham Did Not Receive The Fulfillment Of The Promise

He gave him none inheritance in it, no, not so much as to set his foot on: yet He promised that He would give it to him for a possession, and to his seed after him, when as yet he had no child. Acts 7:5.

### Promise Not Fulfilled to Christ

Jesus said unto him, Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay His head. Luke 9:58.

Jesus came to this world in humility. He was of lowly birth. The Majesty of heaven, the King of glory, the Commander of all the angel host, He humbled Himself to accept humanity, and then He chose a life of poverty and humiliation. He had no opportunities that the poor do not have. Toil, hardship, and privation were a part of every day's experience. "Foxes have holes," He said, "and birds of the air have nests; but the Son of man bath not where to lay His head."

Jesus did not seek the admiration or the applause of men. He commanded no army. He ruled no earthly kingdom. He did not court the favor of the wealthy and honored of the world. He did not claim a position among the leaders of the nation. He dwelt among the lowly. He set at naught the artificial distinctions of society. The aristocracy of birth, wealth, talent, learning, rank, He ignored.

He was the Prince of heaven, yet He did not choose His disciples from among the learned lawyers, the rulers, the scribes, or the Pharisees. He passed these by, because they prided themselves on their learning and position. They were fixed in their traditions and superstitions. He who could read all hearts chose humble fishermen who were willing to be taught. He ate with publicans and sinners, and mingled with the common people, not to become low and earthly with them, but in order by precept and example to present to them right principles, and to uplift them from their earthliness and debasement." - Ministry of Healing, page 197.

Today in the religious world there are multitudes who, as they believe, are working for the establishment of the kingdom of Christ as an earthly and temporal dominion. They desire to make our Lord the ruler of the kingdoms of this world, the ruler in its courts and camps, its legislative halls, its palaces and market places. They expect Him to rule through legal enactment, enforced by human authority. Since Christ is not now here in person, they themselves will undertake to act in His stead, to execute the laws of His kingdom. The establishment of such a kingdom is what the Jews desired in the days of Christ. They would have received Jesus, had He been willing to establish a temporal dominion, to enforce what they regarded as the laws of God, and to make them the expositors of His will and the agents of His authority But He said, "My kingdom is not of this world." John 18:36. He would not accept the earthly throne." The Desire of Ages, page 509.

## Abraham And The New Earth

By faith Abraham, when he was called to go out into a Place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the Land of Promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: for he looked for a city which bath foundations, whose builder and maker is God. Hebrews 11:8-10.

### His Children Expected a Heavenly Country

Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the seashore innumerable. These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country. And truly, if they have been mindful of that country from whence they came out, they might have had

opportunity to have returned. But now they desire a better country, that is, a heavenly: wherefore God is not ashamed to be called their God: for He hath prepared for them a city. Hebrews 11:12-16.

God gave to Abraham a view of this immortal inheritance, and with this hope he was content. "By faith he sojourned in the Land of Promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise. For he looked for a city which hath foundations, whose builder and maker is God."

Of the posterity of Abraham it is written, "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." We must dwell as pilgrims and strangers here if we would gain "a better country, that is, a heavenly." Those who are children of Abraham will be seeking the city which he looked for, "whose builder and maker is God."-Patriarchs and Prophets, page 170.

The true Christian's joys and consolation must and will be in heaven. The longing souls of those who have tasted of the powers of the world to come, and have feasted on heavenly joys, will not be satisfied with things of earth. Such will find enough to do in their leisure moments. Their souls will be drawn out after God. Where the treasure is, there will the heart be, holding sweet communion with the God they love and worship. Their amusement will be in contemplating their treasure-the holy city, the earth made new, their eternal home. And while they dwell upon those things which are lofty, pure, and holy, heaven will be brought near, and they will feel the power of the Holy Spirit, and this will tend to wean them more and more from the world, and cause their consolation and chief joy to be in the things of heaven, their sweet home. The power of attraction to God and heaven will then be so great that nothing can draw their minds from the great object of securing the soul's salvation, and honoring and glorifying God.

As I realize how much has been done for us to keep us right, I am led to exclaim, Oh, what love, what wondrous love, hath the Son of God for us poor sinners! - Early Writings, pages 112, 113.

### Desert Wastes To Be Restored

The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God. Isaiah 35:1, 2.

### The Diseased Shall Be Made Whole

Strengthen you the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not: behold your God will come with vengeance, even God with a recompense; He will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as a hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert. Isaiah 35:3-6.

All the treasures of the universe will be open to the study of God's redeemed. Unfettered by mortality, they wing their tireless flight to worlds afar, worlds that thrilled with sorrow at the spectacle of human woe, and rang with songs of gladness at the tidings of a ransomed soul. With unutterable delight the children of earth enter into the joy and the wisdom of unfallen beings. They share the treasures of knowledge and understanding gained through ages upon ages in contemplation of God's handiwork. With undimmed vision they gaze upon the glory of creation, suns and stars and systems, all in their appointed order circling the throne of Deity. Upon all things, from the least to the greatest, the Creator's name is written, and in all are the riches of His power displayed.

And the years of eternity, as they roll, will bring richer and still more glorious revelations of God and of Christ. As knowledge is progressive, so will love, reverence, and happiness increase. The more men learn of God, the greater will be their admiration of His character. As Jesus opens before them the riches of redemption, and the amazing achievements in the great controversy with Satan, the hearts of the ransomed thrill with more fervent devotion, and with more rapturous joy they sweep the harps of gold. And ten thousand times ten thousand and thousands of thousands of voices unite to swell the mighty chorus of praise. - The Great Controversy, pages 677, 678.

"Wherever thy path may lead, God gives to thee no helpless, broken reed; But His own hand sufficient for thy need. So where He leads thee thou can safely go. And in the blest hereafter thou shall know Why in His wisdom He hath led thee so."

### Everlasting Joy

The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away. Isaiah 35:10. I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God.

And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are Passed away. Revelation 2L3, 4.

In the earth made new, the redeemed will engage in the occupations and pleasures that brought happiness to Adam and Eve in the beginning. The Eden life will be lived, the life in garden and field.

“They shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of My people, and Mine elect shall long enjoy the work of their hands.”

There every power will be developed, every capability increased. The grandest enterprises will be carried forward, the loftiest aspirations will be reached, the highest ambitions realized. And still there will appear new heights to surmount, new wonders to admire, new truths to comprehend, fresh objects to study to call forth the powers of body and mind and soul.” - Prophets and Kings, pages 730, 731.

In the Bible the inheritance of the saved is called a country. Hebrews 11:14-16. There the heavenly Shepherd leads His flock to fountains of living waters. The tree of life yields its fruit every month, and the leaves of the tree are for the service of the nations. There are ever-flowing streams, clear as crystal, and beside them waving trees cast their shadows upon the paths prepared for the ransomed of the Lord. There the wide spreading plains swell into hills of beauty, and the mountains of God rear their lofty summits. On those peaceful plains, beside those living streams, God's people, so long pilgrims and wanderers, shall find a home.

“My people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places.” . . . There, “the wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose

Pain cannot exist in the atmosphere of heaven. There will be no more tears, no funeral trains, no badges of mourning. “There shall be no more death, neither sorrow, nor crying, . . . for the former things are passed away.” “The inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity.” - The Great Controversy, pages 675, 676.

## No Night There

He showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations. And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and His servants shall serve Him: and they shall see His face; and His name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God gives them light: and they shall reign forever and ever. Revelation 22:1-5.

In the city of God “there shall be no night.” None will need or desire repose. There will be no weariness in doing the will of God and offering praise to His name. We shall ever feel the freshness of the morning, and shall ever be far from its close. “And they need no candle, neither light of the sun; for the Lord God gives them light.” The light of the sun will be superseded by a radiance which is not painfully dazzling, yet which immeasurably surpasses the brightness of our noontide. The glory of God and the Lamb floods the Holy City with unfading light. The redeemed walk in the sunless glory of perpetual day.

“I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.” The people of God are privileged to hold open communion with the Father and the Son. “Now we see through a glass, darkly.” We behold the image of God reflected, as in a mirror, in the works of nature and in His dealings with men; but then we shall see Him face to face, without a dimming veil between. We shall stand in His presence, and behold the glory of His countenance.

There the redeemed shall “know, even as also they are known.” The loves and sympathies which God Himself has planted in the soul, shall there find truest and sweetest exercise. The pure communion with holy beings, the harmonious social life with the blessed angels and with the faithful ones of all ages, who have washed their robes and made them white in the blood of the Lamb, the sacred ties that bind together “the whole family in heaven and earth.” These help to constitute the happiness of the redeemed.

There, immortal minds will contemplate with never-failing delight the wonders of creative power, the mysteries of redeeming love. There will be no cruel, deceiving foe to tempt to forgetfulness of God. Every faculty will be developed, every capacity increased. The acquirement of knowledge will not weary the mind or exhaust the energies. There the grandest enterprises may be carried forward, the loftiest aspirations reached, the highest ambitions realized; and still there will arise new heights to surmount, new wonders to admire, new truths to comprehend, fresh objects to call forth the powers of mind and soul and body. . . .

“And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto Him that sits upon the throne, and unto the Lamb forever and ever.”  
Revelation 5:13. - The Great Controversy, pages 676-678.

## Purified From Sin

The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought you to be in all holy conversation and godliness, looking for and basting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwells righteousness. 2 Peter 3:10-13. Behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. But be you glad and rejoice forever in that which I create. For, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in My people: and the voice of weeping shall be no more heard in her, nor the voice of crying. There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die a hundred years old; but the sinner being a hundred years old shall be accursed. . And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of My people, and Mine elect shall long enjoy the work of their hands. They shall not labor in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them. And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all My holy mountain, says the Lord. Isaiah 65:17-25.

While Satan was rallying his army, the saints were in the city, beholding the beauty and glory of the Paradise of God. Jesus was at their head, leading them. All at once the lovely Savior was gone from our company; but soon we heard His lovely voice, saying, “Come, you blessed of My Father, inherit the kingdom prepared for you from the foundation of the world.” We gathered about Jesus, and just as He closed the gates of the city, the curse was pronounced upon the wicked. The gates were shut. Then the saints used their wings and mounted to the top of the wall of the city. Jesus was also with them; His crown looked brilliant and glorious. It was a crown within a crown, seven in number. The crowns of the saints were of the most pure gold, decked with stars. Their faces shone with glory, for they were in the express image of Jesus; and as they arose, and moved all together to the top of the city, I was enraptured with the sight.

Then the wicked saw what they had lost; and fire was breathed from God upon them, and consumed them. This was the execution of the judgment. The wicked then received according as the saints, in unison with Jesus, had meted out to them during the one thousand years. The same fire from God that consumed the wicked, purified the whole earth. The broken, ragged mountains melted with fervent heat, the atmosphere also, and all the stubble was consumed. Then our inheritance opened before us, glorious and beautiful, and we inherited the whole earth made new. We all shouted with a loud voice, “Glory; Alleluia!” - Early Writings, pages 53, 54.

## The Capital City

He carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God. And her light was like unto a stone most precious, even like a jasper stone, clear as crystal. Revelation 21:10,11. And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. Revelation 21:22,23. I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. Revelation 21:1-3.

In the city was a most glorious throne, from which proceeded a pure river of water of life, clear as crystal. On each side of this river was the tree of life, and on the banks of the river were other beautiful trees bearing fruit which was good for food.

Language is altogether too feeble to attempt a description of heaven. As the scene rises before me, I am lost in amazement. Carried away with the surpassing splendor and excellent glory, I lay down the pen, and exclaim, “Oh, what love! what wondrous love!” The most exalted language fails to describe the glory of heaven or the matchless depths of a Savior's love. - Early Writings, page 289.

With Jesus at our head we all descended from the city down to this earth, on a great and mighty mountain, which could not bear Jesus up, and it parted asunder, and there was a mighty plain. Then we looked up and saw the great city, with twelve foundations, and twelve gates, three on each side, and an angel at each gate. We all cried out, “The city, the great city, it's coming, it's coming down from God out of heaven,” and it came and settled on the place where we stood.

Then we began to look at the glorious things outside of the city. There I saw most glorious houses that had the appearance of silver, supported by four pillars set with pearls most glorious to behold. These were to be inhabited by the saints. In each was a golden shelf. I saw many of the saints go into the houses, take off their glittering crowns, and lay them on the shelf, then go out into the field by the houses to do something with the earth; not as we have to do with the earth here; no, no. A glorious light shone all about their heads, and they were continually shouting and offering praises to God. - Ibid., pages 17, 18.

There's a beautiful city that lies far away

From the earth with its burden of tears,

Where the night never enters, but shadowless day  
Shines on through eternity's years.

From the shadows are lifted our sorrowful eyes,  
To the hills where the angels have trod,  
And our hearts ever yearn for our home in the  
skies,

Our home in the garden of God.

And there all our sorrows shall fade as a dream  
As we enter the country of rest,  
While before us in heavenly beauty shall gleam

The mansions prepared for the blest.

J. D. SANTEE,

### [The New Earth Bestowed On The Saints](#)

The kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him. Daniel 7:27.

The goodly land! I can hardly forbear, before I close, casting a glance forward to that heavenly inheritance which is the objective point of all our struggles, our toils, and our desires. I see there a land which stands in a wonderful contrast to this. As the hymn says:

“Oh! how unlike the present world,

Will be the one to come.”

I see fields smiling in living green, trees majestic in their wealth of verdure, flowers dazzling with their rainbow hues, and on neither field nor tree nor flower do I see the touch of frost or the pale hand of decay. I see no footprints of the curse, no scars of sin. I see no pestilence walking in darkness, nor destruction wasting at noonday. I see no forms distorted with pain, nor brows furrowed with anxiety and care. I see no mournful shafts telling where weary forms and sad and broken hearts have gone down into dust and darkness. I see no painful messages passing over that land, as two days ago we received one here, telling that a friend, a brother, a fellow laborer, had fallen beneath the cruel stroke of a relentless foe. I see no darkened room where the tide of a precious life is ebbing slowly away. I see no bosoms heaving with anguish, no badges of mourning, no funeral trains, no yawning, insatiate grave.

But on the other hand, I see a glorious company who bear bright palms of victory over death and the grave. I see, as one of our hymns says, that-

“The glory of God, like a molten sea, Bathes the immortal company.”

See every eye sparkling with the fullness of the joy that reigns within. I see on every cheek the bloom of eternal youth and everlasting health. I see every limb lithe and strong. I see the lame man leaping as a hart. I see the blind gazing with rapture on the celestial glory. I see the deaf listening enchanted to the heavenly melody. I see the dumb joining with loud voice in the anthems of praise. I see the mother clasping to her bosom the children she had lost awhile in the land of the enemy, but now recovered forever. I see long-parted friends meet in eternal reunion. I see a river so pure and clear, so charged with every element of refreshment and life, that it is called “the river of life.” I see a tree overarching all, so healing in its leaves, so vivifying in its fruits, that it is called “the tree of life.” . . .

Such is the goodly land we may go up and possess. Such is the land that awaits every laborer who is faithful to the end. The Spirit and the bride say, Come; and whosoever will, may come. If any here have not yet turned their feet Zion ward, let me say, “Come with us, and we will do thee good.”-URIAH SMITH, in *The Coming Crisis*.

## The Coming Crisis

Therefore rejoice, you heavens, and you that dwell in them. Woe to the inhabitants of the earth and of the sea for the devil is come down unto you, having great wrath, because he knows that he hath but a short time. Revelation 12:12.

Everything in the world is in agitation. The signs of the times are ominous. Coming events cast their shadows before. The Spirit of God is withdrawing from the earth, and calamity follows calamity by sea and by land. There are tempests, earthquakes, fires, floods, murders of every grade. Who can read the future? Where is security? There is assurance in nothing that is human or earthly. Rapidly are men ranging themselves under the banner they have chosen. Restlessly are they waiting and watching the movements of their leaders. There are those who are waiting and watching and working for our Lord's appearing. Another class are falling into line under the generalship of the first great apostate. Few believe with heart and soul that we have a hell to shun and a heaven to win.

The crisis is stealing gradually upon us. The sun shines in the heavens, passing over its usual round, and the heavens still declare the glory of God. Men are still eating and drinking, planting and building, marrying and giving in marriage. Merchants are still buying and selling. Men are jostling one against another, contending for the highest place. Pleasure lovers are still crowding to theaters, horse races, gambling halls. The highest excitement prevails, yet probation's hour is fast closing, and every case is about to be eternally decided. Satan sees that his time is short. He has set all his agencies at work, that men may be deceived, deluded, occupied, and entranced, until the day of probation shall be ended, and the door of mercy forever shut. - *The Desire of Ages*, pages 635, 636.

The more we learn in reference to the early days of the Christian church, and see with what subtlety Satan worked to weaken and destroy, the better we shall be prepared to resist his devices and meet coming perils. We are in the time when tribulations such as the world has never yet seen shall prevail. "Woe to the inhabitants of the earth and of the sea; for the devil is come down unto you, having great wrath, because he knows that he hath but a short time." But God has set bounds that Satan cannot pass. Our most holy faith is this barrier; and if we build ourselves up in the faith, we shall be safe in the keeping of the Mighty One. "Because thou has kept the word of My patience, I also will keep thee from the hour of temptation which shall come upon all the world, to try them that dwell upon the earth." - *Testimonies*, Volume VI, 297.

## Enter Into Thy Chambers

Come, My people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be over past. Isaiah 26:20.

In the day of fierce trial He will say, "Come, My people, enter thou into thy chambers, and shut thy doors about thee; hide thyself as it were for a little moment, until the indignation be over past." What are the chambers in which they are to hide? They are the protection of Christ and holy angels.

The people of God are not at this time all in one place. They are in different companies, and in all parts of the earth; and they will be tried singly, not in groups. Every one must stand the test for himself. - *Historical Sketches*, page 158.

In the time of trial before us, God's pledge of security will be placed upon those who have kept the word of His patience. Christ will say to His faithful ones, "Come, My people, enter thou into thy chambers ... . The Lion of Judah, so terrible to the rejecters of His grace, will be the Lamb of God to the obedient and faithful. The pillar of cloud which speaks wrath and terror to the transgressor of God's law, is light and mercy and deliverance to those who have kept His commandments. The arm strong to smite the rebellious, will be strong to deliver the loyal. Every faithful one will surely be gathered. "He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other." Matthew 24:31. - *Testimonies*, Volume VI, page 404.

The eye of God, looking down the ages, was fixed upon the crisis which His people are to meet, when earthly powers shall be arrayed against them. Like the captive exile, they will be in fear of death by starvation or by violence. But the Holy One who divided the Red Sea before Israel, will manifest His mighty power and turn their captivity. "They shall be Mine, says the Lord of hosts, in that day when I make up My jewels; and I will spare them, as a man spares his own son that serves him."

If the blood of Christ's faithful witnesses were shed at this time' it would not, like the blood of the martyrs, be as seed sown to yield a harvest for God. Their fidelity would not be a testimony to convince

others of the truth; for the obdurate heart has beaten back the waves of mercy until they return no more. If the righteous were now left to fall a prey to their enemies, it would be a triumph for the prince of darkness. Says the psalmist, "In the time of trouble He shall hide me in His pavilion: in the secret of His tabernacle shall He hide me."

Christ has spoken: "Come, My people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be over past. For, behold, the Lord comes out of His place to punish the inhabitants of the earth for their iniquity." Glorious will be the deliverance of those who have patiently waited for His coming, and whose names are written in the book of life." - The Great Controversy, page 634.

### Character Of The Remnant Of Israel

The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth: for they shall feed and lie down, and none shall make them afraid. Sing, O daughter of Zion; shout, O Israel; he glad and rejoice with all the heart, O daughter of Jerusalem. The Lord hath taken away thy judgments, He hath cast out your enemy: the King of Israel, even the Lord, is in the midst of thee: thou shall not see evil any more. In that day it shall be said to Jerusalem, Fear thou not: and to Zion, Let not your hands be slack. The Lord thy God in the midst of thee is mighty; He will save, He will rejoice over thee with joy; He will rest in His love, He will joy over thee with singing. I will gather them that are sorrowful for the solemn assembly, who are of thee, to whom the reproach of it was a burden. Behold, at that time I will undo all that afflict thee: and I will save her that halts, and gather her that was driven out; and I will get them praise and fame in every land where they have been put to shame. At that time will I bring you again, even in the time that I gather you: for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, says the Lord. Zephaniah 3:13-20.

That which more especially distinguishes God's people from the popular religious bodies, is not their profession alone, but their exemplary characters, and their principles of unselfish love. The powerful, purifying influence of the Spirit of God upon the heart, carried out in words and works, separates them from the world, and designates them as Gods' peculiar people. The character and disposition of Christ's followers will be like their Master's. He is the pattern, the holy and perfect example given for Christians to imitate. His true followers will love their brethren and be in harmony with them. They will love their neighbors as Christ has given them example, and will make any sacrifice if they can by so doing persuade souls to leave their sins and be converted to the truth. - Testimonies, Volume III, pages 58, 59.

Stand true till the last,

Though the way may seem drear, And your pathway you cannot see; To His truth hold fast,

He is ever near,

You can trust Him to care for thee.

Stand true, every day

Give the helping hand

To others you meet as you go;

In all that you say,

By His message stand

Firm and true; for the way He knows.

Stand true till He come

In the clouds above,

Hold fast, let Him lead all the way;

When the goal is won,

Then the King of love

Will bring us with Him to Stay.

HARRIETT B. SCHROEDER.

## The Kingdom Of Heaven First

Which of you by taking thought can add one cubit unto his stature? And why take you thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall He not much more clothe you, O you of little faith? Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (for after all these things do the Gentiles seek:) for your heavenly Father knows that you have need of all these things. But seek you first the kingdom of God, and His righteousness; and all these things shall be added unto you. Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof. Matthew 6:27-34.

The people who listened to the words of Christ, were still anxiously watching for some announcement of the earthly kingdom. While Jesus was opening to them the treasures of heaven, the question uppermost in many minds was, How will a connection with Him advance our prospects in the world? Jesus shows that in making the things of the world their supreme anxiety, they were like the heathen nations about them, living as if there were no God, whose tender care is over His creatures.

“All these things,” said Jesus, “do the nations of the world seek after.” “Your heavenly Father knows that you have need of all these things. But seek you first the kingdom of God and His righteousness, and all these things shall be added unto you.” Luke 12:30; Matthew 6:33....

Jesus does not release us from the necessity of effort, but He teaches that we are to make Him first and last and best in everything. We are to engage in no business, follow no pursuit, seek no pleasure, that would hinder the outworking of His righteousness in our character and life. Whatever we do, is to be done heartily, as unto the Lord.

Jesus, while He dwelt on earth, dignified life in all its details by keeping before men the glory of God, and by subordinating everything to the will of His Father. If we follow His example, His assurance to us is that all things needful in this life “shall be added.” Poverty or wealth, sickness or health, simplicity or wisdom, -all are provided for in the promise of His grace.

God's everlasting arm encircles the soul that turns to Him for aid, however feeble that soul may be. The precious things of the hills shall perish; but the soul that lives for God, shall abide with Him. “The world passes away, and the lust thereof; but he that does the will of God abides forever.” 1 John 2:17. The city of God will open its golden gates to receive him who learned while on earth to lean on God for guidance and wisdom, for comfort and hope, amid loss and affliction. The songs of the angels will welcome him there, and for him the tree of life shall yield its fruit. “The mountains shall depart, and the hills be removed; but My kindness shall not depart from thee, neither shall the covenant of My peace be removed, says the Lord that hath mercy on thee.” Isaiah 54:10. - Thoughts From the Mount of Blessing, pages 147, 148.

## A Psalm Of Praise

I will bless the Lord at all times: His praise shall continually be in my mouth. My soul shall make her boast in the Lord: the humble shall hear thereof, and be glad. O magnify the Lord with me, and let us exalt His name together. I sought the Lord, and He heard me, and delivered me from all my fears. They looked unto Him, and were lightened: and their faces were not ashamed. This poor man cried, and the Lord heard him, and saved him out of all his troubles. The angel of the Lord encamps round about them that fear Him, and delivers them. O taste and see that the Lord is good: blessed is the man that trusts in Him. O fear the Lord, you His sat for there is no want to them that fear Him. Psalm 34:1-9.

The Lord desires us to make mention of His goodness and tell of His power. He is honored by the expression of praise and thanksgiving. He says, “Who so offers praise glorifies Me.” Psalm 50:23. The people of Israel, as they journeyed through the wilderness, praised God in sacred song. The commandments and promises of the Lord were set to music, and all along the journey these were sung by the pilgrim travelers. And in Canaan, as they met at their sacred feasts, God's wonderful works were to be recounted, and grateful thanksgiving offered to His name. God desired that the whole life of His people should be a life of praise. Thus His way was to be made “known upon earth,” His “saving health among all nations.” Psalm 67:2

To praise God in fullness and sincerity of heart is as much a duty as is prayer. We are to show to the world and to all the heavenly intelligences that we appreciate the wonderful love of God for fallen humanity, and that we are expecting larger and yet larger blessings from His infinite fullness. Far more than we do, we need to speak of the precious chapters in our experience. After a special outpouring of the Holy Spirit, our joy in the Lord and our efficiency in His service would be greatly increased by recounting His goodness and His wonderful works in behalf of His children.” - Christ's Object Lessons, pages 302, 303.

I am willing to take what Thou sent, For I know that my Father knows best; And so, whether shadow or shining, My heart shall be never repining, And in Thy strong arms I shall rest.

I am willing to go where Thou says, And to start on the journey today.

The path that I take of Thy choosing, 'Tis safe; there's no danger of losing,

In the darksome earth shadows, my way.

I am willing to stay if Thou thinks It best for my poor, tired feet; And in quiet contentment be learning

The lessons of love, still discerning The touch of the Father, so sweet.

I am willing to be what Thou sees Would honor and praise bring to Thee;

The plans of my life all surrendering,

Thy choice for Thy child comprehending

Brings peace and contentment to me,

G A. RUSSELL

### [The Covenant Of Grace](#)

Behold, the days come, says the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah. Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt. Which My covenant they brake, although I was a husband unto them, says the Lord: but this shall be the covenant that I will make with the house of Israel. After those days, says the Lord, I will put My law in their inward parts, and write it in their hearts. And will be their God, and they shall be My people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord. For they shall all know Me, from the least of them unto the greatest of them, says the Lord: for I will forgive their iniquity, and I will remember their sin no more. Jeremiah 31:31.34.

The terms of the "old covenant" were, Obey and live: "If a man do, he shall even live in them;" but "cursed be he that confirms not all the words of this law to do them." The "new covenant" was established upon "better promises,"-the promise of forgiveness of sins, and of the grace of God to renew the heart, and bring it into harmony with the principles of God's law. . . .

The same law that was engraved upon the tables of stone, is written by the Holy Spirit upon the tables of the heart. Instead of going about to establish our own righteousness, we accept the righteousness of Christ. His blood atones for our sins. His obedience is accepted for us. Then the heart renewed by the Holy Spirit will bring forth "the fruits of the Spirit."

Through the grace of Christ we shall live in obedience to the law of God written upon our hearts-Patriarchs and Prophets, page 372.

Take Thou this cross, I cannot bear it now: Give me a smaller one till I know how. This is too heavy for my feeble strength; I'll be so patient, and I'll learn at length. This is the cross I've shunned. Some other day Teach me the lesson Thou would teach this way.

Take Thou this cross. I know Thou did for me Bear all the agonies of Calvary. But, Lord, remember how, though weak, I bore Each heavy cross Thou gave me before. Take it I cannot. Even at the thought My faint heart sinks, 'tis with such sorrow fraught.

Take Thou this cross. Thou wilt? And with it take My walk and talk with Thee? Each morn I wake I'll miss the hearing of Thy wondrous voice. That which each day makes this sad heart rejoice? Thou will take the cross? but with it wilt remove The special evidences of Thy love?

No, no, a thousand times I'd say it, Lord; I'll lean upon Yours arm, I'll trust Thy word. Give it to me, and give me more and more, Do Thou upon me any sorrow pour, But take not from me Thy sweet Spirit's peace Till from earth's crosses comes a sweet release.

MARGARET W. LOCKE.

## Turning Aside The Weapons Of Satan

No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shall condemn. This is the heritage of the servant of the Lord, and their righteousness is of Me, says the Lord. Isaiah 54:17.

The infidel Voltaire once boastingly said: "I am weary of hearing people repeat that twelve men established the Christian religion. I will prove that one man may suffice to overthrow it." A century has passed since his death. Millions have joined in the war upon the Bible. But it is so far from being destroyed, that where there were a hundred in Voltaire's time, there are now ten thousand, yes, a hundred thousand copies of the Book of God. In the words of an early Reformer concerning the Christian church, "The Bible is an anvil that has worn out many hammers." Says the Lord, "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shall condemn."

"The word of our God shall stand forever." "All His commandments are sure. They stand fast forever and ever, and are done in truth and uprightness." Whatever is built upon the authority of man will be overthrown; but that which is founded upon the rock of God's immutable word shall stand forever." The Great Controversy, page 288.

Unselfishness, the principle of God's kingdom is the principle that Satan hates, its very existence he denies. From the beginning of the great controversy he has endeavored to prove God's principles of action to be selfish, and he deals in the same way with all who serve God. To disprove Satan's claim is the work of Christ and of all who bear His name.

It was to give in His own life an illustration of unselfishness that Jesus came in the form of humanity. And all who accept this principle are to be workers together with Him in demonstrating it in practical life. To choose the right because it is right; to stand for truth at the cost of suffering and sacrifice, "this is the heritage of the servants of the Lord." Isaiah 54:17. - Education, pages 154, 155.

"Great is the reward in heaven- of those who are witnesses for Christ through persecution and reproach. 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 time 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 fullness 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 passes knowledge, that you might be filled with all the fullness of God," -"this is the heritage of the servants of the Lord, and their righteousness is of Me, says the Lord." Thoughts From the Mount of Blessing, page 57.

## Christ Suffered For Us

Who bath believed our report? And to whom is the arm of the Lord revealed? For He shall grow up before Him as a tender plant, and as a root out of a dry ground: He bath no form nor comeliness; and when we shall see Him, there is no beauty that we should desire Him. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from Him; He was despised, and we esteemed Him not. Surely He hath borne our griefs, and carried our sorrows: yet we did esteem Him stricken, smitten of God, and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord bath laid on Him the iniquity of us all. He was oppressed, and He was afflicted, yet He opened not His mouth: He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He opens not His mouth. He was taken from prison and from judgment: and who shall declare His generation? For He was cut off out of the land of the living: for the transgression of my people was He stricken. And He made His grave with the wicked, and with the rich in His death; because He had done no violence, neither was any deceit in His mouth. Yet it pleased the Lord to bruise Him; He bath put Him to grief: when Thou shall make His soul an offering for sin, He shall see His seed, He shall prolong His days, and the pleasure of the Lord shall prosper in His hand. He shall see of the travail of His soul, and shall be satisfied: by His knowledge shall My righteous servant justify many; for He shall bear their iniquities. Isaiah 53:1-11.

When God's written word was given through the Hebrew prophets, Satan studied with diligence the messages concerning the Messiah. Carefully he traced the words that outlined with unmistakable clearness Christ's work among men as a suffering sacrifice and as a conquering King. In the parchment rolls of the Old Testament Scriptures he read that the One who was to appear, was to be "brought as a lamb to the slaughter," "His visage ... so marred more than any man, and His form more than the sons of men." The promised Savior of humanity was to be "despised and rejected of men; a man of sorrows, and acquainted with grief; ... smitten of God, and afflicted;" yet He was also to exercise His mighty power in order to "judge the poor of the people." He was to "save the children of the needy," and "break in pieces the oppressor." These prophecies caused Satan to fear and tremble; yet he relinquished not his purpose to thwart, if possible, the merciful provisions of Jehovah for the redemption of the lost race. He determined to blind the eyes of the

people, so far as might be possible, to the real significance of the Messianic prophecies, in order to prepare the way for the rejection of Christ at His coming." Prophets and Kings, pages 686, 687.

When the Savior finally appeared "in the likeness of men," and began His ministry of grace, Satan could but bruise the heel, while by every act of humiliation or suffering Christ was bruising the head of His adversary. The anguish that sin has brought, was poured into the bosom of the Sinless; yet while Christ endured the contradiction of sinners against Himself, He was paying the debt for sinful man." Ibid., page 701.

### Rejoicing In Affliction

Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat. The flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the Lord, I will joy in the God of my salvation. Habakkuk 3:17, 18.

In the last great conflict of the controversy with Satan, those who are loyal to God will see every earthly support cut off. Because they refuse to break His law in obedience to earthly powers, they will be forbidden to buy or sell. It will finally be decreed that they shall be put to death. But to the obedient is given the promise, "He shall dwell on high; his place of defense shall be the munitions of rocks; bread shall be given him; his waters shall be sure." By this promise the children of God will live. When the earth shall be wasted with famine, they shall be fed. "They shall not be ashamed in the evil time; and in the days of famine they shall be satisfied." To that time of distress the prophet Habakkuk looked forward, and his words express the faith of the church: "Although the fig tree shall not blossom, neither shall fruit be in the vine; the labor of the olive shall fail, and the fields shall yield no meat. The flock shall be cut off from the fold, and there shall be no herd in the stalls; yet I will rejoice in the Lord, I will joy in the God of my salvation." The Desire of Ages, page 122.

What a solemn, sacred, important work is the endeavor to represent Christ's character and His Spirit to our world! This is the privilege of every principal and of every teacher connected with Him in the work of educating, training, and disciplining the minds of youth. All need to be under the inspiring, assuring conviction that they are indeed wearing the yoke of Christ and carrying His burden.

Trials will be met in this work; discouragement will press in upon the soul as teachers see that their labors are not always appreciated. Satan will exercise his power over them in temptations, in discouragement, in afflictions of bodily infirmities, hoping that he can cause them to murmur against God, and close their understanding to His goodness, mercy, and love, and the exceeding weight of glory that is to be the reward of the overcomer.

But God is leading these souls to more perfect confidence in their heavenly Father. His eye is upon them every moment; and if they lift their cry to Him in faith, if they will stay their souls upon Him in their perplexities, the Lord will bring them forth as gold purified. The Lord Jesus has said, "I will never leave thee, nor forsake thee." Hebrews 13:5.

God may permit a train of circumstances to come that will lead them to flee to the Stronghold, by faith pressing to the throne of God amid thick clouds of darkness; for even here His presence is concealed. But He is ever ready to deliver all that trust in Him. Gained in such a way, the victory will be more complete, the triumph more sure; for the tried sore oppressed, and afflicted one can say, "Though He slay me, yet will I trust in Him." Job 13:15. - Testimonies, Volume VI, pages 156, 157.

### Christ's Yoke And Burden

Come unto Me, all you that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and you shall find rest unto your souls. For My yoke is easy, and My burden is light. Matthew 11:28-30.

In the vision given me June 12, 1868, I was shown the danger of the people of God in looking to Brother and Sister White, and thinking that they must come to them with their burdens, and seek counsel of them. This ought not so to be. They are invited by their compassionate, loving Savior, to come unto Him, when weary and heavy laden, and He will relieve them. In Him they will find rest. In taking their perplexities and trials to Jesus, they will find the promise in regard to them fulfilled. When in their distress they feel the relief which is found alone in Jesus, they obtain an experience which is of the highest value to them.

Brother and Sister White are striving for purity of life, striving to bring forth fruit unto holiness; yet they are only erring mortals. Many come to us with the inquiry, Shall I do this? Shall I engage in that enterprise? Or, in regard to dress, Shall I wear this or that article? I answer them, You profess to be disciples of Christ. Study your Bibles. Read carefully and prayerfully the life of our dear Savior when He dwelt among men upon the earth. Imitate His life, and you will not be found straying from the narrow path. We utterly refuse to be conscience for you. If we tell you just what to do, you will look to us to guide you, instead of going directly to Jesus for yourselves. Your experience will be founded in us. You must have an experience for yourselves, which shall be founded in

God. Then can you stand amid the perils of the last days, and be purified and not consumed by the fire of affliction through which all the saints must pass in order to have the impurities removed from their character preparatory to receiving the finishing touch of immortality.” - Testimonies, Volume 11, pages 118, 119.

Their hearts are so overgrown with thorns and with the cares of this life that heavenly things can find no place in them. Jesus invites the weary and heavy laden, with promises of rest if they will come to Him. He invites them to exchange the galling yoke of selfishness and covetousness, which makes them slaves to mammon, for His yoke, which He declares is easy, and His burden, which is light. He says, “Learn of Me; for I am meek and lowly in heart; and you shall find rest unto your souls.” He would have them lay aside the heavy burdens of worldly care and perplexity, and take His yoke, which is self-denial and sacrifice for others. This burden will prove to be light. Those who refuse to accept the relief which Christ offers them, and continue to wear the galling yoke of selfishness, tasking their souls to the utmost in plans to accumulate money for selfish gratification, have not experienced the peace and rest found in bearing the yoke of Christ, and lifting the burdens of self-denial and disinterested benevolence which Christ has borne in their behalf.” - Ibid., Volume III, pages 384, 385.

### Christ's Love Enduring

He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things? Romans 8:32. Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For Thy sake we are killed all the day long. We are accounted as sheep for the slaughter. 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. Romans 8:35-39.

The word that was spoken to Jesus at the Jordan, “This is My beloved Son, in whom I am well pleased,” embraces humanity. God spoke to Jesus as our representative. With -all our sins and weaknesses, we are not cast aside as worthless. “He hath made us accepted in the Beloved.” The glory that rested upon Christ is a pledge of the love of God for us. It tells us of the power of prayer,-how the human voice may reach the ear of God, and our petitions find acceptance in the courts of heaven. By sin, earth was cut off from heaven, and alienated from its communion; but Jesus has connected it again with the sphere of glory. His love has encircled man, and reached the highest heaven. The light which fell from the open portals upon the head of our Savior, will fall upon us as we pray for help to resist temptation. The voice which spoke to Jesus says to every believing soul, “This is My beloved child, in whom I am well pleased.” - The Desire of Ages, page 113.

That God who sent the ravens to feed Elijah by the brook Cherith, will not pass by one of His faithful, self-sacrificing children. Of him that walks righteously it is written: “Bread shall be given him; his waters shall be sure.” “They shall not be ashamed in the evil time; and in the days of famine they shall be satisfied.” “He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?” He who lightened the cares and anxieties of His widowed mother, and helped her to provide for the household at Nazareth, sympathizes with every mother in her struggle to provide her children food. He who had compassion on the multitude because they “fainted, and were scattered abroad,” still has compassion on the suffering poor-Thoughts From the Mount of Blessing, page 163.

Christ died, not to alter God's will, but to fulfill it; not to satisfy God's anger, but to manifest His love; and therefore the cross proclaims that sin and suffering, however they have got into the world, are contrary to God's will.” - E. J. HARDY.

### A Resolution For The New Year

That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, becoming conformed unto His death; if by any means I may attain unto the resurrection from the dead. Not that I have already obtained, or am already made perfect: but I press on, if so be that I may lay hold on that for which also I was laid hold on by Christ Jesus. Brethren, I count not myself yet to have laid hold: but one thing I do, forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus. Philippians 3:10-14, A.R.V.

How fast the years come and go! It does not seem twelve long months-fifty-two weeks-three hundred sixty-five days-since first we began to write this present year. But now it has gone; it will nevermore return. Only in memory shall we live over again its hopes and fears, its successes and failures, its joys and sorrows. For some its pathway has been strewn with flowers; others have found only the briars and thorns. It has brought to some new hopes, enlarged opportunities, achievement of cherished plans. To others have come blasted ambitions, shattered ideals, heartbreaking disappointments. Some have met failure and defeat in Christian experience, others progress and victory. The memory of the past will prove a curse to the extent that we live under the pall and shadow of its failures and sorrows. It will prove a blessing to the extent that we learn from past experiences lessons for future need.

Another new year! How strange it seems to face it! What will be its record? What will it bring of good or of ill? of progress or of retrogression? There can be no standing still; not to advance is to fall back. Our times are in God's hand. By His grace we may make the future what we will in its influence upon our eternal destiny. The future, as the past, may bring trials and tears. The road may lead over stony places where we shall suffer bruises and bleeding. We may lose position, property, friends, and even health; but these experiences may prove God's workmen to chisel and polish us, as rough, unhewn stones, for His heavenly temple. By submitting to Him our wills, by permitting Him to choose our ways and work out His great purpose in our lives, we may make of the new year a triumphant success.

Let us say with the great apostle: "Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." We face a future of momentous possibilities. We know not what strange and mysterious experiences may come to the nations of earth or to us as individuals; but the loving and all-wise Father knows, and we may rest securely in His care. He says to us as to Joshua, when he was facing a strange and unknown world: "Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whither so ever thou goes." F. M. W

### Another Year

ANOTHER year lies now in memory, The still has crept from out the western sky; Soon will tomorrow's heralds gild the cast, Proclaiming that another year is nigh.

How swiftly How the years do come and go, From youth to manhood, then to silvery age; Our lives are but a shadow and a span, A feeble print upon life's changing page.

For memory's garner through the years we glean The blessings and the bounties God may send, Sweet faces, and the thoughts of those we love, And kind words spoken by a passing friend.

And no one lives to himself alone, So let its help each other oil the way. Forgetting all the failings of the past, We'll crowd more love into each unborn (lay.

Thus on life's winding path we journey on, Not knowing what awaits us round the bend Content in faith, that, though the night be dark, There's glory dawning at the journey's end. D. A. R. AUFRANC, M.D.

### "I'm Stepping In Your Steps"

CLIMBING the mountain wild and high, Bold was the glance of his eagle eye, Proud was the spirit that knew no fear, Reckless the tread of the mountaineer. Up and up through the fields of snow, Down and down o'er the rocks below, On and on o'er the pathway steep, On o'er the chasms wide and deep.

Hark! over the mountain bleak and wild Echoed the voice of a little child: 'Papa, look out! I am coming, too, Stepping in your steps, just like you. Papa, O papa! just see me, Walking like papa-don't you see?'

Pale was the cheek of the mountaineer, Pale with the thrill of an awful fear; Paused he quick, and with eager face, Clapsed the child in his strong embrace; Backward glanced, with his eye so dim, Back o'er the path she had followed him.

Father, pause in the path of life, Rough with the chasms of sin and strife; When you walk with a step so free Among the rocks where the dangers be, List to the voice that is sounding sweet, List! they are coming-the little feet. Walk with care; they are coming, too, "Stepping in your steps, just like you."

MRS. L. D. AVERY STUTTLE

### My Righteousness And Life-The Way

Galatians 6:14

HE died the malefactor's death, the Christ;

Guiltless, pronounced by Roman judge, "no crime," The awful ending of that life sublime,

Betrayed, and sold, and like a slave was priced;

Yet He and Death kept the prophetic tryst;  
He in young manhood, fragrant as "wild thyme And valley lilies," meeting God's own time.  
In shame and cruel insult died the Christ  
For me, for you, for all the world's great needs,  
The guilt-sodden world in cancerous sin.  
Alarmed they are at noonday sun's veiled face,  
Yet do not know that that rude cross, where bleeds  
God's Son, is His great bridge to life within,  
To deathless home with Him, all by His grace.

MILTON C. WILCOX.

### Christ, My King

HE is coming-Christ, my King! Clad in robes of wondrous light; He is coming-Christ, my King! In His hand a scepter bright.  
He is coming-Christ, my King! Through the portals of the night; He is coming-Christ, my King! Down Orion's path of light.  
He is coming-Christ, my King! Lo, the heavens flee away; He is coming--Christ, my King! Piercing darkness on His way.  
He is coming--Christ, our King! Lord and Master of us all;  
He is coming-Christ, our King! We are waiting for His call. MARY A. STEWARD.

### My Weekly Guest

'Tis dusk, the evening shadows fall,  
And nature sinks to rest;  
The heavenly glow fades into night  
As sun sinks in the west;  
Sweet Sabbath day, God's weekly, guest,  
How pure these hours that He hath blest!  
'Tis dark; I would not tear away From thy warm, sacred shrine; Breathe soft a benediction's peace Upon this heart of mine!  
The world is chill, cruel her fine;  
I crave thy Sabbath warmth divine!  
'Tis night, O Guest, abide with me A lasting light I seek;  
Sweet glories thou does leave behind For hearts sincere and meek;

Thy holy hours new power bespeak, Fill to the full the waiting week!  
C. KLEUSER.

### My Friend

I HAVE a Friend so precious,  
Who visits oft with me,  
And were I not so busy,  
I know He'd stay with me;  
But cares crowd in, and He must stand  
Aside in outer hall,  
But, oh, He's never distant when  
He hears my troubled call.  
My Friend a King is, mighty,  
And why, I cannot see,  
He condescends to leave His throne  
And be a Friend to me;  
And lest I fear to trust Him,  
He wears a robe like mine,  
And clothes Him in humanity,  
My gracious Friend divine.  
My eyes have never seen Him,  
His face is fair, I know;  
His love, so sweet and tender,  
Heals all my pain and woe My sins He has forgiven, And promised to forget; He's more than all the world to me;  
Friend, have you met Him yet?

BERTRAND MARTIN.

### If Life Be Brief

IF life be brief, make all its days more sweet For those who touch our lives; fill full the cup With nectar rare for those who come to sup With us. Let none seek other draft more meet.  
If life be brief, then treasure every throb  
Of loving hearts; shed sunshine far and near  
On lives deep shadowed, filled with fret and fear; Each moment soothe some grief and stay some sol).

If life be brief, then champion thou the weak Whose cause is just, and stand with him alone  
If need demands. Let not thy heart be stone  
When justice fails and Might treads low the meek.

If life be brief-still, moments stretch to days! Then fill each hour with tender love and thought  
For others' care and zeal. Thy life, so wrought, Shall make thee live in others' lives always.

If life be brief, count all thy days in deeds, Not years. The sum of life is work well done;

Then labor fast in calm or storm. The sun

Ne'er sets for those who follow where He leads.

If life be brief, then quicken fast thy pace, And serve thy fellows, be they high or low; Thy God is pleased with what thou does bestow  
On those who humbly seek His glorious face. J. H. EVANS

### The Traveled Way

John 10:29

I MET a pilgrim on the way,

A gray-haired man and aged;

I asked if calm had been the day,

Or if the tempest raged.

“The storms were fierce,” he made reply;

“But mid the darkness dense,

My hand was in my Father's hand,

And none could pluck me thence.”

“Were there no dangers by the way, No fiery darts to meet?

Were there no cunning snares prepared For thy unwary feet?”

“The path with danger was beset; But this was my defense,-

My hand was in my Father's hand, And none could pluck me thence.”

“Did thou not suffer trials sore, And sorrows hard to bear?

Where there not seasons of distress, And days of anxious care?”

“Ah! though I suffered pain and loss, This was my recompense:

My hand was in my Father's hand, And none could pluck me thence.---

“There is a valley dark and deep Where thou alone must go,

Does thou not fear to enter there?” He smiled and answered, “No, For as I journey calmly on,

Until He calls me hence,

My hand is in my Father's hand, And none can pluck me thence.” ELIZABETH ROSSER.

## The Watches Of The Night

THESE be the watches of the night!

Pain-wracked, unshrived, demanding tears and blood!

These be the ruins of that pride and might Whereon the glory of Life's temple stood.

What shall I cry to Thee, my God, my King, That out of void shall bring again Thy life? How shall the daughters of destruction sing?  
How shall the sons of sorrow end their strife?

Deep-voiced, on high the thunders roll;

Deep-bosomed, rage the answering waves beneath,

All Thy great waterspouts have whelmed my soul;

My hands have closed upon the gates of death, My tears a salt-incrusted mount appear, My voice is beaten back upon my sight, My heart is in the throbbing throes of fear, These be the solemn watches of the night!

Yet God will speak His love again,

His joy shall spring with the upspringing morn; His praise again shall ring among the sons of men, His graciousness shall bless the deep forlorn. The velvet Night bath from her womb evolved The newborn Life that is the truest Light, The terrors of the dark have been dissolved Amid the fearful watches of the night.

These be the watches of the night,

Ordained to pulse the life of them who pray,

That they may know life's fearful depth and height, And not alone the beauties of the day.

Teach me, my God, to count my steps with Yours, That I may dance no frivolous fantasy;

Then through the night Thy hand shall circle mine, And with the morn I still shall be with Thee. ARTHUR W. SPALDING.

## The Sailor's Rest

WE'RE nearing the end of the long, long years, Freightened with pain and parting and tears; We're leaving the paths our feet have pressed, Footsore and weary, and oft distressed;

Leaving the land of the tempted and tried, Leaving the place where tears are ne'er dried; We're leaving the days by failure beset, And nights of tossing with vain regret.

But, O, we are nearing the healing shore, Where pain and partings will be no more be; The land breeze of heaven begins to play, Earth's dreary night is meeting God's day.

Our longing eyes are beginning to see A light from over the tideless sea, And the ship that carries the good and blest Will dock soon, soon, at The Sailor's Rest.

Oh, our hearts rejoice as the ship moves on, For that shining pier is home, sweet home; No hand in that beautiful land of peace Will cling to a hand it must release;

And no lone watcher there ever will be For ship that never comes over the sea: Sweet climate so fair, where leaves never die, Where never is heard a moan or a sigh;

Where never again temptation or sin Will mar that heavenly place within. There, O, there will our souls find release, And there the moan of the bar shall cease.

We'll lift up our voices in joyful song, With praise to God, for it won't be long Ere our feet shall tread where angels have trod; Our life will measure with life of God.

MARY VALLIANT NOWLING

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