

Chapter 1

No Man Putteth New Wine into Old Bottles

Signs of the Times September 19, 1892 By Mrs. E. G. White.

"And he spake also a parable unto them: No man putteth a piece of a new garment upon an old; if otherwise, then both the new maketh a rent, and the piece that was taken out of the new agreeth not with the old. And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish. But new wine must be put into new bottles; and both are preserved. No man also having drunk old wine straightway desireth new; for he saith, The old is better."

At the time Jesus uttered this parable, the old typical service was soon to pass away, and the temple courts were to be left desolate. Christ, the great Antitype, both Sacrifice and High Priest, clothed in his own spotless righteousness, was soon to be slain as a lamb without blemish, for the sins of the world. But both his disciples and the disciples of John misapprehended the relation of his teaching to the doctrine of the scribes and Pharisees. The disciples of John had sought to unite the teaching of the reformer with the doctrines held by the Jewish leaders; but the teaching of scribes and Pharisees was fast hastening to decay, and to unite the truth with their jargon of tradition would make confusion worse confounded.

The principles presented by Christ, the manner of observing feasts, of praying to God, could not be properly united to the forms and

ceremonies of Phariseism. Instead of closing up the breach that had been made by the teachings of John, the teachings of Christ would make the separation between the old system and the new more distinct, and to attempt to unite the two would only result in making the breach wider. Jesus illustrated this fact, saying, "No man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish." The bottles to which he refers in his illustration were made of skins, and, after once being used as vessels in which to place the new wine, they were worthless to serve the same purpose again. In this familiar illustration Jesus presented the impossibility of making those who are satisfied with a legal religion the depositaries of the living truth of heaven.

Those who would not receive the light and grace of Christ, who rejected the truth he came to bring them, were compared to old bottles, to worthless and worn-out garments. Rejecting the truth themselves, they were ever seeking to sow the seed of doubt and questioning in the mind of the disciples, in order that the truth unfolded to them by Christ should not make its impression on heart and spirit. They exalted ceremonies, human exactions, and the commandments of men, as more essential than the teachings of Christ. The difference between the fresh, pure doctrines of

heaven and the lifeless teaching of the Pharisees made manifest the fact that the vital truth of God could find no place for expansion in the old religious rites that were ready to vanish away.

As a result of intercourse with Christ, the disciples were led to behold the precious gems of truth recovered from systems of error, and reset in the framework of truth. As their minds expanded to comprehend the doctrines of Christ, they saw that the faith which works by love and purifies the soul could find no place for union with the old religion of the Pharisees, which was made up of ceremonies, injunctions, and the traditions of the elders. An effort to unite the teachings of Jesus with the established religion would have shown the utter mistake of such a course. For the new doctrines, like fermenting wine, would have burst the old decaying bottles of the Pharisaical tradition. To the Pharisees the teaching of Jesus was new in almost every respect, was unrecognized and unacknowledged as truth. They professed to have respect for the religion of Abel, Enoch, Noah, Abraham, and Moses. But, although Christ taught the original truths that had been committed to the fathers, his teaching was new to the Pharisees, because they had perverted, and misinterpreted, and burdened down the requirements of God, until the truth had lost its original significance and beauty.

The Pharisees opposed the teachings of Jesus with all their force, and Jesus turned from the recognized religious leaders to find in others new bottles for the new

wine. In the untutored fisherman, 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. Priests and scribes and rulers were fixed in a rut of ceremonies, observances, and traditions. For long years they had lost their vitality, and their hearts had become contracted, like the old withered, dried-up bottles to which he had compared them; but in the fishermen, the Samaritans, the publicans and sinners, Jesus found hearts that he could impress and make receptacles for his divine truth.

God's people must go on from light to a greater light, or they will become, as did the Pharisees, unwilling to receive additional light. They will find themselves in the condition represented by withered, dried-up bottles. In their religious faith they will be unmovable, inflexible, like the withered fig tree dried up by the roots. Those whom Jesus chose for his work were people to whom the world gave little attention; the fishermen, the despised publicans and Samaritans, had no connection with the schools of the scribes and Pharisees; but Christ saw in them the requisite qualifications for the work of God. The Pharisees looked upon his association with publicans and sinners as a matter that merited their condemnation; for it was in marked contrast to their habits, customs, and traditions. But Christ taught his disciples lessons concerning the broad character of his kingdom, which was to be perpetuated

through eternal ages.

The lessons which Jesus taught in the parables should be carefully studied; they contain instruction for his people in these last days, that we may not make the mistakes which the Jewish nation made in the time of Christ. The gospel was first preached to the Jews; but they felt whole and in no need of a physician. Christ came to minister to the sin-sick soul; for only those will be converted who feel and know that they are sinners. Christ came holding forth precious truth for the acceptance of men, presenting heavenly principles to be woven into the life, bestowing spiritual benefits to be passed on to others. Christ, the consolation of Israel, had come unto his own, but his own received him not. He must find new bottles to contain his new wine.

Why could not the old bottles contain the new wine? Why were the lessons of Jesus refused? The life of Christ should have been a constant inspiration. But the scribes and Pharisees refused him, because they allowed pride, ambition, and bigotry to stand in their way. Jesus did not follow the teachings of the schools; he did not copy any living model, nor draw his lessons from any earthly source. His teachings were simplicity itself, so clear that a child could understand them, so deep that the prejudiced Pharisees and priests could not comprehend them. No one but a heavenly teacher could present so lofty a morality in such simple words, making his sayings applicable to the necessities of all. The brightness of the Father's glory was

revealed in the face of Jesus Christ. But the old bottles could not contain the precious new wine. The bigoted Pharisees, scribes, and rulers had no preference for the new wine; they were filled with the old, and, until emptied of the old traditions, old customs, old practices, they had no place in mind or heart for the truth of Christ.

In the question, "What shall we do that we might work the works of God?" the attitude of scribes and Pharisees is set forth; for the question meant, What shall we do to deserve heaven? Mark the answer of Christ: "This is the work of God, that ye believe on Him whom he hath sent." The price of heaven is the Messiah. The way to heaven is Christ. "This is the work of God, that ye believe on Him whom he hath sent. "But the Pharisees scoffed at his doctrine, and the Sadducees derided him. The most precious truth could find no harmony with the false theories and commandments of men. But the common people, who were not filled with the wine of superstition and tradition, heard him gladly. They recognized the heavenly power of his teaching, and were charmed with the new truth concerning his kingdom. Many, many, found the living Bread that came down from heaven, and drank of the living Water. Their hungry souls were satisfied with heavenly manna, and refreshed with the streams of salvation. In their acceptance of his doctrine, they proved the truth of his words, "My sheep know my voice, and they follow me."

Let it not be with us who are liv-

ing in the last days as it was with the Pharisees. Let it not be said of us, as it was of them, that new wine cannot be put into old bottles. Let not those who have been long in the truth, who have been made the depositaries of the law of God, exalt the ideas and opinions of men above the advancing truth of heaven, lest they be left as old, withered bottles, whose place will be filled by new bottles which the Lord shall select for the new wine. We must be in a position where we shall ever have an appetite for the fresh manna, for the new wine of

heaven.

Let all beware lest they imitate the example of the Jews, and, fearing they must give up some cherished idea, or discard some idol of opinion, refuse the truth which cometh down from the Father of lights. It was adherence to tradition that proved the ruin of the Jews, and will prove the ruin of many, many souls in every age. Let us fear to become satisfied, with that which we already have acquired, but ever advance with the light, that Jesus may not have to cast us aside as worthless bottles, when he would present to us new truth.

Chapter 2

"Ye Must be Born Again."

Signs of the Times September 26, 1892 By Mrs. E. G. White.

"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 doest, except God be with him." This man was a ruler, and held in high esteem by the people, and he thought it was a condescension for him to admit as much as he had to Christ. Thinking himself righteous, he was astonished at the answer of Jesus, "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God."

The blindness of Israel in discerning spiritual things closed their senses to the mission and work of Christ. This change represented as a new birth they would have to experience before they could take in the meaning of what constituted the

kingdom of God. Their whole conception had been perverted. All they could see was a temporal kingdom, established in Jerusalem, and they would not change these ideas, because they wanted this kind of a kingdom. Jesus had lessons of highest importance to give to the ruler in Israel, and the lesson which Christ gave to him is of the highest consequence to every soul. It is neither profound learning nor high positions nor professions that give character to the man. The question to be answered is, Is the man quickened into spiritual life? Is he a new man in character? In proportion as the spirit and life of Christ are in us, in that proportion is man enlightened and can discern spiritual things. There is greater indulgence in sin than many dream of, and he who commits sin will seek for all kinds of excuses to palliate

sin.

Churches are represented as having faith in Christ for salvation; but do they have faith in Christ? Christ has said: "Verily, verily, I say unto you, Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed." This vital union with Christ is represented by the union of the vine and the branch. Jesus says: "I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye 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 ye, except ye abide in me. I am the vine, ye are the branches; he that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing." "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me." Here is represented the same vital connection with Jesus Christ as is represented by eating his flesh and drinking his blood.

Christ overcame every temptation of the enemy, because in him divinity and humanity were combined; but there is no safety for any soul who has merely a legal religion, a form of godliness, a round of cere-

monial exactions. To attend services on the Sabbath, to pray occasionally or regularly, makes no one a Christian. The important thing is to become united to Christ, to believe in Christ as a personal Saviour, to live by faith in the Son of God. The question to ask the soul is, "Am I a partaker of the divine nature, represented as being born again? Has a new moral taste been created? If not, the soul is in deadly peril. He who is born of God is a new man. "If any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new." The old imperious will is gone. The pride is cleansed from the soul. Selfishness is uprooted. The quick, passionate temper no longer masters the man; for Jesus Christ has brought the thoughts into captivity to himself. Talk no more so exceedingly proudly; let no arrogance come out of your mouth; for the Lord is a God of knowledge, and by him actions are weighed. "Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them. Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and

in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity."

"Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward." Why, then, do not men exercise themselves unto godliness? Why do they bear thorn berries? it is because they are not grafted into the tame olive tree. They are not converted. Their works testify of them that they do not abide in Christ. They do not, as is represented by Christ, eat his flesh and drink his blood. If they did, they would through faith have a vital connection with Christ, and work the works of God. The character is transformed, not by a slight change in some customs and practices, but by a work divine; for the Lord says, "A new heart will I give thee." This is a death to self and sin, and a new life altogether. "I live," said Paul; "yet not I, but Christ liveth in me." Has the dry branch been grafted into the living vine stock? Then has the graft taken connection with the vine fiber by fiber? Is it one with the parent stock? If it is, then will it bear the fruit of the vine. If we are one with Christ, we shall be Christlike. This is the great power of God. And yet we are commanded: "Work out your own salvation with

fear and trembling. For it is God which worketh in you both to will and to do of his good-pleasure." The great privileges of the Christian have been opened before us. He who daily depends upon Christ will work out Christ in spirit, in words, in actions. He may be compelled to rebuke sin, to reprove, to exhort, to rebuke with all long-suffering and doctrine. On special occasions his spirit may be stirred within him to expose sin and wickedness; but in it all he has the Spirit of Christ. It is a work that must be done. We may live a life of close connection with Jesus, of oneness with Christ. The mind should be kept in a prayerful frame, looking to Jesus moment by moment, asking at every step, "Is this the way of the Lord?" This is the way Enoch walked with God. We are to be learners of one another, and doers of the word of God.

Let those who believe in Jesus show their saving faith in a well-ordered life and a godly conversation. "I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star. And the Spirit and the bride say, Come. And let him that heareth say, Come." That means you and me. "And let him that is athirst come. And whosoever will, let him take the water of life freely."

Chapter 3
Faith Brings Light.

Signs of the Times October 3, 1892 By Mrs. E. G. White.

Jesus hath said: "I am he which searcheth the reins and hearts; and I will give unto every one of you according to your works." We should be thankful that the Lord knows our circumstances and experiences. Jesus is near, close to us, and he has given the precious promise, "If ye then, being evil, know how to give good gifts unto your children; how much more shall your Heavenly Father give the Holy Spirit to them that ask him?" What reason we have for encouragement! We are assured that the Lord hears our prayers. The promise is, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Who is this that speaks? Is it one whose word is doubtful, one who does not know what he is talking about?--No, it is the world's Redeemer. He who so loved us that he died on Calvary, that "whosoever believeth in him should not perish, but have everlasting life."

Shall we take his pledged word as truth? The Lord hears our sincere prayers, and knows how to answer; for nothing is hidden from him. The Psalmist says: "Thou knowest my downsitting and mine uprising, thou understandest my thought afar off. Thou compassest my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether." The Lord looks upon the heart; he seeth all its

workings, and he "is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us."

The Holy Spirit indites all genuine prayer. I have learned to know that in all my intercessions the Spirit intercedes for me and for all saints; but his intercessions are according to the will of God, never contrary to his will. "The Spirit also helpeth our infirmities;" and the Spirit, being God, knoweth the mind of God; therefore in every prayer of ours for the sick, or for other needs, the will of God is to be regarded. "For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God." If we are taught of God, we shall pray in conformity to his revealed will, and in submission to his will which we know not. We are to make supplication according to the will of God, relying on the precious word, and believing that Christ not only gave himself for but to his disciples. The record declares, "He breathed on them, and saith unto them, Receive ye the Holy Ghost."

Jesus is waiting to breathe upon all his disciples, and give them the inspiration of his sanctifying spirit, and transfuse the vital influence from himself to his people. He would have them understand that henceforth they cannot serve two masters. Their lives cannot be divided. 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, that it may be no more they that live, but Christ that liveth in them. Jesus is seeking to impress upon them the thought that in giving his Holy Spirit he is giving to them the glory which the Father has given him, that he and his people may be one in God. Our way and will must be in submission to God's will, knowing that it is holy, just, and good.

John says, "This is the confidence that we have in him, that, if we ask anything according to his will, he heareth us; and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him." Let us dwell much upon these points before the people, that their ideas may be enlarged, their faith increased. They should be encouraged to ask largely, and expect without a doubt the riches of his grace; for through Jesus we can come into the audience chamber of the Most High. Through his merits we have access by one Spirit unto the Father. Oh, that we may have a deeper experience in prayer! With confidence we may come to God, knowing what it is to have the presence and power of his Holy Spirit. We may confess our sins, and right there, while asking, know that he pardons our transgressions, because he has promised to forgive. We must exercise faith, and manifest true earnestness and humility. We can never do this without the grace of the Holy Spirit. We must lie low at the feet of Jesus,

and cherish no selfishness, reveal no self-uplifting, but in simplicity seek the Lord, asking for his Holy Spirit as a little child asks bread of his parents.

We should act our part, take Christ as our personal Saviour, and, standing under the cross of Calvary, "look and live." God sets his children apart for himself. And as they connect themselves with him, they have power with God, and prevail. Of ourselves we can do nothing; but through the grace of his Holy Spirit, life and light are imparted, and the soul is filled with longing, earnest desire for God, for holiness. Then it is that Christ leads us to the throne of grace, and clothes us with his righteousness; for the Lord God of heaven loves us. We would be willfully blind and stubborn to doubt that his heart is toward us. While Jesus, our Intercessor, pleads for us in heaven, the Holy Spirit works in us, to will and to do of his good pleasure. All heaven is interested in the salvation of the soul. Then what reason have we to doubt that the Lord will and does help us? We who teach the people must ourselves have a vital connection with God. In spirit and word we should be to the people as a wellspring, because Christ is in us a well of water springing up unto everlasting life. Sorrow and pain may test our patience and our faith; but the brightness of the presence of the Unseen is with us, and we must hide self behind Jesus.

Talk courage to the church; lift them up to God in prayer. Tell them that when they feel that they have sinned, and cannot pray, it is then

the time to pray. Many feel humiliated at their failures, that they have been overcome by the enemy in the place of overcoming. Worldliness, selfishness, and carnality have weakened them, and they think it is no use to approach unto God; but this thought is one of the enemy's suggestions. Ashamed they may be, and deeply humbled; but they must pray and believe. As they confess their sins, He who is faithful and just will forgive them their sins, and cleanse them from all unrighteousness. Though the mind may wander in prayer, be not discouraged, bring it back to the throne, and do not

leave the mercy seat until you have the victory. Are you to think your victory will be testified by strong emotion?--No; "this is the victory that overcometh the world, even our faith." The Lord knows your desire; by faith keep close to him, and expect to receive the Holy Spirit. The office of the Holy Spirit is to control all our spiritual exercises. The Father has given his Son for us that through the Son the Holy Spirit might come to us, and lead us unto the Father. Through divine agency, we have the spirit of intercession, whereby we may plead with God, as a man pleadeth with his friend.

Chapter 4

Draw from the Source of Strength.

October 10, 1892 By Mrs. E. G. White.

Angels, cherubim, and seraphim bow in holy reverence before God. "Ten thousand times ten thousand and thousands of thousands" of angels are round about the throne, and are sent to minister to those who shall be heirs of salvation. The ruling principles of God's throne are justice and mercy. It is called the throne of grace. Would you have divine enlightenment?--Go to the throne of grace. You will be answered from the mercy seat. A covenant has been entered into by the Father and by the Son to save the world through Christ. "For God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life." No power save that of Omnipotence could make such a covenant. The rainbow above the throne is a token that God through Christ binds himself to

save all who believe in him. The covenant is as sure as the throne, and his throne is established in righteousness. Then why are we so unbelieving, so distrustful? Why doubt so frequently, and trust God so fitfully? Whenever we come to the throne of God to ask his mercy, we may look up, and behold the rainbow of promise, and find in it assurance that our prayers shall be answered.

But let no one flatter himself that he may transgress the commandments, and yet receive the favor of God. In the government of God, justice and grace stand side by side. The law cannot be transgressed with impunity. Justice and judgment are the habitation of his throne. In Christ mercy and truth have met together; righteousness and peace have kissed each other. Christ himself gave the law from

Mount Sinai, and he has not lessened a jot or tittle of its claims. He has given his own life to atone for man's transgression of the law, and to enable him to obey its precepts. Justice is satisfied with the divine sacrifice. Through the merits of Christ God can be just and justify the sinner who believes in Jesus.

Christ knows the sinner's trials; he knows his temptations. He has taken upon himself our nature; he was tempted in all points like as we are, and he knows how to succor those who are tempted. He has wept, and he knows our sorrows, he has experienced all our griefs. To all who believe and trust in him, he will be a hiding-place from the wind, and a covert from the tempest. As a man, Christ ascended to heaven. As a man, he is the substitute for humanity. As a man, he liveth to make intercession for us. He is preparing a place for all who love him. As a man, he will come again with kingly power and glory to receive his children. And that which should cause us joy and thanksgiving is that God "hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained."

Those who claim that it was not possible for Christ to sin, cannot believe that he took upon him human nature. Christ was actually tempted, not only by Satan in the wilderness, but all through his life, from childhood to manhood. In all points he was tempted as we are; and because he successfully resisted temptation under every form, he gave man a perfect example, and through the ample provisions Christ

has made, we may become partakers of the divine nature, having escaped the corruption that is in the world through lust. Jesus says, "To him that overcometh 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." Here is the beginning of our confidence, which we must hold steadfast unto the end. If Jesus resisted Satan's temptations, he will help us to resist. He came to bring divine power to combine with human effort.

Jesus was free from all sin and error; there was not a trace of imperfection in his life or character. He maintained spotless purity under circumstances the most trying. True, he declared, "There is none good but One, that is God," but again he said, "I and my Father are one." Jesus speaks of himself as well as the Father as God, and claims for himself perfect righteousness.

In Christ dwelt the fullness of the God-head bodily. This is why, although tempted in all points like as we are, he stood before the world untainted by corruption, though surrounded by it. Are we not also to become partakers of that fullness? and is it not thus, and thus only, that we can overcome as Christ overcame?

We lose much by not dwelling constantly on the character of Christ. "Believe me," he says, "that I am in the Father, and the Father in me; or else believe me for the very works' sake." "If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may

abide with you forever; even the Spirit of truth." Jesus said to Thomas, "I am the way, the truth, and the life; no man cometh unto the Father, but by me." And he says of the Spirit of truth, "Whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless; I will come to you." "I am the vine, ye are the branches; he that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing." "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love."

Why are we so dull of comprehension? Why do we not cling to Je-

sus, and draw from him by faith the strength and perfection of his character, as the vine branch draws the sap from the living vine? We are to look to Jesus, and as temptations close us about, climb up step by step in the work of overcoming. Abiding in Christ, we become one with him. Then we are safe, entirely safe, against all the assaults of Satan. Christ living in the soul is revealed in the character. Man is nothing without Christ. But if Christ lives in us, we shall work the works of God. We shall represent Christ in our life, we shall talk of Christ because we meditate upon him. We shall grow up into Christ to the full stature of men and women in spiritual understanding.

Draw from the Source of Strength

Signs of the Times October 17, 1892 By Mrs. E. G. White.

(Concluded.)

"And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." The eternal Word became flesh, and dwelt among us. This theme will quench unbelief; and yet, sad to say, Jesus has been dropped out of many discourses that have been preached by Seventh-day Adventist ministers. And why?-- Because the ministers had not Jesus abiding in the heart by faith; they were not clothed with Christ's righteousness. Jesus could not lead them by the side of still waters, and into the green pastures of his matchless love, because they would not be led. They had not the love of Jesus in their hearts, and it is the love of Jesus that, as a golden

chain, binds our hearts in tenderest sympathy with humanity, and brings us into complete unity with every soul who believes. The Spirit of Jesus in my heart will recognize Jesus in the hearts of my brethren and sisters. Our prayers and hopes are one.

Christ said to his disciples, "Love one another, as I have loved you." Is this commandment obeyed? Do we love one another with that unselfish love which Jesus has manifested for our souls? If we are Christ's, we shall be one, even as he is one with the Father. His grace will unite the hearts of his disciples. Jesus took the nature of humanity in order to reveal to man a pure, unselfish love, to teach us how to love one another.

The power of an ever-abiding Saviour is greater now than ever before, because the emergencies are greater; and yet we are weak in spiritual life and experience. Oh, how much we have lost as a people by our lack of faith! We have suffered loss to our own souls, and have failed to reveal to others, by our words and in our character, what Christ is and will be to everyone who comes to him believing. He is "made unto us wisdom and righteousness, and sanctification, and redemption." To give glory to God is to reveal his character in our own, and thus make him known. And in whatever way we make known the Father or the Son, we glorify God.

False views of God, and hence of Christ, are largely entertained today. Well may we offer the prayer of Moses, "Show me thy glory." What did the Lord answer?--"I will make all my goodness pass before thee." God might have answered Moses: "Why do you ask this question? Have I not revealed to you my glory in the deliverance of my people from Egyptian bondage? Did I not deliver you by the right arm of my power, and lead you dry shod through the midst of the Red Sea? Did I not reveal my glory in giving you bread from heaven? Did I not bring you water out of the flinty rock? Have you not looked upon my glory in the pillar of fire by night, and the cloud by day?" Moses might have answered that all this only kindled his desire for greater manifestations of God's power. The Lord granted the prayer of Moses, and he desires to answer us in the same way. We need to have our perceptions quick-

ened, our hearts enlarged, that we may comprehend his glory--his goodness, his forgiveness, his forbearance, his inexpressible love.

"And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful"--precious ray of light from the Sun of Righteousness --"and gracious"--another bright beam from the Light of the world--"long-suffering, and abundant in goodness and truth"--oh, what flashes of his glory!--"keeping mercy for thousands, forgiving iniquity and transgression and sin." Bring all these precious rays together, and talk of them, shed their light upon the path of him who walketh in darkness. Look to Christ, behold the attractive loveliness of his character, and by beholding you will become changed to his likeness. The mist that intervenes between Christ and the soul will be rolled back, as we by faith look past the hellish shadow of Satan, and see God's glory in his law, and the righteousness of Christ.

Satan is seeking to veil Jesus from our sight, to eclipse his light, for when we get even a glimpse of his glory we are attracted to him. Sin hides from our view the matchless charms of Jesus; prejudice, selfishness, self-righteousness, and passion blind our eyes, so that we do not discern the Saviour. Oh, if we would by faith draw nigh to God, he would reveal to us his glory, which is his character, and the praise of God would flow forth from human hearts, and be sounded by human voices. Then we would forever cease to give glory to Satan by sinning against God and talking

doubt and unbelief. We would no longer stumble along grumbling, and mourning, and covering the altar of God with our tears. If we would behold Jesus, believing his words, we would reflect the image of him who hath called us out of darkness into his marvelous light, and what a wave of glory would flow back from earth to heaven!

The word of God must be exalted with pen and voice; neglect it not; it is the highest folly to keep out of sight the manna for which the world is starving. It is not God's plan that his word should be given a secondary place in our system of education. We want the word of God as our guide. It is our light; without its divine rays we grope in darkness. Its study affords discipline that strengthens and elevates and enriches the soul. It furnishes us unto all good works, and guides into safe and high enterprises. It is the wisdom of God.

The Holy Spirit is given to all who will heed its voice; it is a purifier, a sanctifier. Not a soul is safe without it, for all are struggling with natural defects of character, with sinful tendencies. Who will be so foolish as to think they can struggle

single-handed with enemies that have overmatched them again and again? The heart needs to be constantly softened and subdued by the Spirit of Christ. In contact with the world, or even with that which has to do with the advancement of God's cause, the heart grows hard and selfish, unless constantly brought in contact with the heart of Infinite Love. The conscience grows callous and feeble when we neglect to receive the rays of the Sun of Righteousness. Those who flatter themselves that they can safely occupy their time in business, having no special seasons of prayer either in public or private, drawing no spiritual strength from the Source of all light and power, are under a delusion of the enemy.

All should fear to accept and hold responsible positions, without daily and hourly consecration to Christ, an entire surrender of the will to God. They should fear to encounter temptations unless their souls are under the transforming grace of Christ and they are determined to inquire at every step, "Is this the way of the Lord?" to ask, "Lord, what wilt thou have me to do?"

Chapter 5

Christ's Use of Parables.

Signs of the Times October 24, 1892 By Mrs. E. G. White.

"The disciples came, and said unto him, Why speakest thou unto them in parables? He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. For whosoever hath, to him shall be given, and he shall

have more abundance; but whosoever hath not, from him shall be taken away even that he hath. Therefore speak I to them in parables; because they seeing, see not; and hearing, they hear not, neither do they understand. And in them is fulfilled the prophecy of Esaias,

which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive; for this people's heart is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them."

Jesus said to his disciples, "It is given to you to know the mysteries of the kingdom of heaven." He did not mean by mysteries the things that could not be understood; but those things that could be comprehended by the human mind when enlightened by the Spirit of God. To those who were humble of heart, who trusted not in their own wisdom or righteousness, the mysteries of the kingdom of heaven could be revealed. "At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent [the worldly wise,] and hast revealed them unto babes. Even so, Father; for so it seemed good in thy sight. All things are delivered unto me of my Father; and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him."

"Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God. For it is written, he taketh the wise in their own craftiness. And again, The Lord knoweth

the thoughts of the wise, that they are vain. Therefore let no man glory in man. For all things are yours." Nothing is withheld from him who earnestly and sincerely seeks for truth and wisdom. For "ye are Christ's, and Christ is God's."

"Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfill the word of God; even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints; to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory; whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus; whereunto I also labor, striving according to his working, which worketh in me mightily." "That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ; in whom are hid all the treasures of wisdom and knowledge."

In his instruction to his followers the Lord used scenes from nature, occurrences from life, the habits and customs of the world, as illustrations whereby to convey to the minds of men the significance of truth. If they desired to understand divine things, they might have perceived the import of his words; for the divine Teacher was ever willing to explain what he taught, to the honest inquirer after truth. In figu-

rative language he brought before the multitudes that which pertained to their eternal interest. He pictured before them the perils of the times, and made plain the way of escape to those who had ears to hear, eyes to see, and a heart to understand.

It is only the honest seeker after truth who can be benefited by the presentation of truth. Those who have not a heart to receive the truth, be it ever so plainly presented, will find a way whereby they can misinterpret its plainest portrayal, and evade its evident conclusions. Jesus had to meet this class in his day, as we have to meet them today. They perverted his word, distorted his utterances, and presented his teaching in a false light, declaring that the mission he proclaimed he had come to accomplish, was needless and would not be fulfilled. "Without a parable he spoke not unto them." In this way he could present the plainest truths, and the Pharisees and Sadducees were placed at a disadvantage; for they could not find fault with his words, or bring an accusation against him. His warnings, rebukes, and denunciations were spoken in the language of parables. In figures and symbols he presented the principles of truth, and those who had a heart to understand were not left in doubt as to the meaning of his words; for the Holy Spirit was ever present to make the right impression upon heart and conscience.

This characteristic of the teaching of Jesus is presented in the words of the Psalmist when he says, "I will open my mouth in parables, I will utter things which have been

kept secret since the foundation of the world." The words of Christ were necessarily clothed in mystery, in order that those who would have made him an offender for a word should have no opportunity to take advantage of his plain speaking. Christ had to deal with many who would hear, and not understand, who would have eyes, and not perceive, and hearts that stubbornly refused to admit one ray of heavenly light. They clung tenaciously to their old traditions and superstitions, and they could not consent to give up the customs and habits handed down to them by their fathers. They were fortified against truth by their proud self-righteousness. They would not admit that they were in need of a Saviour, or consent to alter the character of the instruction which they had been giving to the people. Christ taught the precious truth of redemption through faith in himself, through the unmerited favor of God bestowed upon men because of the merits of his only-begotten Son. His mission to the world was to reveal to men the character of God, and by the revelation of his love win men to the Father.

Christ came to teach men of God, and he made manifest the fact that everything in nature teaches of spiritual and eternal things. To the eye that is not dimmed, the ear that is not closed, the heart that is not gross through selfishness, prejudice, and pride, the glories of nature unveil the things of the Father. "For the invisible things of him from the beginning of the creation of the world, are clearly seen, being un-

derstood by the things that are made, even his eternal power and Godhead." To illustrate heavenly truth, Jesus employed the things of nature, and imparted to man divine enlightenment. He harmonized science and the word of God, leading the mind from nature to nature's God, and blending the spiritual with the natural. So wide was his view of truth, so extended his teachings, that every phase of nature was employed by the great Teacher in illustrating truth. The scenes upon which the eye daily rests are all connected with some spiritual truth, so that nature is clothed with the parables of the Master. Through familiar objects he attracted the minds of his hearers to his subject, and impressed upon them solemn, eternal truth.

The Lord Jesus was the maker of the things in heaven and earth, and the expositor of his own truth, and he called upon nature to reflect the light of the glory of God. The birds of the heaven, the flowers of the field, the trees of the forest, the fruitful fields, the barren land, the grain ripe for the sickle, the fruitless tree, the goings forth of the morning, the setting of the sun, the sowing of the seed, the gathering in of the harvest,--all were employed as emblems of divine truth. He connected the visible works of the Creator with the words of life, and led the mind up from nature to nature's God. Every humble shrub and delicate flower bears testimony to the heart of the love of God. If the eye is not closed, if the ear is not heavy, if the heart is open to receive the impressions of the divine Spirit, na-

ture will speak of the harmony of the natural with the spiritual. Through illustrations drawn from the natural world, Christ has taught lessons of vast importance to the soul; and in thinking of his words while contemplating the object with which he associated his lessons, the divine significance becomes clearer to the mind, and the truth of God enlightens the understanding like a flash of light. Mysteries grow clear, and that which was hard to grasp becomes evident.

The heart that has not become hardened through error, and has not been perverted through false theories,--the heart that honestly desires to know what is truth, will joyfully accept the message which Christ brings to the soul. Great multitudes listened with attentive ear to the precious words that fell from the lips of Christ. Many among them were wayside hearers, many were stony-ground hearers; but many were hungering and thirsting for a knowledge of spiritual things, such as they failed to receive from the religious teachers of the time. In the exposition of truth by these Jewish leaders were mingled the doctrines and commandments of men, and their injunctions were burdened with exactions which the people could not bear. The people were as men lost on a highway, where the sign-boards were placed above their reach, and the directions were written in a language they could not understand. But Jesus, the greatest Teacher this world ever knew, looked with compassion upon the people, as on sheep that had no shepherd, and invited them

to come to him. He said: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Who is it that makes this gracious announcement, that extends to men this pre-

cious invitation?--It is he who is one with the Father. "All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men. . . . And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the Only-begotten of the Father,) full of grace and truth."

Christ's Use of Parables

November 7, 1892 By Mrs. E. G. White.
(Conclusion)

The Lord has momentous truths to reveal to those who would understand the things of the Spirit. His lessons are for all, and adapted to the needs of all. While his lessons are clothed in language so simple that a child might understand them, the truth is so deep that the most learned may well be charmed, and worship the Author of matchless wisdom. Though the wisest may find abundant food for thought in his simplest utterance, the humblest may comprehend his truth, and appropriate his promises to the need of the soul. Jesus taught men for the purpose of arousing desire to understand the things of God, that they might behold the excellence of the divine character, and make application for the righteousness of Christ, in which they might stand accepted before the Lord Jehovah. Have you a sense of want in your soul? Do you hunger and thirst after righteousness? Then this is an evidence that Christ has wrought upon your heart, and created this sense of need in your soul, 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.

Among the multitudes that listened to the words of Christ, were scribes and Pharisees, Sadducees and elders, rabbis and priests, Herodians and rulers. Most of this class were proud, world-loving, bigoted, ambitious men, who loved the praise of men more than the approval of God; for they were ignorant both of the Scriptures and of the power of God. In their ignorance they did not scruple to supplant the teaching of the prophets with their own expositions of the word of God. They wrested the Scripture from its relation to truth, and made it serve the cause of error. But they were exceedingly jealous of their position as teachers of the people, and looked with hatred upon the divine Teacher, who taught as one having authority. Above all things they desired to find something whereby they might bring accusation against him; and for this purpose they set spies upon his track to see if they

could not catch something from his lips that would cause his condemnation, and forever silence him who seemed to draw the world after him. But Jesus knew the hearts of all, and understood the character of the men who watched him with malignant looks from the multitudes that gathered to hear his words, and he presented truth in such a way that they could find nothing whereby they might bring his case before the Sanhedrin. In parables he exposed the hypocrisy and wicked works of those who occupied high positions, and clothed in imagery truth of so cutting a character that had it been spoken in direct denunciation, they would have put an end to his ministry. But while he evaded the treacherous spies, he made truth so clear that error was manifested, and the honest in heart could readily discern what was truth.

The parables of Christ have been placed on record, and to the honest, diligent searcher after truth, their meaning will be made plain, their mystery unveiled. Those who will not seek for truth as for hidden treasure, make manifest the fact that they do not sincerely desire to know what is truth. Christ still says to his true followers, "It is given to you to know the mystery of the kingdom of heaven." "Whosoever hath to him shall be given, and he shall have more abundance." He who responds to the drawing of Christ, will be found inquiring as to what is truth, that his feet may be directed into the way of righteousness. Christ is drawing all men, but all do not respond to his drawing. Those who yield their will to God's

will, who are willing to follow where the Spirit of God may lead, who receive the light and walk therein, will seek for still more of heavenly enlightenment, and "shall have more abundance." But whoever resists the drawing of the Spirit of God, and refuses to walk in the light, choosing to walk in the path of his own selecting, will not be compelled to yield his stubborn will, or be forced to walk in the path of peace and holiness. Those who follow this course are of those who, having eyes, see not, but are blind to the terrible results of their choice, and walk in sparks of their own kindling, and shall lie down in sorrow.

Isaiah prophesied of the moral darkness that would enshroud those who were lifted up in their own esteem; he said: "Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed." The Jewish leaders had corrupted their hearts with vain imaginations, with earthly, sensual, and devilish knowledge; and although they professed to believe in the typical sacrifice that had prefigured the Lamb of God through all the centuries since the fall of man, they set themselves in opposition to Christ, and rejected the Light of the world. As a pall of death they covered their souls with error; and though Christ presented to them the inner meaning of the Jewish

economy, that they might discern that he was the great Antitype, they closed their eyes, that they might not perceive, and hardened their hearts, that they might not understand.

Jesus was the originator of the religion of the Jews, and how clearly could he open to the mind the significance of every shadow and symbol, and reveal the relation of the whole system to himself. That which had been misinterpreted, he set before them in its clear connection with truth, and made plain the glory of the Levitical service. He sought to open to men the fact that the Jewish system of religion presented in types and shadows the whole mystery of the gospel. The service of the past was in no way to be held in contempt; for in Christ, type met antitype, and shadow substance.

The lessons that Christ presented in his words of truth are like precious pearls; for in them he bestowed upon men an inestimable

possession. Much that he taught is still but dimly understood, and the rubbish of error covers many a glorious gem of truth. These jewels of truth should be searched for with as great diligence as men search for hidden treasure. Those who know the love of Christ should regard it as did the man who found the hidden treasure, and for joy thereof went and sold all that he had, that he might buy the field, and dig over every inch of it to discover the rich veins of gold and silver. The teaching of Christ is more precious than any mine of earth can be, and it demands more zeal on our part to seek for the gems of truth than does any possession we can secure in the world. We should put forth most strenuous efforts to understand the full meaning of the truth he would convey to the mind in parables or maxims. Let him who would comprehend spiritual things, dig deep in the mines of truth.

Chapter 6

The Sacred Duties of Home Life.

Signs of the Times November 14, 1892 By Mrs. E. G. White.

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

dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus giving thanks to God and the Father by him." "And be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness. . . . 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 ye 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 ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you."

If we are doers of the word, we shall daily bear the cross after Jesus, subdue self, and thus bring harmony into the home life. The sweetest type of heaven is a home where the Spirit of the Lord presides. If the will of God is fulfilled, the husband and wife will respect each other, and cultivate love and confidence. Anything that would mar the peace and unity of the family should be firmly repressed, and kindness and love should be cherished. He who manifests the spirit of tenderness, forbearance, and love, will find that the same spirit will be reflected upon him. Where the Spirit of God reigns, there will be no talk of unsuitability in the marriage relation. If Christ indeed is formed within, the hope of glory, there will be union and love in the home. Christ abiding in the heart of the wife, will be at agreement with Christ abiding in the heart of the husband. They will be striving together for the mansions Christ has gone to prepare for those who love him.

Those who are constantly at disagreement in the home life, who do not practice the words of the Lord, will not enter into the heavenly

mansions, because they would find that which did not suit their taste even in heaven. Heaven is to be the home of those only who are sanctified, refined, and made meet for the society of the saints in light. If we manifest the character of Christ here, keeping all the commandments of God, we shall be cheered and blessed with glimpses of the pleasant home in the mansions Jesus has gone to prepare. Those who, through the grace given us, represent, not their own crude ideas, their own peculiar, hereditary, and cultivated objectionable traits of character, but the character of Christ, will be fit inhabitants for the heavenly city. Our ways, our will, are to be under subjection to God's will, to be disciplined by his Holy Spirit. If we are courteous and gentle at home, we shall carry the savor of a pleasant disposition when away from home. If we manifest forbearance, patience, meekness, and fortitude in the home, we shall be able to be a light to the world. All murmuring, all complaining, will be put aside by the true Christian.

We are children of the Heavenly King, members of the royal family, heirs of God, and joint heirs with Christ. The mansions Jesus has gone to prepare are to receive only those who are true, who are pure, who love and obey his words. In the mansions above we shall meet to part no more. We shall know each other in our heavenly home. But if we would enjoy eternal bliss, we must cultivate religion in the home; for the home is to be the center of the purest and most elevated affection. Peace, harmony, affection, and

happiness should be perseveringly cherished every day, until these precious things abide in the hearts of those who compose the family. The plant of love must be carefully nourished, else it will die. Every good principle must be cherished if we would have it thrive in the soul. That which Satan plants in the heart,--envy, jealousy, evil surmising, evil speaking, impatience, prejudice, selfishness, covetousness, and vanity,--must be uprooted. If these evil things are allowed to remain in the soul, they will bear fruit by which many shall be defiled. Oh, how many cultivate the poisonous plants, that kill out the precious fruits of love and defile the soul! Some of these who cherish evil, think they have a burden for souls. They make public profession of their love to God, and yet see no necessity for weeding the garden of the heart, for uprooting every unsightly, unholy weed, for letting the beams of the Sun of Righteousness shine into the soul temple. They do not know Jesus. They have no knowledge of what it is to be a practical Christian, that is, to be Christlike.

There is need of prayer, of genuine faith, of patient, untiring effort to war against every evil disposition, so that even our thoughts may be brought into subjection to Christ. That which will make the character lovely in the home is that which will make it lovely in the heavenly mansions. The measure of your Christianity is gauged by the character of your home life. The grace of Christ enables its possessors to make the home a happy place full of peace

and rest. Unless you have the Spirit of Christ, you are none of his, and will never see the redeemed saints in his kingdom, who are to be one with him in the heaven of bliss. God desires you to consecrate yourself wholly to him, and represent his character in the home circle.

When religion is manifested in the home, its influence will be felt in the church and in the neighborhood. But some who profess to be Christians, talk with their neighbors concerning their home difficulties. They relate their grievances in such a way as to call forth sympathy for themselves; but it is a great mistake to pour our trouble into the ears of others, especially when many of our grievances are manufactured, and exist because of our irreligious life and defective character. Those who go forth to lay their private grievances before others might better remain at home to pray, to surrender their perverse will to God, to fall on the Rock and be broken, to die to self that Jesus may make them vessels unto honor. When self is crucified, and Christ lives in the soul, they will cherish sincere and noble affections, such as will give fragrance to the character, and be revealed to the world in consistent words and actions. Let us all heed the words of the Lord,--"Gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; as obedient children, not fashioning yourselves according to the former lusts in your ignorance; but as He which hath called you is holy, so be ye holy in all manner of conversation;

because it is written, Be ye holy; for I am holy."

In many families there is a great lack in expressing affection one for another. While there is no need of sentimentalism, there is need of expressing love and tenderness in a chaste, pure, dignified way. Many absolutely cultivate hardness of heart, and in word and action reveal the Satanic side of the character. Tender affection should ever be cherished between husband and wife, parents and children, brothers and sisters. Every hasty word should be checked, and there should not be even the appearance of the lack of love one for another. It is the duty of everyone in the family to be pleasant, to speak kindly. Children are to respect and reverence their parents, and parents are to manifest patience, kindness, and affection for their children. Each one should seek in every possible way to please and make happy the members of the family circle.

Our words and actions in the home bear testimony to our true character, and they are recorded in the books of heaven. The daily acts of life tell the measure and mould of our disposition and character. Where there is a lack of home religion, a profession of faith is valueless. Then let no unkind words fall from the lips of those who compose the home circle. Make the atmosphere fragrant with tender thoughtfulness of others. Only those will enter heaven who in probationary time have formed a character that breathes a heavenly influence. The saint in heaven must first be a saint upon earth. The habits of speech,

the character of our actions, put a mould upon us; and that which we cultivate in our association with others in this life, goes down into the grave with us, and will be unchanged when we come up from the grave. Many are deceiving themselves by thinking that the character will be transformed at the coming of Christ; but there will be no conversion of heart at his appearing. Our defects of character must here be repented of, and through the grace of Christ we must overcome them while probation shall last. This is the place for fitting up for the family above.

Then, fathers and mothers, husbands and wives, brothers and sisters, do not educate yourselves in the line of vulgarity of action, word, or thought. Coarse sayings, low jests, lack of politeness and true courtesy in the home life, will become as second nature to you, and will unfit you for the society of those who are becoming sanctified through the truth. The home is too sacred a place to be polluted by vulgarity, sensuality, recrimination, and scandal. Silence the evil word, put away the unholy thought; for the True Witness weighs every word, sets a value on every action, and declares, "I know thy works." Then let love, truth, kindness, and forbearance be the precious plants that you shall cultivate in the garden of the heart. "Whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth 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. As we have therefore opportunity, let us do good unto all men,

especially unto them who are of the household of faith."

Chapter 7

Make All Things According to the Pattern.

Signs of the Times November 21, 1892 By Mrs. E. G. White.

When the sanctuary was to be built, the Lord directed Moses, saying, "Look that thou make them after their pattern, which was showed thee in the mount." Moses was full of zeal to do God's work. The most talented, skillful men were at his command to carry out his suggestions; and yet it was not given to him to make a bell, a pomegranate, a tassel, a fringe, a curtain, or any vessel of the sanctuary, except according to the pattern shown him as God's ideal. God called him into the mount, and revealed to him the heavenly things. The Lord covered him in order that he might see God and live, and behold the things that God would have made according to the pattern. Forty days he was in direct communication with God; and when he descended the mount, his face shone with glory, and he was ready to give directions as to how the sanctuary should be made according to the pattern shown him in the mount.

It is in neglecting to follow the exact directions of the word of God that many err. They turn away from God's plans, to follow their own ideas. Christ himself declared, "The Son of Man can do nothing of himself, but what he seeth the Father do; for what things soever he doeth, these also doeth the Son likewise." So utterly was he emptied of self that he made no plans for himself.

He accepted God's plan for him, and day by day the Father unfolded his plans. If Jesus was so wholly dependent, declaring, "I do nothing of myself," how much more should the human agents depend upon God for constant instruction, so that their lives might be the simple working out of God's will. Oh, that failing, erring mortals would be content to seek wisdom from God, and be entirely submissive in working out his directions, in exemplifying his character! If ever mortals needed to send to heaven an earnest cry, "Lord, show me thy way; teach me the way of the Lord," it is now. Only those will have a fitness for the mansions above who give to God full and implicit obedience. God knows that we would not appreciate his rarest gifts if we were not perfectly submissive to his will.

And in keeping the way of the Lord there is great reward. We shall be tempted by the adversary of souls to deviate from God's way, to neglect to search the Scriptures in order that we may find out whether we are walking in the sparks of our own kindling, or seeking the light which God has given us. Oh, that we may be vessels unto honor, prepared for the Master's use! Oh, that the work of the grace of God may so go forward in our hearts that we may come to see the matchless charms that are revealed in Jesus!

Whatever may be our temperament, we are to form a character after the divine Pattern; we have no excuse for retaining the mold and superscription of our nature; for Christ has died that we may have his mold and superscription. We cannot retain self and yet be filled with the fullness of God. We must be emptied of self. If heaven is gained by us at last, it will be only through the renunciation of self, and the receiving of the mind of Christ. Pride and self-sufficiency must be crucified, and the vacuum supplied with the Spirit and power of God. Are we willing to pay the price required of us for eternal life? Are we ready to sit down and count the cost, and conclude that heaven is worth the sacrifice of dying to self, of having our will brought into perfect conformity with the will of God? Until we are willing, the transforming grace of God will not be manifested upon us. When we present our emptied nature to God, he will by his Holy Spirit supply the vacuum made by the renunciation of self, and give us of his fullness. The Lord would not have us perish. He would have us consecrate to his service all there is of us; for he desires to bless us more than we desire to be blessed. He would have us abide in Christ, receive his blessing, and diffuse it to others while we live, that we may enjoy a blessed eternity. Life is short, but eternity is endless.

We should ask ourselves, For what are we living and working? And what will be the outcome of it all? We need the religion of Jesus Christ daily; for everything we do or

say comes under the notice of God. "We are made a spectacle unto the world, and to angels, and to men." What we are at heart, we reveal in life. Our thoughts, our words, our actions, are the result of what we are; and our influence is a savor of life unto life, or of death unto death, according to whether we abide in Christ or not. In the judgment we shall be brought face to face with those whom we have had opportunity to help by directing them, through choice words of counsel, into right, safe paths. If we have a daily connection with God, we shall have a living, abiding interest in the saving of the souls of men, and our influence will be a savor of life unto life.

The Lord has blessed us with the light of truth, and we are to let that light be seen, by being doers of the word. We are to let the bright rays of God's word extend to others, to cheer and bless all that are in the house. If we do not have oil in our vessels, accept of the grace of Christ, which is abundantly provided for us, our light will burn dim, and, if neglected, will die out. But if from the treasure of the heart you bring forth good things, then your light shines out to those who are in darkness. But if you indulge in slang phrases and foolish talk, you bring forth from the treasure of the heart evil things, and darkness comes upon your soul, and upon the souls of others; for evil words bring forth a harvest after their kind. Evil words do more mischief than you have any idea of; they are seeds sown to produce a harvest, and your influence as a Christian is

weakened. Foolish, idle jesting fails to exalt the character of Christ; and when he is not lifted up, souls are not drawn to him. The Lord Jesus calls upon you to place yourself in the channel of light, that the result of thorough faith in Christ as your personal Saviour may appear. Christianity is not to be put on and off at will, but it is to be our constant adorning; we are to be clothed with Christ's righteousness as a garment.

Let no one rob God of the service he requires. Half-hearted service is of no value. Have we not tried our own way again and again, and found it was but foolishness? In following our independent judgment, have we not virtually said, "Lord, I want not thy way, for it does not please me; I want my own way; and if I cannot do as I please, I will not serve thee?" How many have let go of Christ, to follow their own plans? Did Christ, the Majesty of heaven, have his way? Behold him in travail of soul in Gethsemane, praying to his Father. What forced those blood drops of agony from his holy brow? Oh, the sins of the whole world are upon him! It was separation from the Father's love that forced from his pale, quivering lips the cry, "Father, if it be possible, let this cup pass from me." Three times was the prayer offered, but was followed by, "Nevertheless, not my will, but thine, O God, be done." This must be our attitude: "Not my will, but thine, O God, be done." This is true conversion.

The church of Christ is to represent his character. Its members, if their names are written in the

Lamb's book of life, will be united by a vital connection with Christ, as the branch is united with the living vine. Jesus says, "For their sakes I sanctify myself, that they also might be sanctified through the truth." Christ devoted himself entirely to the work of saving souls. He left the glories of heaven, and clothed his divinity with humanity, and subjected himself to sorrow, and shame, and reproach, abuse, denial, and crucifixion. Though he had all the strength of the passion of humanity, never did he yield to temptation to do that which was not pure and elevating and ennobling. He says, "I sanctify myself, that they also might be sanctified." He devoted himself wholly to God in an infinite sacrifice to redeem the world. What a wholeness in his life, his character! The plan of salvation, devised prior to the beginning of time, expresses the love of Christ to man, the devotion of the Son to the Father's glory. "To the intent that now the principalities and the powers in the heavenly places might be made known through the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord." This eternal purpose embodied before the universe the glory of the divine love in the salvation of man.

Charged with his exalted mission, Jesus came into the world as the visible representative of the invisible God. He said to Philip: "Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father; and how sayest thou then,

Show us the Father? . . . From henceforth ye know him and have seen him." "I and my Father are one." What height, and depth, and

breadth of meaning in the Saviour's words! They are clothed with a mysterious power that can only be spiritually discerned.

Chapter 8

Representing Christ to the World.

Signs of the Times November 28, 1892 By Mrs. E. G. White.

In order to save fallen man, under a sense of the infinite magnitude of the task, Christ undertook to represent to the world the character of God in his great love for the world. Nothing was allowed to divert his attention for a moment. His one effort was to carry out the plan of God laid before the foundation of the world. Said Christ, "Therefore doth my Father love me, because I lay down my life, that I might take it again." As the Father knoweth me, even so know I the Father; and I lay down my life for the sheep." That is: "My Father hath 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, his will is fulfilled, his law vindicated, and God can be just, and yet justify him who believes in Jesus."

This is a love that passeth knowledge. Shall we not be filled with astonishment at the amazing riches of the grace of Christ? Jesus alone could do the work. Knowing the height and depth of the love of God, he engaged to come into the world to make it manifest to sinners. Nothing less than the infinite sacrifice made by Christ in behalf of

fallen man could express the love of God to lost humanity. It is impossible for us to conceive of the riches of his grace abundantly provided for all who believe on Christ. And having thus himself represented the love of the Father, he has enjoined upon those who believe in him to represent his character to the world, and thus reflect the glory of God in their own character.

Jesus says, "As Thou hast sent me into the world, even so have I also sent them into the world," to be witnesses for me. Christ calls upon each of his followers to represent his goodness, his mercy, and his love to the world, as he has represented the love of the Father. He has made those who believe in him as their personal Saviour, partakers of the divine nature, that they should not perish, but have everlasting life; and those who are saved by his grace are to reveal his power to others, that others may be saved through their instrumentality. All who are truly converted are commissioned of God to be light bearers to the world.

"That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and

to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God." It is the privilege and duty of every child of God to obtain day by day a living experience in the things of Christ. Through a connection with Christ, we are to go forth in his Spirit, with his mind, as agents to cooperate with the divine, to bear to the world the message of the love of God to man. We are to proclaim that Christ is our advocate, that the bow of promise encircles the throne, that the Lord is waiting to be gracious. This work must not be set aside because it requires self-denial and self-sacrifice. Looking to the Author and Finisher of our faith, we must see there our pattern, and shape our life after the example he has given.

All the heavenly intelligencies are looking with intense interest to see what the human agencies will do at this time. As ministering spirits sent forth to minister unto them who shall be heirs of salvation, they look with yearning desire upon the world for whom Christ died. They know that Jesus has died that the world might believe in him and not perish, but have everlasting life. They know that Jesus now says to the sincere, believing ones: You have given yourselves to me, and I have given you to the world as my representatives. Ye are to be no more children, tossed to and fro and carried about with every wind of doctrine. You are my witnesses, dedicated to me, that ye should go forth to represent the gracious character of God."

When by faith we grasp what Je-

sus has done for us, all hardness of heart will be melted under the softening, subduing influence of his matchless love, and we shall bear about in the body the dying of the Lord Jesus. We shall then feel that we are under obligation to task to the uttermost our capability, that our talent may be brought into highest service to diffuse the light and grace we have received. There will not be exhibited a disposition to tear down, but the mind and spirit which dwell in Christ Jesus, to restore, to build up. Jesus was a fountain of healing mercy for the saving of the world; for by precept and example he represented the justice and love of God to men. When the nature of man is renewed by grace, he will be full of tenderness, sympathy, and love. Thus the character of God will be unfolded to the world as it is, and Satan will not be able to fasten the minds of all humanity in his snare, charging God with his own attributes, and misrepresenting his character.

Jesus could not express in words to the understanding of man the love of the Father; he could only say, "God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life." But he did express the love of God in his actions. Never can we equal the goodness and the love of Jesus, but he calls upon every man and woman, youth and child, to behold him, and by beholding his perfection of character, to become changed into his image. Call every talent into exercise to copy the Pattern. Christ died to save man, and

he calls upon us to live as seeing Him who is invisible, that we may save souls. Then seek the Lord most earnestly. Eternal life at the right hand of God is worth a lifelong, persevering, untiring effort. Look to the cross of Calvary, and be no longer half-hearted. It is either life or death with every one of us; and when we surrender all, then Jesus will open ways that we may serve him with every power of our being. The Lord would have us gather up the rays of light, and be witnesses for Christ.

Says the prophet, "Then they that feared the Lord spake 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, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him. Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not."

The church may individually be all that they profess to be; for if they will seek the Lord with all the heart, they will be filled with the Spirit. Jesus Christ is the Pattern, and everyone who copies the Pattern will estimate the value of his own soul as the purchased possession of Christ. He will see that the Lord requires all the members of his church, as living, human agencies, to exert a sanctified influence in unity to build up the Redeemer's kingdom in the earth. The careless inaction, the indolence, the neglect to improve a single faculty and intrusted capability which might have been employed for blessing humanity, robs the world of the promised influence of the Holy Spirit, which might have accompanied with its presence the living witness for God. A message from heaven is sent to the world by those whom the Lord has called. They are to make known the salvation of God, that, by the testimony of those who are sanctified, many may be saved.

Chapter 9

The Way To Christ

Signs of the Times December 5, 1892 By Mrs. E. G. White.

The commandments of God are comprehensive and far reaching; in a few words they unfold the whole duty of man. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. . . . Thou shalt love thy neighbour as thyself" (Mark 12:30, 31). In these words the length and breadth, the depth and height, of the law of God

is comprehended; for Paul declares, "Love is the fulfilling of the law" (Romans 13:10). The only definition we find in the Bible for sin is that "sin is the transgression of the law" (1 John 3:4). The Word of God declares, "All have sinned, and come short of the glory of God" (Romans 3:23). "There is none that doeth good, no, not one" (Romans 3:12). Many are de-

ceived concerning the condition of their hearts. They do not realize that the natural heart is deceitful above all things, and desperately wicked. They wrap themselves about with their own righteousness, and are satisfied in reaching their own human standard of character; but how fatally they fail when they do not reach the divine standard, and of themselves they cannot meet the requirements of God.

We may measure ourselves by ourselves, we may compare ourselves among ourselves, we may say we do as well as this one or that one, but the question to which the judgment will call for an answer is, Do we meet the claims of high heaven? Do we reach the divine standard? Are our hearts in harmony with the God of heaven?

The human family have all transgressed the law of God, and as transgressors of the law, man is hopelessly ruined; for he is the enemy of God, without strength to do any good thing. "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be" (Romans 8:7). Looking into the moral mirror--God's holy law--man sees himself a sinner, and is convicted of his state of evil, his hopeless doom under the just penalty of the law. But he has not been left in a state of hopeless distress in which sin has plunged him; for it was to save the transgressor from ruin that He who was equal with God offered up His life on Calvary. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have ever-

lasting life" (John 3:16).

Jesus was the majesty of heaven, the beloved commander of the angels, who delighted to do His pleasure. He was one with God, "in the bosom of the Father" (John 1:18), yet He thought it not a thing to be desired to be equal with God while man was lost in sin and misery. He stepped down from His throne, He left His crown and royal scepter, and clothed His divinity with humanity. He humbled Himself even to the death of the cross, that man might be exalted to a seat with Him upon His throne. In Him we have a complete offering, an infinite sacrifice, a mighty Saviour, who is able to save unto the uttermost all that come unto God by Him. In love He comes to reveal the Father, to reconcile man to God, to make him a new creature renewed after the image of Him who created him.

Jesus is our atoning sacrifice. We can make no atonement for ourselves; but by faith we can accept the atonement that has been made. "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God" (1 Peter 3:18). "Ye were not redeemed with corruptible things, . . . but with the precious blood of Christ, as of a lamb without blemish and without spot" (1 Peter 1:18, 19). It was through infinite sacrifice and inexpressible suffering that our Redeemer placed redemption within our reach. He was in this world unhonored and unknown, that, through His wonderful condescension and humiliation, He might exalt man to receive eternal honors and immortal joys in the heavenly

courts. During His thirty years of life on earth His heart was wrung with inconceivable anguish. The path from the manger to Calvary was shadowed by grief and sorrow. He was a man of sorrows, and acquainted with grief, enduring such heartache as no human language can portray. He could have said in truth, "Behold, and see if there be any sorrow like unto my sorrow" (Lamentations 1:12). Hating sin with a perfect hatred, He yet gathered to His soul the sins of the whole world. Guiltless, He bore the punishment of the guilty. Innocent, yet offering Himself as a substitute for the transgressor. The guilt of every sin pressed its weight upon the divine soul of the world's Redeemer. The evil thoughts, the evil words, the evil deeds of every son and daughter of Adam, called for retribution upon Himself; for He had become man's substitute. Though the guilt of sin was not His, His spirit was torn and bruised by the transgressions of men, and He who knew no sin became sin for us, that we might be made the righteousness of God in Him.

Voluntarily our divine Substitute bared His soul to the sword of justice, that we might not perish but have everlasting life. Said Christ, "I lay down my life, that I might take it again. No man taketh 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" (John 10:17, 18). No man of earth or angel of heaven could have paid the penalty for sin. Jesus was the only one who could save rebellious man. In Him divinity and humanity were com-

bined, and this was what gave efficiency to the offering on Calvary's cross. At the cross mercy and truth met together, righteousness and peace kissed each other.

As the sinner looks upon the Saviour dying on Calvary, and realizes that the sufferer is divine, he asks why this great sacrifice was made, and the cross points to the holy law of God which has been transgressed. The death of Christ is an unanswerable argument as to the immutability and righteousness of the law. In prophesying of Christ, Isaiah says, "He will magnify the law, and make it honourable" (Isaiah 42:21). The law has no power to pardon the evildoer. Its office is to point out his defects, that he may realize his need of One who is mighty to save, his need of One who will become his substitute, his surety, his righteousness. Jesus meets the need of the sinner; for He has taken upon Him the sins of the transgressor. "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" (Isaiah 53:5). The Lord could have cut off the sinner, and utterly destroyed him; but the costlier plan was chosen. In His great love He provides hope for the hopeless, giving His only-begotten Son to bear the sins of the world. And since He has poured out all heaven in that one rich gift, He will withhold from man no needed aid that he may take the cup of salvation, and become an heir of God, joint heir with Christ.

Christ came to manifest the love

of God to the world, to draw the hearts of all men to Himself. He said, "And I, if I be lifted up from the earth, will draw all men unto me" (John 12:32). The first step toward salvation is to respond to the drawing of the love of Christ. God sends message after message to men, entreating them to repentance, that He may forgive, and write pardon against their names. Shall there be no repentance? Shall His appeals be unheeded? Shall His overtures of mercy be ignored, and His love utterly rejected? Oh, then man will cut himself off from the medium through which he may gain life eternal; for God only pardons the penitent! By the manifestation of His love, by the entreating of His Spirit, He woos men to repentance; for repentance is the gift of God, and whom He pardons He first makes penitent. The sweetest joy comes to man through his sincere repentance toward God for the transgression of His law, and through faith in Christ as the sinner's Redeemer and Advocate. It is that men may understand the joy of forgiveness, the peace of God, that Christ draws them through the manifestation of His love. If they respond to His drawing, yielding their hearts to His grace, He will lead them on step by step, to a full knowledge of Himself, and this is life eternal.

Christ came to reveal to the sinner the justice and love of God, that He might give repentance to Israel and remission of sins. When the sinner beholds Jesus lifted up upon the cross, suffering the guilt of the transgressor, bearing the penalty of

sin; when he beholds God's abhorrence of evil in the fearful manifestation of the death of the cross, and His love for fallen man, he is led to repentance toward God because of his transgression of the law which is holy, and just, and good. He exercises faith in Christ, because the divine Saviour has become his substitute, his surety, and advocate, the one in whom his very life is centered. To the repenting sinner God can show His mercy and truth, and bestow upon him His forgiveness and love.

But Satan will not permit a soul to escape from the captivity of sin if by any means he can prevent it. Though all heaven has been poured out in one rich gift--for when God gave His Son, He gave the choicest gift of heaven, and the treasures of heaven are at our command--yet to the repenting soul the enemy will seek to represent God as stern and inexorable, unwilling to pardon the transgressor. At different times letters have come to me from persons who were in despair over their sins. One and another have written: "I fear I am past all help. Is there any hope for me?" To these poor souls the message has been given: "Hope in God. The Father has bread enough and to spare. Arise, and go to your Father. He will meet you a great way off. He will give you His love and compassion."

When the enemy comes in like a flood, and seeks to overwhelm you with the thought of your sin, tell him: "I know I am a sinner. If I were not, I could not go to the Saviour; for He says, 'I came not to call the righteous, but sinners to repen-

tance' (Mark 2:17). And because I am a sinner I am entitled to come to Christ. I am sinful and polluted, but He suffered humiliation and death, and exhausted the curse that belongs to me. I come. I believe. I claim His sure promise, "Whosoever believeth in him should not perish, but have everlasting life" (John 3:16)."

Will such a plea made in contrition of soul be turned away?--No, never. By the suffering and death of Christ is proven His boundless love to man. He is willing and able to save to the uttermost all that come unto God by Him.

Then as a little child, come to God, presenting yourself as suppliant at His feet; for we need not as-

cend into the heavens to bring Jesus down; nor into the earth to bring Him up; for He is ever near us. 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, and will sup with him, and he with me" (Revelation 3:20). How willing is Christ to take possession of the soul temple if we will let Him! He is represented as waiting and knocking at the door of the heart. Then why does He not enter? It is because the love of sin has closed the door of the heart. As soon as we consent to give sin up, to acknowledge our guilt, the barrier is removed between the soul and the Saviour.

The Way To Christ

Signs of the Times December 12, 1892 By Mrs. E. G. White.

(Continued)

But in repenting of sin we need not go into a cell, as did Luther, imposing penances upon ourselves to expiate our iniquity, thinking by so doing to gain the favor of God. The question is asked: "Shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul? He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" (Micah 6:7, 8). The psalmist says, "A broken and a contrite heart, O God, thou wilt not despise" (Psalm 51:17). John writes, "If we confess our sins, he is faithful and just to forgive us our sins" (1 John 1:9). The only reason that we have not

remission of sin is that we have not acknowledged to Him whom we have wounded by our transgressions, whom we have pierced by our sins, that we are at fault, and in need of mercy. The confession that is the outpouring of the inmost soul will find its way to the heart of infinite pity; for the Lord is nigh unto him that is of a broken heart, and saveth such as be of a contrite spirit.

How mistaken are those who imagine that confession of sin will detract from their dignity, and lessen their influence among their fellow men. Clinging to this erroneous idea, though seeing their faults, many fail to confess them, but rather pass by the wrongs they have

done others, so embittering their own lives, and shadowing the lives of others. It will not hurt your dignity to confess your sins. Away with this false dignity. Fall on the Rock and be broken, and Christ will give you the true and heavenly dignity. Let not pride, self-esteem, or self-righteousness keep anyone from confessing his sin, that he may claim the promise. "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy" (Proverbs 28:13). Keep nothing back from God, and neglect not the confession of your faults to your brethren. "Confess your faults one to another, and pray one for another, that ye may be healed" (James 5:16). Many a sin is left unconfessed to confront the sinner in the day of final account; better far to confront your sins now, to confess them and put them away, while the atoning Sacrifice pleads in your behalf. Do not fail to learn the will of God on this subject. The health of your soul and the salvation of others depends upon the course you pursue in this matter. "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time: casting all your care upon him: for he careth for you" (1 Peter 5:6, 7). The humble and broken heart can appreciate something of the love of God and the cross of Calvary. Ample will be the blessing experienced by him who meets the condition by which he may become a partaker of the favor of God.

We are to surrender our hearts to God, that He may renew and sanctify us, and fit us for His heav-

enly court. We are not to wait for some special time, but today we are to give ourselves to Him, refusing to be the servants of sin. Do you imagine you can leave off sin a little at a time? Oh, leave the accursed thing at once! Hate the things that Christ hates, love the things that Christ loves. Has He not by His death and suffering made provision for your cleansing from sin? When we begin to realize that we are sinners, and fall on the Rock to be broken, the everlasting arms are placed about us, and we are brought close to the heart of Jesus. Then we shall be charmed with His loveliness, and disgusted with our own righteousness. We need to come close to the foot of the cross. The more we humble ourselves there, the more exalted will God's love appear. The grace and righteousness of Christ will not avail for him who feels whole, for him who thinks he is reasonably good, who is contented with his own condition. There is no room for Christ in the heart of him who does not realize his need of divine light and aid.

Jesus says, "Blessed are the poor in spirit: for theirs is the kingdom of heaven" (Matthew 5:3). There is fullness of grace in God, and we may have His spirit and power in large measure. Do not feed on the husks of self-righteousness, but go to the Lord. He has the best robe to put upon you, and His arms are open to receive. Christ will say, "Take away the filthy garments from him, and clothe him with a change of raiment."

But shall we wait till we feel that we are cleansed?-- No; Christ has

promised that "if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9). You are proved of God through the Word of God. You are not to wait for wonderful emotions before you believe that God has heard you, feeling is not to be your criterion, for emotions are as changeable as the clouds. You must have something solid for the foundation of your faith. The word of the Lord is a word of infinite power, upon which you may rely, and He has said, "Ask, and ye shall receive." Look to Calvary. Has not Jesus said that He is your advocate? Has He not said that if you ask anything in His name you shall receive? You are not to depend on your own goodness or good works. You are to come depending upon the Sun of Righteousness, believing that Christ has taken away your sins and imputed to you His righteousness.

You are to come to God as a repenting sinner, through the name of Jesus, the divine Advocate, to a merciful, forgiving Father, believing that He will do just as He has promised. Let those who desire the blessing of God knock, and wait at the throne of mercy, with firm assurance, saying, "For thou, O Lord, hast said, 'For everyone that asketh receiveth; and he that seeketh findeth, and to him that knocketh it shall be opened.'" The Lord longs to have those who seek after God believe in Him who is able to do all things.

The Lord has sought to show us how ready is God to hear and answer our request by the use of a

most familiar and commonplace occurrence. He said: "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 ye 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?" (Matthew 7:9-11). Christ made an appeal to us concerning the willingness of God to help, arguing from the natural love of the parent to his offspring. What father could turn from his son who asks bread? Should anyone dishonor God by imagining that He will not respond to the call of His children? Would we think a parent capable of trifling with his child, and tantalizing him by raising his expectation only to disappoint him? Will a father promise to give good and nourishing food to his child and then give him a stone? If ye then, being human and evil, give good gifts to your children, how much more shall your Father which is in heaven give good things to them that ask Him? The Lord assures those that ask Him that He will give them the Holy Spirit.

With the confession of the repenting, believing sinner, Christ mingles His own righteousness, that the prayer of fallen man may go up as fragrant incense before the Father, and the grace of God be imparted to the believing soul. Jesus says to the trembling, repenting soul: "Let him take hold of my strength, that he may make peace with me; and he shall make peace with me" (Isaiah 27:5). "Come now,

and let us reason together, saith 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" (Isaiah 1:18). Will you let Him reason with you? Will you commit to Him the keeping of your soul as unto a faithful Creator? Come then, and let us live in the light of His countenance, and pray, as did David, "Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow" (Psalm 51:7). By faith apply the blood of Christ to your heart, for that alone can make you whiter than snow. But you say, "This surrender of all my idols will break my heart." This giving up of all for God is represented by your falling upon the Rock and being broken. Then give up all for Him; for unless you are broken, you are worthless.

When you turn away from the

broken cisterns that can hold no water, and in the name of Jesus your Advocate come directly to God, asking for the things you need, the righteousness of Christ will be revealed as your righteousness, the virtue of Christ as your virtue. You will then understand that justification will come alone through faith in Christ; for in Jesus is revealed the perfection of the character of God; in His life is manifested the outworking of the principles of holiness. Through the atoning blood of Christ the sinner is set free from bondage and condemnation; through the perfection of the sinless Substitute and Surety, he may run in the race of humble obedience to all God's commandments. Without Christ he is under the condemnation of the law, always a sinner, but through faith in Christ he is made just before God.

The Way To Christ

Signs of the Times December 19, 1892 By Mrs. E. G. White.

(Continued)

It is impossible for man to save himself. He may deceive himself in regard to this matter, but he cannot save himself. Christ's righteousness alone can avail for his salvation, and this is the gift of God. This is the wedding garment in which you may appear as a welcome guest at the marriage supper of the Lamb. Let faith take hold of Christ without delay, and you will be a new creature in Jesus, a light to the world.

Christ is called "the Lord our righteousness," and through faith each one should say, "The Lord my righteousness." When faith lays

hold upon this gift of God, the praise of God will be upon our lips, and we shall be able to say to others, "Behold the Lamb of God, which taketh away the sin of the world" (John 1:29). We shall then be able to tell the lost concerning the plan of salvation, that while the world was lying under the curse of sin, the Lord presented terms of mercy to the fallen and hopeless sinner, and revealed the value and meaning of His grace. Grace is unmerited favor. The angels, who know nothing of sin, do not understand what it is to have grace exer-

cised toward them; but our sinfulness calls for the exercise of grace from a merciful God. It was grace that sent our Saviour to seek us as wanderers and bring us back to the fold.

Have you a sense of want in your soul? Do you hunger and thirst after righteousness? Then this is an evidence that Christ has wrought upon your heart, and created this sense of need, in order that He may be sought after to do those things for you through the endowment of His Holy Spirit which it is impossible for you to do for yourself. The Lord specifies no conditions except that you hunger for His mercy, desiring His counsel, and long for His love. "Ask!" The asking makes it manifest that you realize your necessity, and if you ask in faith, you will receive. The Lord has pledged His word, and it cannot fail. That you feel and know that you are a sinner is sufficient argument in asking for His mercy and compassion. The condition upon which you may come to God is not that you shall be holy, but that you shall ask God to cleanse you from all sin and purify you from all iniquity. Then why wait longer? Why not take God at His word, and say:

"Here, Lord, I give myself to thee,
'Tis all that I can do?"

If Satan comes to cast his shadow between you and God, accusing you of sin, tempting you to distrust God and doubt His mercy, say: I cannot allow my weakness to come between me and God; for He is my strength. My sins, which are many, are laid upon Jesus, my divine Substitute and Sacrifice.

"Nothing in my hand I bring.
Simply to thy cross I cling."

No man can look within himself and find anything in his character that will recommend him to God, or make his acceptance sure. It is only through Jesus, whom the Father gave for the life of the world, that the sinner may find access to God. Jesus alone is our Redeemer, our Advocate and Mediator; in Him is our only hope for pardon, peace, and righteousness. It is by virtue of the blood of Christ that the sin-stricken soul can be restored to soundness. Christ is the fragrance, the holy incense which makes your petition acceptable to the Father. Then can you not say:

"Just as I am, without one plea,
But that Thy blood was shed for me,
And that Thou bid'st me come to Thee,
O Lamb of God, I come."

Coming to Christ does not require severe mental effort and agony; it is simply accepting the terms of salvation that God has made plain in His Word. The blessing is free to all. The invitation is, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness" (Isaiah 55:1, 2).

Then come, and seek, and find. The reservoir of power is open, is full and free. Come with humble hearts, not thinking that you must do some good work to merit the fa-

vor of God, or that you must make yourself better before you can come to Christ. You are powerless to do good, and cannot better your condition. Apart from Christ we have no merit, no righteousness. Our sinfulness, our weakness, our human imperfection make it impossible that we should appear before God unless we are clothed in Christ's spotless righteousness. We are to be found in Him not having our own righteousness, but the righteousness which is in Christ. Then in the name that is above every name, the only name given among men whereby men can be saved, claim the promise of God, saying, "Lord, forgive my sin; I put my hands into Thy hand for help, and I must have it, or perish. I now believe." The Saviour says to the repenting sinner, "No man cometh unto the Father, but by me" (John 14:6), "and him that cometh to me I will in no wise cast out" (John 6:37). "I am thy salvation" (Psalm 35:3).

When you respond to the drawing of Christ, and join yourself to Him, you manifest saving faith. To talk of religious things in a casual way, to pray for spiritual blessings without real soul hunger and living faith, avails little. The wondering crowd that pressed close about Jesus realized no accession of vital power from the contact. But when the poor, suffering woman, who for twelve years had been an invalid, in her great need put forth her hand and touched the hem of His garment, she felt the healing virtue. Hers was the touch of faith, and Christ recognized that touch. He knew that virtue had gone out from

Him, and turning about in the throng, He asked, "Who touched me?" (Luke 8:45). Surprised at such a question, the disciples answered, "Master, the multitude throng thee, . . . and sayest thou, Who touched me? And Jesus said, Somebody hath touched me: for I perceive that virtue is gone out of me. And when the woman saw that she was not hid, she came trembling, and falling down before him, she declared unto him before all the people for what cause she had touched him, and how she was healed immediately. And he said unto her, Daughter, be of good comfort: thy faith hath made thee whole; go in peace" (Luke 8:45-48). The faith which avails to bring us in vital contact with Christ expresses on our part supreme preference, perfect reliance, entire consecration. This faith works by love and purifies the soul. It works in the life of the follower of Christ true obedience to God's commandments; for love to God and love to man will be the result of vital connection with Christ. "If any man have not the Spirit of Christ, he is none of his" (Romans 8:9).

Jesus says, "I am the vine, ye are the branches" (John 15:5). Can we conceive of a more intimate relation than this implies? The fibers of the branch are identical with those of the vine. The communication of life, strength, and nourishment from the trunk to the branches is unobstructed and constant. The root sends its nourishment through the branches. Such is the believer's relation to Christ, if he abides in Christ and draws his nourishment from Him. But this spiritual relation

between Christ and the soul can be established only through the exercise of personal faith. "Without faith it is impossible to please him" (Hebrews 11:6); for it is faith that connects us with the power of heaven, and brings us strength for coping with the powers of darkness. "This is the victory that overcometh the world, even our faith" (1 John 5:4). Faith familiarizes the soul with the existence and presence of God, and, living with an eye single to the

glory of God, more and more we discern the beauty of His character, the excellence of His grace. Our souls become strong in spiritual power; for we are breathing the atmosphere of heaven, and realizing that God is at our right hand, that we shall not be moved. We are rising above the world, beholding Him who is the chief among ten thousand, the one altogether lovely, and by beholding we are to become changed into His image.

The Way To Christ

Signs of the Times December 26, 1892 By Mrs. E. G. White.
(concluded)

"If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (2 Corinthians 5:17). Nothing but divine power can regenerate the human heart and imbue souls with the love of Christ, which will ever manifest itself with love for those for whom He died. The fruit of the Spirit is love, joy, peace, long-suffering, goodness, faith, meekness, temperance. When a man is converted to God, a new moral taste is supplied, a new motive power is given, and he loves the things that God loves; for his life is bound up by the golden chain of the immutable promises to the life of Jesus. Love, joy, peace, and inexpressible

gratitude will pervade the soul, and the language of him who is blessed will be, "Thy gentleness hath made me great" (Psalm 18:35).

But those who are waiting to behold a magical change in their characters without determined effort on their part to overcome sin, will be disappointed. We have no reason to fear while looking to Jesus, no reason to doubt but that He is able to save to the uttermost all that come unto Him; but we may constantly fear lest our old nature will again obtain the supremacy, that the enemy shall devise some snare whereby we shall again become his captives. We are to work out our own salvation with fear and trem-

bling, for it is God that worketh in you to will and to do of His good pleasure. With our limited powers we are to be as holy in our sphere as God is holy in His sphere. To the extent of our ability, we are to make manifest the truth and love and excellence of the divine character. As wax takes the impression of the seal, so the soul is to take the impression of the Spirit of God and retain the image of Christ.

We are to grow daily in spiritual loveliness. We shall fail often in our efforts to copy the divine pattern. We shall often have to bow down to weep at the feet of Jesus, because of our shortcomings and mistakes; but we are not to be discouraged; we are to pray more fervently, believe more fully, and try again with more steadfastness to grow into the likeness of our Lord. As we distrust our own power, we shall trust the power of our Redeemer, and render praise to God, who is the health of our countenance, and our God.

Wherever there is union with Christ there is love. Whatever other fruits we may bear, if love be missing, they profit nothing. Love to God and our neighbor is the very essence of our religion. No one can love Christ and not love His children. When we are united to Christ, we have the mind of Christ. Purity and love shine forth in the character, meekness and truth control the life. The very expression of the countenance is changed. Christ abiding in the soul exerts a transforming power, and the outward aspect bears witness to the peace and joy that reign within. We drink in the love of Christ, as the branch

draws nourishment from the vine. If we are grafted in Christ, if fiber by fiber we have been united with the Living Vine, we shall give evidence of the fact by bearing rich clusters of living fruit. If we are connected with the Light, we shall be channels of light, and in our words and works we shall reflect light to the world. Those who are truly Christians are bound with the chain of love which links earth to heaven, which binds finite man to the infinite God. The light that shines in the face of Jesus Christ shines in the hearts of His followers, to the glory of God.

By beholding we are to become changed; and as we meditate upon the perfections of the divine Model, we shall desire to become wholly transformed, and renewed in the image of His purity. It is by faith in the Son of God that transformation takes place in the character, and the child of wrath becomes the child of God. He passes from death unto life; he becomes spiritual and discerns spiritual things. The wisdom of God enlightens his mind, and he beholds wondrous things out of His law. As a man is converted by the truth, the work of transformation of character goes on. He has an increased measure of understanding. In becoming a man of obedience to God, he has the mind of Christ, and the will of God becomes his will.

He who places himself unreservedly under the guidance of the Spirit of God, will find that his mind expands and develops. He obtains an education in the service of God which is not one-sided and deficient, developing a one-sided character, but one which results in sym-

metry and completeness. Weaknesses that have been manifested in a vacillating will and powerless character, are overcome, for continual devotion and piety bring the man in such close relation to Christ that he has the mind of Christ. He is one with Christ, having soundness and strength of principle. His perception is clear, and he manifests that wisdom which comes from God. Says James, "Who is a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom" (James 3:13). "The wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace" (James 3:17, 18). This will be the wisdom manifested by him who takes the cup of salvation and calls upon the name of the Lord. This salvation, which offers pardon to the transgressor, presents to him the righteousness that will bear the scrutiny of the Omniscient One, gives victory over the powerful enemy of God and man, provides eternal life and joy for its receiver, and may well be a theme of rejoicing to the humble, who hear thereof and are glad.

The beautiful parable that Christ gave of the one lost sheep, of the shepherd that left the ninety and nine to go in search of that which was lost, illustrates the work of Christ, the sinner's condition, and the rejoicing of the universe over the

salvation of the soul. The shepherd did not look carelessly over the sheep, and say, "I have ninety and nine, and it will cost me too much trouble to go in search of the straying one; let him come back, and I will open the door of the sheepfold that he may come in; but I cannot go after him." No; no sooner does the sheep go astray than the countenance of the shepherd is filled with grief and anxiety. He counts and recounts the flock, and when he is certain that one sheep is lost, he slumbers not. He leaves the ninety and nine within the fold, and, however dark and tempestuous the night, however perilous and unpleasant the way, however long and tedious the service, he does not weary, he does not falter, until the lost is found. And when it is found, he lays the weary, exhausted sheep on his shoulder, and, with cheerful gratitude that his search has not been in vain, he bears back the wanderer to the fold. His gratitude finds expression in the melodious songs of rejoicing, and he calls upon his friends and neighbors, saying unto them, "Rejoice with me; for I have found my sheep which was lost" (Luke 15:6). So when a wanderer is found by the Great Shepherd of the sheep, heavenly angels respond to the Shepherd's note of joy. When the lost is found, heaven and earth unite in thanksgiving and rejoicing. "Joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance" (Luke 15:7)

Chapter 10
Chosen in Christ.

Signs of the Times January 2, 1893 By Mrs. E. G. White.

Many have confused ideas as to what constitutes faith, and they live altogether below their privileges. They confuse feeling and faith, and are continually distressed and perplexed in mind; for Satan takes all possible advantage of their ignorance and inexperience. Through manifold temptations, Satan often succeeds in making the experience of the Christian dark and bitter, according to his evil designs. We are to accept of Christ as our personal Saviour, or we shall fail in our attempt to be overcomers. It will not answer for us to hold ourselves aloof from him, to believe that our friend or our neighbor may have him for a personal Saviour, but that we may not experience his pardoning love. We are to believe that we are chosen of God, to be saved by the exercise of faith, through the grace of Christ and the work of the Holy Spirit; and we are to praise and glorify God for such a marvelous manifestation of his unmerited favor. It is the love of God that draws the soul to Christ, to be graciously received, and presented to the Father. Through the work of the Spirit the divine relationship between God and the sinner is renewed. The Father says: "I will be to them a God, and they shall be to me a people. I will exercise forgiving love toward them, and bestow upon them my joy. They shall be to me a peculiar treasure; for this people whom I have formed for myself shall show forth my praise."

The Father sets his love upon his elect people who live in the midst of men. These are the people whom Christ has redeemed by the price of his own blood; and because they respond to the drawing of Christ, through the sovereign mercy of God, they are elected to be saved as his obedient children. Upon them is manifested the free grace of God, the love wherewith he hath loved them. Everyone who will humble himself as a little child who will receive and obey the word of God with a child's simplicity, will be among the elect of God. Of the church at Ephesus, the apostle writes:--

"Grace be to you, and peace, from God our Father, and from the Lord Jesus Christ. Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ; according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love; having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the Beloved. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; wherein he hath abounded toward us in all wisdom and prudence; having made known unto us the mystery of his will, according to his good pleasure

which he hath purposed in himself; that in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him; in whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will."

In the council of heaven, provision was made that men, though transgressors, should not perish in their disobedience, but, through faith in Christ as their substitute and surety, might become the elect of God predestinated unto the adoption of children by Jesus Christ to himself according to the good pleasure of his will. God wills that all men should be saved; for ample provision has been made, in giving his only-begotten Son to pay man's ransom. Those who perish will perish because they refuse to be adopted as children of God through Christ Jesus. The pride of man hinders him from accepting the provisions of salvation. But human merit will not admit a soul into the presence of God. That which will make a man acceptable to God is the imparted grace of Christ through faith in his name. No dependence can be placed in works or in happy flights of feelings as evidence that men are chosen of God; for the elect are chosen through Christ.

Jesus says, "Him that cometh unto me I will in nowise cast out." When the repenting sinner comes to Christ, conscious of his guilt and unworthiness, realizing that he is deserving of punishment, but rely-

ing on the mercy and love of Christ, he will not be turned away. The pardoning love of God is appropriated, and joyful gratitude springs up in his heart for the infinite compassion and love of his Saviour. That provision was made for him in the councils of heaven before the foundation of the world, that Christ should take upon himself the penalty of man's transgression and impute to him his righteousness, overwhelms him with amazement, and calls forth from his lips words of praise and songs of gratitude.

Christ was the Lamb slain from the foundation of the world. To many it has been a mystery why so many sacrificial offerings were required in the old dispensation, why so many bleeding victims were led to the altar. But the great truth that was to be kept before men, and imprinted upon mind and heart, was this, "Without shedding of blood is no remission." In every bleeding sacrifice was typified "the Lamb of God, which taketh away the sin of the world." Christ himself was the originator of the Jewish system of worship, in which, by types and symbols, were shadowed forth spiritual and heavenly things. Many forgot the true significance of these offerings; and the great truth that through Christ alone there is forgiveness of sin, was lost to them. The multiplying of sacrificial offerings, the blood of bulls and goats, could not take away sin.

In the old dispensation many failed to see the force of the lesson presented to them in sacrifice and offering, and they were without excuse. But today we are living when

type has met antitype in the offering of Christ for the sins of the world; we are living in the day of increased light, and yet how few are benefited with the grand and all-important truth that Christ has made an ample sacrifice for all! What justice required, Christ had rendered in the

offering of himself, and "how shall we escape if we neglect so great salvation?" Those who reject the gift of life will be without excuse; "for God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Chapter 11

"Seek Those Things Which are Above."

Signs of the Times January 9, 1893 By Mrs. E. G. White.

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory."

These words are simple and plain, but do we understand them? Do we have a practical knowledge of what they mean? If we do not, as professed followers of Christ, we are to understand that we need to make haste, and place our affections on those things that are above, where Christ sitteth on the right hand of God. Why are we commanded to do this?--Because if we place our affections on the things of earth, we shall become earthly, common, and evil. Our minds take the level of the things on which our thoughts dwell, and if we think upon earthly things, we shall fail to take the impress of that which is heavenly. We would be greatly benefited by contemplating the mercy, goodness, and love of God; but we sustain great loss by dwelling upon those things which

are earthly and temporal. We allow sorrow and care and perplexity to attract our minds to earth, and we magnify a molehill into a mountain. In speaking of that which we are called upon to endure, Paul says: "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look"--at our difficulties, while we magnify our trials, and think only of our hardships? No, but "while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal."

Temporal things are not to engage our whole attention, or engross our minds until our thoughts are entirely of the earth and the earthly. We are to train, discipline, and educate the mind so that we may think in a heavenly channel, that we may dwell on things unseen and eternal, which will be discerned by spiritual vision. It is by seeing Him who is invisible that we may obtain strength of mind and vigor of spirit. This is the way in which Daniel received strength. He was called to act

a part in the first place in the kingdom of Babylon, and proved himself a noble statesman in all his connection with the court. He lived a noble life, and presented a worthy example. His eye was fastened on things unseen and eternal. He realized that he was fighting in the sight of the heavenly intelligences, and his dependence was in God.

We may not be called upon to act a part in public affairs, but in whatever place we are called by the providence of God, we may confidently expect that God will be our helper. We are not to be a toy to circumstances, but to be above circumstances. We are not to be controlled by circumstances. When we are placed in trying positions, and find things about us that we do not like, that try our patience, and test our faith, we are not to sink down in despondency, but to take a firmer hold upon God, and prove that we are not setting our affection on things on the earth, but on things above; that we are looking unto Jesus, the author and finisher of our faith. Jesus is to be the beginning and the end, the first and the last. He is to be our strength in every time of trial. God must be our sole dependence. When we drop God out of our reckoning, and cease to place our affections upon him, we deprive ourselves of great benefit. We cannot afford to do this, and God cannot afford to have us do it! Why?-- Because we have been bought with an infinite price, even with the precious blood of his only-begotten Son. God cannot afford to have us glorify the powers of darkness by turning our eyes upon things seen

and temporal; for instead of being workers together with him, we cast our influence on the side of the enemy.

You are to work out your own salvation with fear and trembling, at the same time realizing that it is God that worketh in you both to will and to do of his good pleasure. When we are laborers together with God, we cannot set our affections upon things below; for where our affections are, our thoughts will be; and where our thoughts are, there will be our treasure. When we dwell upon things seen and temporal, we fail to obtain divine knowledge, as did Daniel. What is our position today? Are we learners in the school of Christ, earnestly seeking to know what is the will of God concerning us? How many in this congregation believe that Christ is their personal Saviour? How many can say, "He saves me"? I know that he wants that I should be saved. He looks upon me as of value in his sight, and therefore I know that my thoughts, my words, and my works, all pass in review before him. Everything that is connected with the purchase of the blood of Christ is of value in the sight of God. By the price paid for our redemption we are under obligation to devote our entire affections to Christ. We are to give God all there is of us; and in giving to God our all, are we to consider that we sustain a great loss?-- No, for in giving to him our talents, we are doubling them. Every gift he has given to us, when returned to him, receives his blessing, that it may have increased influence in the work of God. Wherever you may be,

you are to realize that you belong to Christ, and that your influence is to be as far-reaching as eternity.

At one time a lawyer came to Jesus, and said, "Master, what shall I do to inherit eternal life?" Is there anyone here that wants that question answered? Jesus turned the question back upon the questioner, and said unto him, "What is written in the law? how readest thou?" The lawyer answered him in a way that made manifest that he understood what the law comprehended. He quoted the words found in Deuteronomy and Leviticus, and said, "Thou shalt love the Lord thy God with all thy heart [not giving half to the world and a third to self, but all to God. Will there be anything left for the world?] and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And he said unto him, Thou hast answered right; this do, and thou shalt live." Our whole being is required in the service of God. No reservation is to be made. But someone says, "Well, I do not know how I would succeed in the things of this world were I to carry out this instruction." You would succeed much better; for you would find that godliness is profitable unto all things, providing that which is essential for your welfare in this world and your happiness in the next. You would succeed much better; for you would have God to work with you. You would live as seeing him who is invisible, realizing that you were working in the sight of the unseen world.

This is the way in which Moses succeeded. He lived as seeing Him

who is invisible, and was therefore able to count the reproaches of Christ greater riches than the treasures of Egypt. If men would live in this way, we should see their faces aglow with the glory of God; for they would be viewing the glory of the eternal, and by beholding, would be transformed into the image of Christ. But instead of this, how general is forgetfulness of God! How few are constantly beholding the unseen Guest, realizing that he is at their right hand! How many ignore his presence! Did we treat others as we treat Jesus, what discourtesy it would be thought!

Suppose a friend were with us, and we should meet an acquaintance on the way and direct our whole attention to our new-found acquaintance, ignoring the presence of our friend, what opinion would men have of our loyalty to our friend, of our degree of respect to him? And yet this is the way we treat Jesus. We forget that he is our companion. We engage in conversation, and never mention his name or include his instruction in our words. We talk of worldly business matters, and where it does not bruise the soul, where it is essential, we do not dishonor Jesus, but we do dishonor him when we fail to mention him in our intercourse with our friends and associates. He is our best friend, and we should seek for opportunities to speak of him. We should ever remember that he is at our right hand, that we should not be moved, and we should ever keep him in view. Our conversation should be of a character that would be of no offense to God. We are to

be overcomers, copartners with Jesus, not lending our influence to the work of the enemy. Although "God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life," yet not a soul of us will be saved who fails to cooperate with God. Although our salvation is dependent upon our cooperation with God, yet we can take no glory to ourselves; for Jesus is the author and finisher of our faith; all the glory is to rebound to God. Christ is the beginning and the end, and we are utterly dependent upon him.

Jesus says, "Without me ye can do nothing." Since this is our position, shall we permit our minds to wander to the ends of the earth? Shall we spend our probationary time in jesting and joking? Shall we fail to realize that it is a solemn thing to live? Men generally agree that it is a solemn thing to die; but it is a far more solemn thing to live. Why?--Because every soul surrounds itself with an atmosphere that has a telling influence upon those with whom we are brought in contact. Many gather to themselves the atmosphere that breathes from the powers of darkness. Even professed followers of Christ often permit the hellish shadow of Satan to interpose between the soul and God. Their thoughts, their words are of a cheap, common order, and they give others the impression that religion is a cheap thing. Oh, we cannot afford to give any such instruction! We who may be imbued with the Spirit of Christ, who may

have his love in our hearts, his vivifying influence in our souls, should shed upon men a beneficial influence. We should be copartners with Jesus. He says:--

"As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. 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 hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil."

These are the truths upon which we should dwell. Our bodies are built up from what we feed upon, and our minds, our experiences, will be after the order of that which composes our spiritual food. Jesus says: "Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day." "It is the spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life."

"Seek Those Things Which are Above."

Signs of the Times January 16, 1893 By Mrs. E. G. White.

(Concluded.)

We are looking forward to the change from mortality to immortality; but what more can we have than it is now our privilege to have? We may have Jesus abiding in our hearts by faith. He died on Calvary's cross, that he might abide in you, and you in him. We may have the presence of Christ with us, as had Daniel in Babylon. God gave him wisdom in all knowledge, and he had understanding in all mysteries. But we may be as was Daniel. The Source of Wisdom is open to us. We may come to God, we may grow in wisdom.

There is no need of our being ignorant. James says, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not." The exhortation is given, "Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." How is it possible that we may grow in grace? It is possible to us only as we empty our hearts of self, and present them to heaven, to be moulded after the divine Pattern. We may have a connection with the living Channel of Light; we may be refreshed with the heavenly dew, and have the showers of heaven descend upon us. As we appropriate the blessing of God, we shall be able to receive greater measures of his grace. As we learn to endure as seeing him who is invisible, we shall become changed into the image of Christ. The grace of Christ will not make us proud, cause us to be lifted up in self, but

we shall become meek and lowly in heart. It was the grace of Christ that made Moses the meekest man on earth. As we learn of the divine Master, we shall manifest this precious attribute. How long did it take Moses to learn the lesson of meekness, and become fitted to be a general to lead the armies of Israel out of Egypt? He went through a long discipline. For forty years he tended sheep in the land of Midian, learning how to be a good shepherd to the flock. In his position of shepherd he was called upon to care for the weak, to guide the wayward, to seek for the wandering. This was an essential training for him who was to be the leader of Israel; for in the care of the flock of God he would be called upon to nourish the weak, to instruct the wayward, and to bring the lost one back to the fold. This is the work of the follower of Christ. We are to watch for souls as they that must give an account, to do all in our power that those with whom we associate may grow to the full stature of men and women in Christ Jesus.

We are to realize to what we are called in Christ; for by faith we are to attain unto his righteousness. Since this is the standard for our attainment, how can any of us be satisfied with our present attainments? If we have been dwelling upon things seen and temporal, let us turn our attention to the things unseen and eternal. Let us not wait for a revival in the church, or for

special conviction; but, realizing our need, and knowing that all heaven is at our command, let us now yield our hearts to God. Let us not think that we may wait until some Conference meeting, until a large company is called forward, to seek God's blessing. It is best for us to be awake individually, today yielding our hearts to God. Decide now to dedicate yourself to him, not only as a congregation, but as individuals; decide to seek those things which are above, where Christ sitteth on the right hand of God. Do not wait one for another. Do not look about you to see if your neighbor is going to make the surrender, but, realizing that each one of us must give an account of himself to God, that we have a living Saviour, who is our substitute and surety, draw nigh to God.

The word of the Lord says, "Draw nigh to God, and" perhaps he will draw nigh to you? No, the promise is, "He will draw nigh to you." God does not do anything for man without his cooperation. He draws you by the tender cords of his love, and as you respond to this drawing, you draw nigh to him. As you are seeking his face, the angels minister unto you. He has at his command ten thousand times ten thousand, and thousands of angels. They are constantly ascending and descending; for are they not all ministering spirits sent forth to minister for those who shall be heirs of salvation? They are ministering in the cities, towns, and villages. They receive their commission from God, whose eye beholds all things; and when a soul is in discouragement,

he sends help from heaven, even before the prayer for help is uttered. Before we ask, he commissions his ministers to go forth with divine aid. During the sleepless nights I have passed through the months of my illness, I have taken indescribable comfort in these thoughts. As soon as my mind was fixed on Jesus, the clouds of darkness were transformed, and all was light in the Lord. My soul was melted with his love. Fix the eyes upon Jesus, and say, "Lead me, guide me." Your prayer will ascend before the Father as fragrant incense; for the merit of Christ will make it of value before God.

When Christ's righteousness is your plea, you will be accepted in the Beloved. Jesus encourages us to present his merit at the throne. He says, "If ye ask anything in my name, I will do it, that the Father may be glorified in the Son." Oh, educate the soul to believe the promises of God. Would he make such promises if he did not love us? We are his purchased property; bought at an infinite price. Would you know the manner of love that has been bestowed upon you? I point you to the cross of Calvary. "For God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Christ died in behalf of the world. Our Heavenly Father has valued us at the price of Jesus, and, having been bought at such a cost, what right have we to spend our God-given capabilities in the service of the world and sin? What right have we to fritter away our time, to

use our talents in aiding the work of the powers of darkness? "Set your affections on things above, where Christ sitteth on the right hand of God."

It means something to be a Christian, a joint heir with Jesus Christ. To what?--To an inheritance incorruptible, undefiled, and that fadeth not away. But are we preparing for such an inheritance when the mind is all full of lightness and trifling and folly, when we devote our God-given time to that which has no substantial value? We need the baptism of the Holy Spirit. Jesus said to his disciples, "It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. . . . 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. He shall glorify me; for he shall receive of mine, and shall show it unto you."

We are to commune with God through the agency of the Holy Spirit; and when we pray, the Spirit helpeth our infirmities. The plowshare of truth must go deep. We are full of self, satisfied with our condition. Jesus says, "Thou sayest I am rich, and increased with goods, and have need of nothing; and knowest 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 mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not

appear; and anoint thine eyes with eyesalve, that thou mayest see." We must fall on the Rock and be broken, and then the Spirit of God will take possession of us, and mould us after the divine Pattern.

Then make the surrender at once. Don't wait till you get home, but make it manifest that you realize what is required of you. "Thou shalt love the Lord thy God with all thy heart." You are to set your affections upon God. In order to do this it is not necessary to sound a trumpet before you, to make a proclamation to the world that you have turned from darkness to light, and that you do not wish anyone to come near you to cast a cloud of darkness over you. Religion means the making of a daily consecration of yourself to God; it means meekness and lowliness of heart; it means to take everything that comes to you as a blessing, to let praise flow back to God. The Lord says, "Whoso offereth praise glorifieth me." As we praise God, the soul becomes strong in spiritual power.

At morning, noon, and night we should meditate upon the goodness and love of God, that we may know God; for this is life eternal. The Father has given the best gift, the greatest treasure of heaven, to us, and we are of value to God, and should render praise to him. But when we surround ourselves with a dark atmosphere, we forget that the Father knows our trials, and has sent them to us in love. The praise that should reach him never comes to his throne; for our affections are not centered upon him.

We should lay hold upon God with all our strength, and love him with undivided heart. Do not look to see what others are doing, but be yourself a copartner with him, a laborer together with God, a partaker of the divine nature. We are to consecrate ourselves to God, to help others, to surround ourselves with a fragrant atmosphere. Our words are to be cheerful and kind; we are to come heart to heart as members of the family of Christ. We are to be one, as Christ is one with the Father. Let us seek for this oneness, and by and by we shall see him as he is, and enjoy his presence through the ceaseless ages of eternity. We shall have the life that measures with the life of God. It will take all eternity to comprehend the science of redemption, to understand something of what it means that the Son of the infinite God gave his life for the life of the world. Then shall we not seek for glory, honor and eternal life? Shall we not make it our first business? We can have but a short lifetime here, but the life to come is eternal. We may attain unto this through daily consecration of ourselves to God, through the aid of the Holy Spirit, through following the example of Christ, who was tempted in all points like as we are, yet who sinned not, that he might be able to succor those who are tempted. Let us come to the throne of infinite love, and there wait and watch to see the fulfillment of the promises of God. Make your appeal to heaven, knowing that what God hath said he will do, and will make his light shine through you to others. You may not know

that you are giving light to others, but God will know it. To those on the right hand the Lord will say: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye 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 unto them, Verily I say unto thee, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." They did not know that they were doing good to others; for it was the Spirit of Christ that wrought with them, and others took knowledge of them that they had been with Jesus, and learned of him. Let us have personal religion, and become rooted and grounded in love.

While the Conference was assembled at South Lancaster, Mass., a faithful old sister was dying, and she sent in this message to those assembled, "The anchor holds." This is what we want, a hope that we can cast like an anchor, entering into that which is within the veil. We want to be able to bear testimony that the anchor holds in the time of sickness, trial, or bereavement. In our darkest hours we want to be

able to see matchless charms in Jesus, to set our affections on things above, where Christ sitteth on the right hand of God, that our life may

be hid with Christ in God, that when Christ, who is our life, shall appear, we also may appear with him in glory.

Chapter 12

Our Obligation to Improve Our Talents.

Signs of the Times January 23, 1893 By Mrs. E. G. White.

From this far distant field of Australia I would address you in America, asking to what use you are putting your intrusted talents? Every talent is to be returned to the Master with interest; for the Lord has a work for one and all to do, which, if performed, will result in the accumulation of talent and blessing. All are called upon to work while it is day; for the night cometh, in which no man can work. There are towns and villages and cities that are white already to harvest; but where are the reapers? Seed sowers are needed, and the reapers should be ready to follow after. Time is short, and there is need of earnest laborers to go all through Michigan, for in this State especially the fields are white for the harvest.

Let not the work that needs to be done wait for the ordination of ministers. If there are not ministers to take up the work, let men of intelligence, with no thought of how they can accumulate the most property, establish themselves in these cities and towns, and lift up the standard of the cross, using the knowledge they have gained in winning souls to the truth. The knowledge of the truth is altogether too precious to be hoarded up, and bound about, and hid in the earth. Even the one talent intrusted by the Master is to

be faithfully employed to gain other talents also. Where are the men and women who have been refreshed with rich streams of blessing from the throne of God? Let them ask themselves what they have done to communicate this light to those who have not had like advantages? How will those who have neglected to use their talents stand in the judgment, when every motive will be brought under scrutiny? The heavenly Master has committed to every one of his servants talents. "And unto one he gave five talents, to another two, and to another one; to every man according to his several ability."

God has not given talents to merely a chosen few, but to everyone he has committed some peculiar gift to be used in his service. Many to whom the Lord has given precious talents have refused to employ them for the advancement of the kingdom of God; nevertheless, they are under obligation to God for their use of his gifts. Everyone, whether serving God or pleasing himself, is a possessor of some trust, whose proper use will bring glory to God and whose perverted use will rob the Giver. That the possessor of talents does not acknowledge God's claims upon him, does not make his guilt the less. If he chooses to stand under the black

banner of the prince of darkness through this life, he will stand unconfessed by Christ in the day of final accounts.

"God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life." The ransom money has been paid for every son and daughter of Adam, and that those who have been ransomed by the precious blood of Christ, refuse allegiance to him, will not shield them from the retribution that will come upon them in the last day. They will have to answer for their neglect to use their intrusted talents for the Master. They will have to answer for their reproaches against their Maker and Redeemer, and for their robbery of God in withholding their talents from his service, and burying their Lord's goods in the earth.

The human family is composed of responsible moral agents, and from the highest and most gifted to the lowest and most obscure, all are invested with the goods of heaven. Time is an intrusted gift of God, and is to be diligently employed in the service of Christ. Influence is a gift of God, and is to be exerted for the forwarding of the highest, noblest purposes. Christ died on Calvary's cross that all our influence might be used to lift him up before a perishing world. Those who behold the Majesty of heaven dying on the cross for their transgressions, will value their influence only as it draws men to Christ, and they will use it for this purpose only. Intellect is an intrusted talent. Sympathy and affection are talents to be

sacredly guarded and improved, that we may render service to Him whose purchased possession we are.

All that we are or can be belongs to God. Education, discipline, and skill in every line should be used for him. The capital is his, and the improvement is the usury that rightfully belongs to the Master. Whether the amount intrusted is large or small, the Lord requires that his householders do their best. It is not the amount intrusted or the improvement made that brings to men the approbation of heaven, but it is the faithfulness, the loyalty to God, the loving service rendered, that brings the divine benediction, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord." This reward of joy does not wait until our entrance into the city of God, but the faithful servant has a foretaste of it even in this life.

Instead of burying our talents in the earth, those who are willing to trade upon them, will not trade in vain. God pronounces his blessing upon unselfish, unwearied diligence; and though we may have but one talent, and can make but a small investment, yet God will make the effort fruitful in results. The man who works in faith will realize that his intellect, his affections, his whole power, belongs to God, and he will seek to make diligent use of his powers, and will improve his faculties and talents. But, instead of realizing that all our faculties belong to God, how many are reckless, little thinking that their influence,

their cheap, light words, are moulding the characters of those with whom they associate, and bringing down their minds to a low level. If they did but understand what they are doing, and could realize that they are accountable for their influence, and that in the sight of heaven they are wasting their opportunities, would they so belittle their talents of speech and mind, and so mould the minds of their companions to what is low and ignoble, by their trifling, cheap conversation? It is by the influence of reckless triflers that the confederacy of evil is strengthened and the intrusted talents of God are corrupted and buried in the earth.

But the very talents that men pervert to the service of evil have been bestowed by the Lord for their elevation and the elevation of those with whom they associate. Through the exercise of the faculties of the mind, through the power of speech, they are to be constantly improving, and feeding other minds with rich, intellectual food, thus becoming a blessing to the world. Shall we not individually make the best possible use of the natural powers of mind and body? Shall we not carefully treasure every intrusted talent, and by exercise strengthen every faculty, and live in such a way that the young and inexperienced and the aged and experienced shall be benefited by association with us?

The atmosphere that surrounds the soul is fraught with influence for good or evil according to the character of the thoughts. It may be full of poison and malaria, or be fragrant and pure and health giving.

This moral influence will be according to our connection with Christ or our separation from him, who is light and life. Those who are united with Christ will realize that he has given them trusts according to their several ability; and, whatever their surroundings, they will consider them favorable for the development of moral character. We are to make the most of every advantage and opportunity. We may continually remember that we must train and improve our ability that we may not disappoint our Master, but reach the highest possible standard, and thus influence others to follow in the footsteps of our Example. We may say, "Neither society nor intimate companions must have their ideas of Christian character cheapened by my course of action." Those who take and keep this position will find that the gospel is the power of God unto salvation. Such will receive the commendation, "Well done, good and faithful servant."

In the work of disseminating the gospel, Christ sent his disciples out by two and two. In our efforts we should follow the plan of our Master. There are many that think it would be more advantageous to scatter our forces as much as possible so as to take in as much territory as possible; but Christ's way is best, and it will always result in loss to follow other methods than his. If two workers could come to this distant field, qualified by the Holy Spirit, and would deny self and take up the cross and follow Jesus, making it manifest that they were true disciples, an important work could be accomplished in the cities and

their suburbs. We desire that men and women should come to these fields who have a knowledge of the truth, who are not as children tossed to and fro, who want not a pleasant time, but who are willing to carry burdens.

Oh! that the Lord would baptize men and women who were once in darkness and have seen great light, with his Holy Spirit, that they may realize their duty to let the light shine forth to others who are in darkness.

The advantages of you who have heard the truth in America have been great; but what use are you making of your privileges? What are you doing with your talents? Are you putting them out to the exchangers? Have you treasured up the truth in good and honest hearts, accepting the light ray after ray as it has come to you, and do you feel under obligation to diffuse the light you have received? Do you comprehend what the Lord would impress upon you by the parable of the talents? The Lord committed to every man talents according to his ability, and all were to trade upon these intrusted goods. By doing as their Lord commanded, they doubled their talents. But there was one who had but one talent intrusted to him, and he went and wrapped it in a napkin, and hid it in the earth; and when the Master returned and reckoned with his ser-

vants, he returned the talent to his Lord, bearing false witness against his Master, accusing him of being a hard man, who reaped where he had not sown, and gathered where he had not strewn, and he made this misapprehension of his Lord's character an excuse for his slothfulness. But the Lord penetrated his disguises and answered him according to his estimate:--

"Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strewed; thou oughtest 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 unto him that hath ten talents. For unto everyone that hath shall be given, and he shall have abundance; but from him that hath not shall be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth."

But upon those who faithfully employed their talents, and who by wise use of their gifts doubled their ability, the Lord pronounced his divine benediction. To them he said, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord."

Chapter 13

Benefits of Bible Study.

Signs of the Times January 30, 1893 By Mrs. E. G. White.

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." In the word of God is contained everything essential to the perfecting of the man of God. It is like a treasure house, full of valuable and precious stores, but we do not appreciate its riches, nor realize the necessity of equipping ourselves with the treasures of truth. We do not realize the great necessity of searching the Scriptures for ourselves. Many neglect the study of the word of God in order to pursue some worldly interest, or to indulge in some trifling pleasure. A passing affair is made an excuse for ignorance of the Scriptures given by inspiration of God. Oh, we might better put off anything of an earthly character than the investigation of the word of God, which is able to make us wise unto life eternal.

"Given by inspiration of God," "able to make us wise unto salvation," rendering "the man of God perfect, thoroughly furnished unto all good works"-- the Book of books has the highest claims to our reverent attention. Superficial study of the word of God cannot meet the claims it has upon us, nor furnish us with the benefit that is promised. We should seek to learn the full meaning of the words of truth, and to drink deep the spirit of the holy oracles. To read daily a certain

number of chapters, or to commit to memory a stipulated amount of Scripture, without careful thought as to the meaning of the text, will profit but little. To study one passage until its significance is clear to the mind, and its relation to the plan of salvation is evident, is of more value than the perusal of many chapters with no definite purpose in view and no positive instruction gained. We cannot obtain wisdom from the word of God without giving earnest and prayerful attention to its study. It is true that some portions of Scripture are, indeed, too plain to be misunderstood; but there are many portions whose meaning cannot be seen at a glance; for the truth does not lie upon the surface. In order to understand the meaning of such passages, scripture must be compared with scripture; there must be careful research and prayerful reflection. Such study will be richly repaid. As the miner discovers precious veins of metal concealed beneath the surface of the earth, so will he who perseveringly searches the word of God as for hid treasure find truths of the greatest value which are concealed from the careless seeker.

You must dig in the mine of truth till you find its richest treasure, and by comparing scripture with scripture you may find the true meaning of the text. But if you do not make the sacred teachings of God's word the rule and guide of

your life, the truth will be nothing to you. Truth is efficient only as it is carried out in practical life. If the word of God condemns some habit you have indulged, a feeling you have cherished, a spirit you have manifested, turn not from the word of God, but turn away from the evil of your doings, and let Jesus cleanse and sanctify your heart. Confess your faults, and forsake them wholly and determinedly, believing the promises of God, and showing your faith by your works. If the truths of the Bible are woven into practical life, they will bring the mind up from earthliness and debasement. Those who are conversant with the Scriptures will be men and women who exert an elevating influence.

In searching for heaven-revealed truths, the Spirit of God is brought into close connection with the sincere searcher of the Scriptures. An understanding of the revealed will of God enlarges the mind, expands, elevates, and endows it with new vigor, by bringing its faculties into contact with stupendous truth. No study is better to give energy to the mind, to strengthen the intellect, than the study of the word of God. No other book is so potent in elevating the thoughts, in giving vigor to the faculties, as is the Bible, which contains the most ennobling truths. If God's word were studied as it should be, we would see breadth of mind, stability of purpose, nobility of character, such as is rarely seen in these times.

But the study of the word of God is made a secondary consideration, and a great loss is sustained

thereby. The understanding takes the level of the things with which it becomes familiar. If all would make the Bible their study, we would see a people who were better developed, who were capable of thinking more deeply, who would manifest greater intelligence than those who have earnestly studied apart from the Bible the sciences and histories of the world. The Bible gives the true seeker for truth an advanced mental discipline, and he comes from contemplation of divine things with his faculties enriched; self is humbled, while God and his revealed truth are exalted. It is because men are unacquainted with the precious Bible histories that there is so much lifting up of man and so little honor given to God.

The Bible contains that which will give the Christian vigor of spirit and intellect. The Psalmist says, "The entrance of thy word giveth light; it giveth understanding unto the simple." The Bible is a wonderful book. It is a history that opens up to us the past centuries. Without the Bible we would have been left to conjectures and fables in regard to the occurrences of past ages. It is a prophecy that unveils the future. It is the word of God unfolding to us the plan of salvation, pointing out the way by which we may escape eternal death and gain eternal life. Of all the books that flood the world, however valuable, the Bible is the Book of books, most deserving of our study and admiration. It gives not only the history of this world but a description of the world to come. It contains instruction concerning the wonders of the uni-

verse, it reveals to our understanding the character of the Author of the heavens and the earth. In it is the revelation of God to man.

The searching of all books of philosophy and science cannot do for the mind and morals what the searching of the Bible can do, if its teaching is made practical. He who studies the Bible holds converse with patriarchs and prophets. He comes in contact with truth clothed in elevated language, which exerts a

fascinating power over the mind and lifts the thought from the things of earth to the glory of the future immortal life. What wisdom of man can compare with the revelation of the grandeur of God? Finite man who knows not God, seeks to lessen the value of the Scriptures, claiming that their supposed knowledge of science will not harmonize with the word of God; but the word of God is a lamp unto our feet and a light unto our path.

Chapter 14

Blessings of Bible Study.

Signs of the Times February 6, 1893 By Mrs. E. G. White.

Those who boast of wisdom beyond the teaching of the word of God, need to drink deeper of the fountain of knowledge, that they may learn their real ignorance. Men boast of their wisdom when it is foolishness in the sight of God. Let no man deceive himself. "If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God. For it is written, he taketh the wise in their own craftiness." The greatest ignorance that now curses the human race is in regard to the binding claims of the law of God; and this ignorance is the result of neglecting the study of the word of God. It is Satan's plan to so engage the mind that men shall neglect the great guidebook, and thus be led into the path of transgression and destruction.

The Bible is not exalted to its place among the books of the world, although its study is of infinite im-

portance to the souls of men. In searching its pages the imagination beholds scenes majestic and eternal. We behold Jesus, the Son of God, coming to our world, and engaging in the mysterious conflict that discomfited the powers of darkness. Oh, how wonderful, how almost incredible it is, that the infinite God would consent to the humiliation of his own Son that we might be elevated to a place with him upon his throne! Let every student of the Scriptures contemplate this great fact, and he will not come from a study of the Bible without being purified, elevated, and ennobled. The truth will be opened to the mind, and applied to the heart by the Spirit of God. Through connection with God the Christian will have clearer and broader views, unbiased by his own preconceived opinions. His discernment will be more penetrating, his judgment be better balanced and far seeing. His understanding, exercised in con-

temple of exalted truths, will be expanded, and in obtaining heavenly knowledge, he will better understand his own weakness and grow in faith and humility. When there is little attention given to the word of God, divine counsels are not heeded, admonitions are in vain, grace and heavenly wisdom are not sought that past sins may be avoided, and every stain of corruption may be cleansed from the character. David prayed: "Make me to understand the way of thy precepts; so shall I talk of thy wondrous works." "Open thou mine eyes, that I may behold wondrous things out of thy law."

There is a great work to be done by earnest Bible students, for gems of truth are to be gathered up, and separated from the companionship of error. Though the Bible is a revelation from heaven, yet many do not comprehend its divine teaching. We are to discover new aspects of truth in both Old and New Testaments, to behold the exceeding breadth and compass of truths which we imagine we understand, but of which we have only a superficial knowledge. He who earnestly searches the Scriptures will see that harmony exists between the various parts of the Bible, will discover the bearing of one passage upon another, and the reward of his toil will be exceedingly precious.

All over the field of revelation are scattered glad springs of heavenly truth, of peace and joy. These glad springs of truth are within the reach of every seeker. The words of inspiration, pondered in the heart, will be as living streams flowing

from the river of the water of life. Our Saviour prayed that the mind of his followers might be opened to understand the Scriptures. Whenever we study the Bible with a prayerful heart, the Holy Spirit is near to open us the meaning of the words we read. The man whose mind is enlightened by the opening of God's word to his understanding, will not only feel that he must more diligently seek to understand the word of God, but that he must have a better understanding of the sciences. He will feel that he is called to a high calling in Christ Jesus. The more closely connected man is with the Source of all knowledge and wisdom, the more he will be convinced that he must advance in intellectual and spiritual attainment. The opening of God's word is always followed by a remarkable opening and strengthening of man's faculties; for the entrance of God's words giveth light. By contemplation of great truths the mind is elevated, the affections purified and refined; for the Spirit of God through the truth of God quickens the lifeless spiritual faculties, and attracts the soul heavenward.

Then take your Bible and present yourself before your Heavenly Father, saying, "Enlighten me; teach me what is truth." The Lord will regard your prayer, and the Holy Spirit will impress the truth upon your soul. In searching the Scriptures for yourself, you will become established in the faith. It is of the greatest importance that you continually search the Scriptures, storing the mind with the word of God, for you may be separated from

the companionship of Christians, and placed where you will not have the privilege of meeting with the children of God. You need the treasures of God's word hidden in your heart, that when opposition comes upon you, you may bring everything to the Scriptures.

Truth is eternal, and conflict with error will only make manifest its strength. We should never refuse to examine the Scriptures with those who we have a reason to believe desire to know what is truth as much as we do. Suppose a brother holds a view that differs from yours, and he comes to you, proposing that you sit down with him and investigate that point in the Scriptures; should you rise up filled with prejudice, and condemn his ideas, while refusing to give him a candid hearing? The only right way would be to sit down as Christians and investigate the position presented in the light of God's word, which will reveal truth and unmask error. To ridicule his ideas would not weaken his position, though it were false, or strengthen your position, though it were true. If the pillars of our faith will not stand the test of investigation, it is time that we knew it, for it is foolish to become set in our ideas, and think that no one should interfere with our opinions. Let everything be brought to the Bible; for it is the only rule of faith and doctrine.

We must study the truth for our-

selves; no living man should be relied upon to think for us, no matter who he may be or in what position he may be placed. We are not to look upon any man as a perfect criterion for us. We are to counsel together, and be subject one to another, but at the same time we are to exercise the ability God has given us to learn what is truth. Each one of us must look to God for divine enlightenment, that we may individually develop a character that will stand the test in the day of God.

We are living in the last days, when error of a most deceptive character is accepted and believed, while truth is discarded. Many are drifting into darkness and infidelity, picking flaws with the Bible, bringing in superstitious inventions, unscriptural theories, and speculations of vain philosophy; but it is the duty of everyone to seek a thorough knowledge of the Scriptures. The importance and benefit of Bible study cannot be overestimated. In searching the Scriptures our minds are caused to dwell upon the infinite sacrifice of Christ, on his mediation in our behalf. As we see his love, as we meditate upon his humiliation and sufferings, the same spirit of self-denial and sacrifice for the good of others will be kindled in our hearts. As we behold Jesus by the eye of faith, we shall be "changed into the same image from glory to glory, even as by the Spirit of the Lord."

Chapter 15

The Plan of Salvation.

Signs of the Times February 13, 1893 By Mrs. E. G. White.

The law of love is the foundation of God's government, and the service of love the only service acceptable to heaven. God has granted freedom of will to all, endowed men with capacity to appreciate his character, and therefore with ability to love him and to choose his service. So long as created beings worshiped God they were in harmony throughout the universe. While love to God was supreme, love to others abounded. As there was no transgression of the law, which is the transcript of God's character, no note of discord jarred the celestial harmonies.

But known unto God are all his works, and from eternal ages the covenant of grace (unmerited favor) existed in the mind of God. It is called the everlasting covenant; for the plan of salvation was not conceived after the fall of man, but it was that which was "kept in silence through times eternal, but now is manifested and by the Scriptures of the prophets according to the commandment of the eternal God, is made known unto all the nations unto obedience of faith."

The purpose and plan of grace existed from all eternity. Before the foundation of the world it was according to the determinate counsel of God that man should be created and endowed with power to do the divine will. The fall of man, with all its consequences, was not hidden from the Omnipotent. Redemption was not an after thought, a plan formulated after the fall of Adam,

but an eternal purpose, suffered to be wrought out for the blessing, not only of this atom of a world, but for the good of all the worlds that God had created.

Before Him who ruleth in the heavens, the mysteries of the past and future are alike outspread, and God sees beyond the woe and darkness and ruin that sin has wrought, the outworking of his purpose of love and blessing. Though clouds and darkness are round about him, yet righteousness and judgment are the foundation of his throne.

Through creation and redemption, through nature and through Christ, the glories of the divine character are revealed. By the marvelous display of his love in giving "his only begotten Son that whosoever believeth in him should not perish, but have everlasting life," the character of God is revealed to the intelligences of the universe. Through Christ our Heavenly Father is made known as the God of love.

When man sinned, all heaven was filled with sorrow; for through yielding to temptation, man became the enemy of God, a partaker of the Satanic nature. The image of God in which he had been created was marred and distorted. The character of man was out of harmony with the character of God; for through sin man became carnal, and the carnal heart is enmity against God, is not subject to the law of God, neither indeed can be. To the angels there seemed to be no way of escape for the transgressor. They ceased their

songs of praise, and throughout the heavenly courts there was mourning for the ruin sin had wrought. Out of harmony with the nature of God, unyielding to the claims of his law, naught but destruction was before the human race. Since the divine law is as changeless as the character of God, there could be no hope for man unless some way could be devised whereby his transgression might be pardoned, his nature renewed, and his spirit restored to reflect the image of God. Divine love had conceived such a plan. It was through Satan's misrepresentation of God's character that man was led to doubt the reality of his love, and came to look upon God as his enemy. As Satan had done in heaven, so he did on earth,--declared God's government unjust, the restrictions of his law unnecessary, and bade man, as he had angels, to throw aside the yoke and let the dictates of their own nature be their only guide and law. He promised liberty; but as he himself is the servant of corruption, he brought the race into bondage, to sin, misery, and death. He represented God as claiming all and giving nothing, as requiring men's service for his own glory, but denying himself nothing for man's good.

In the work of creation, Christ was with God. He was one with God, equal with him, the brightness of his glory, the express image of his person, the representative of the Father. He alone, the Creator of man, could be his Saviour. No angel of heaven could reveal the Father to the sinner, and win him back to allegiance to God. But Christ could

manifest the Father's love; for God was in Christ, reconciling the world unto himself. Christ could be the "day's man" between a holy God and lost humanity, one who could "lay his hand upon us both." None but Christ could redeem man from the curse of the law. He proposed to take upon himself the guilt and shame of sin,--sin so offensive in the sight of God that it would necessitate separation from his Father. Christ proposed to reach to the depths of man's degradation and woe, and restore the repenting, believing soul to harmony with God. Christ, the Lamb slain from the foundation of the world, offered himself as a sacrifice and substitute for the fallen sons of Adam though in this offering all heaven was involved in infinite sacrifice. But the Father so loved the world that he gave his only-begotten Son, that through his smitten heart a channel might be found for the outflowing of infinite love for fallen man. Man had become so degraded by sin, his nature so perverted by evil, that it was impossible for him of himself to come into harmony with God, whose nature is purity and love. But Christ redeemed him from the condemnation of the law, and imparted divine power, and through man's cooperation, the sinner could be restored to his lost estate.

The grace of Christ alone could change the heart of stone to a heart of flesh, make it alive unto God, and transform the character, so that a degraded child of sin might become a child of God and heir of heaven. Man had no power to justify the soul, to sanctify the heart. Moral

disease could be healed only through the power of the great Physician. The highest gift of heaven, even the only-begotten of the Father, full of grace and truth, was able to redeem the lost.

The only hope for the fallen race was found in becoming reconciled to God. Satan had so misrepresented God that man had no true conception of the divine character. Christ came to the world, and in carrying out the plan of salvation, revealed the fact that "God is love."

When the plan of salvation was revealed to the angels, joy, inexpressible joy, filled heaven. The glory and the blessedness of a world redeemed outmeasured even the anguish of the Prince of Life. Through the celestial courts echoed the first strain of that song that angels sang above the hills of Bethlehem,—"Glory to God in the highest, on earth peace, good will to men." And the lost pair in the garden of Eden, standing as criminals before the righteous Judge, waiting the sentence their transgression merited, heard the first notes of the divine promise. Before the life of toil and sorrow which sin had brought upon them was depicted before them, before the decree that the wages of sin is death was pronounced, they heard the promise of redemption. Though they must suffer from the power of their mighty foe, still through the merits of Christ they could look forward to victory. The mystery of the gospel was spoken in Eden, when God said to the serpent, "I will put enmity between thee and the woman, and between thy seed and her seed; it

shall bruise thy head, and thou shalt bruise his heel." If Satan could have touched the head with his specious temptations, the human family would have been lost; but the Lord had made known the purpose and plan of the mystery of grace, declaring that Christ had bruised the serpent under his feet.

But not only had man come under the power of the deceiver, but the earth itself, the dominion of man, was usurped by the enemy. Through the plan of salvation, the sacrifice of Christ, not only was man but his dominion to be redeemed. Through the merits of Christ all that man lost through sin was to be restored. The time would come when there would be "no more curse, but the throne of God should be in it, and his servants should serve him." The promise would be fulfilled, "The righteous shall inherit the land and dwell therein forever."

Through the plan of salvation a larger purpose is to be wrought out even than the salvation of man and the redemption of the earth. Through the revelation of the character of God in Christ, the beneficence of the divine government would be manifested before the universe, the charge of Satan refuted, the nature and results of sin made plain, and the perpetuity of the law fully demonstrated. Satan had declared that the law of God was faulty, and that the good of the universe demanded a change in its requirement. In attacking the law, he thought to overthrow the authority of its Author, and gain for himself the supreme allegiance. But through the plan of salvation the

precepts of the law were to be proved perfect and immutable, that at last one glory and love might rise to God throughout the universe, as-

cribing glory and honor and praise to him that sitteth upon the throne and to the Lamb forever and ever.

The Plan of Salvation

Signs of the Times February 20, 1893 By Mrs. E. G. White.

Continued

To fallen man was revealed the plan of infinite sacrifice through which salvation was to be provided. Nothing but the death of God's dear Son could expiate man's sin, and Adam marveled at the goodness of God in providing such a ransom for the sinner. Through the love of God, a star of hope illumined the terrible future that spreads before the transgressor. Through the institution of the typical system of sacrifice and offering, the death of Christ was ever to be kept before guilty man, that he might better comprehend the nature of sin, the results of transgression, and the merit of the divine offering. Had there been no sin, man would never have known death. But in the innocent offering slain by his own hand, he beheld the fruits of sin,--the death of the Son of God in his behalf. He sees the immutable character of the law he has transgressed, and confesses his sin; he relies upon the merits of the Lamb of God, who taketh away the sins of the world.

The plan of saving sinners through Christ alone was the same in the days of Adam, Noah, Abraham, and in every successive generation that lived before the advent of Christ, as it is in our day. The patriarchs, the prophets, the martyrs from righteous Abel, looked forward

to a coming Saviour, and they showed their faith in him by sacrifices and offerings. The sacrifice of beasts shadowed forth the sinless offering of God's dear Son, and pointed forward to his death upon the cross. But at the crucifixion type met antitype, and the typical system there ceased.

The Son of God is the center of the great plan of redemption which covers all dispensations. He is the "Lamb slain from the foundation of the world." He is the Redeemer of the fallen sons and daughters of Adam in all ages of human probation. "Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved." Christ is the substance or body which casts its shadow back into former dispensations. When Christ died, the shadow ceased. At the death of Christ the typical system was done away, but the law of God, whose violation had made the plan of salvation necessary, was magnified and made honorable. The gospel was good tidings of great joy to Adam, Noah, Abraham, and Moses; for it presented to them a coming Saviour. A more clear and glorious light now shines upon the Christian. Those who lived before the coming of Christ looked forward by

faith to his coming, but what had to be grasped by faith by them is assurance to us; for we know that Christ has come, as foretold by the prophets. It is just as essential for us to have faith in our Redeemer, who came to earth and died our sacrifice, as it was for the ancients to believe in a Redeemer to come, represented by their offerings and sacrifices.

In becoming man's substitute, in bearing the curse which should fall upon man, Christ has pledged himself in behalf of the race to maintain the sacred and exalted honor of his Father's law. He came to convince men of sin, which is the transgression of the law, and through divine mediation bring them back to obedience to God's commandments. God has given the world into the hands of Christ, that he may completely vindicate the binding claims of the law, and make manifest the holiness of every principle. Christ was the Father's "appointed heir of all things, by whom also he made the worlds." He was the "brightness of his glory, the express image of his person." And he upheld "all things by the word of his power." He possessed divine excellency and greatness. It pleased the Father that in him all fullness should dwell. And Christ "thought it not robbery to be equal with God." Yet Jesus exchanged a throne of light and glory which he had with his Father, counting it not a thing to be desired to be equal with God, while man was lost in sin and misery. He came from heaven to earth, clothed his divinity with humanity, and bore the curse as surety for the fallen

race. He was not compelled to do this; but he chose to bear the results of man's transgression that man might escape eternal death.

The coming of Christ to our world was a great event, not only to this world, but to all the worlds in the universe of God. Before the heavenly intelligences he was to take upon himself our nature, to be tempted in all points like as we are, and yet to leave an example of perfect purity and unblemished character.

Satan and his angels exulted as they discovered that the Son of God had taken upon himself the nature of man, and had come to be man's substitute, to engage in the conflict in our behalf. The human family had been overpowered by the deception of the enemy; for all have sinned, and come short of the glory of God, and the enemy hoped that Christ also would become a victim to his seductive wiles. Satan gloried in the opportunity of besieging the Son of God with fierce temptations. Because he had taken upon himself the nature of man, Satan deemed that his victory was certain, and with every malignant device in his power he strove to overcome Christ. The steadfast resistance of Christ to the temptations of the enemy brought the whole confederacy of evil to war against him. Evil men and evil angels united their forces against the Prince of Peace. The issues at stake were beyond the comprehension of men, and the temptations that assailed Christ were as much more intense and subtle than those which assail man as his character was purer and more exalted

than is the character of man in his moral and physical defilement. In his conflict with the prince of darkness in this atom of a world, Christ had to meet the whole confederacy of evil, the united forces of the adversary of God and man; but at every point he met the tempter, and put him to flight. Christ was conqueror over the powers of darkness, and took the infinite risk of consenting to war with the enemy, that he might conquer him in our behalf.

The Redeemer of the world clothed his divinity with humanity, that he might reach humanity; for, in order to bring to the world salvation, it was necessary that humanity and divinity should be united. Divinity needed humanity, that humanity might afford a channel of communication between God and man, and humanity needed divinity, that a power from above might restore man to the likeness of God. Christ was God, but he did not appear as God. He veiled the tokens of divinity, which had commanded the homage of angels and called forth the adoration of the universe of God. He made himself of no reputation, took upon him the form of a servant, and was made in the likeness of sinful flesh. For our sakes he became poor, that we through his poverty might be made rich.

He humbled himself to pass through man's experiences, and he would not turn aside from the plan by which salvation could come to man. Knowing all the steps in the path of his humiliation, he refused not to descend step by step to the depths of man's woe, that he might make expiation for the sins of the

condemned, perishing world. What humility was this! It amazed the angels. Tongue can never describe it. Pen can never portray it. The imagination cannot take it in. Sinless and exalted by nature, the Son of God consented to take the habiliments of humanity, to become one with the fallen race. The eternal Word consented to be made flesh. God became man.

But he stepped still lower; he humbled himself to bear insult, reproach, accusation, and shameful abuse. In the world which he had made, which was sustained by the word of his power, there seemed to be no room for him. He had to flee from one place to another until his life work was accomplished. He was betrayed by one of his followers, and denied by another. He was mocked and taunted. He was crowned with thorns, and forced to bear the burden of the cross. He was not insensible to ignominy and contempt; he submitted to it, but he felt its bitterness as no other being could feel it. Pure, holy, and undefiled, he was yet arraigned as criminal before the eyes of the world. From the highest exaltation the adorable Redeemer took step after step in the path of humiliation. He consented to die in the sinner's stead, that by a life of obedience man might escape the penalty of the law. He humbled himself, and became obedient unto death. And what a death! It was the most shameful, the most cruel--the death upon the cross as a malefactor. He died not as a hero in the eyes of men, loaded with honors; he died as a condemned criminal, suspended

between the heavens and the earth--died a lingering death, exposed to the tauntings and revilings of a debased and profligate mob. "All they that see Me laugh Me to scorn; they shoot out the lip, they shake the head." He was numbered with the transgressors, and even his kinsmen according to the flesh disowned him. He was forced to see the sword pierce the heart of his mother,--he beheld her sorrow. He expired amidst derision. But all his sufferings were counted as of small

account in consideration of the result he was working out in behalf of man, and for the good of the whole universe. He expired on the cross exclaiming, "It is finished," and that cry rang through every world, and through heaven itself. The great contest between Christ, the Prince of Life, and Satan, the prince of darkness, was practically over, and Christ was Conqueror. His death answered the question as to whether there was self-denial with the Father and the Son.

The Plan of Salvation

Signs of the Times February 27, 1893 By Mrs. E. G. White.
(Concluded.)

Through the death of Christ a door of hope was opened for fallen man. Man was under sentence of death for the transgression of the law of God. He was under condemnation as a traitor, as a rebel; but Christ came to be his substitute, to die as a malefactor, to suffer the penalty of the traitors, bearing the weight of their sins upon his divine soul. He descended lower and lower till there was no lower depths of humiliation to sound in order that he might lift up those who would believe in him, and cleanse the guilty from moral defilement, and impart to them his own righteousness. He died to make an atonement, to redeem, cleanse, restore, and exalt man to a place at his right hand.

Through his life upon earth he scattered blessings wherever he went. Though at his word legions of angels would render him homage, yet he walked the earth unhonored, unconfessed. In place of praise he

met reproach. He walked among men as one of the poor and lowly. Though he healed the sick, relieved the oppressed, bound up the broken hearted, yet few called him blessed, and the great of the earth passed him by with disdain.

As a member of the human family he was mortal, but as God he was a fountain of life to the world. He could have withstood the advances of death and refused to come under its dominion, but voluntarily he laid down his life that he might bring life and immortality to light. He bore the sin of the world, endured the penalty, yielded up his life as a sacrifice, that man should not eternally die. Contrast his suffering and humiliation with the riches of his glory, with the wealth of praise pouring forth from immortal tongues, with the anthems of adoration, with the homage of millions of holy angels in the heights of the sanctuary, and seek to compre-

hend what manner of love inspired the heart of Jesus.

How much has God loved the race of men?--Look to Calvary. As you behold Jesus upon the cross, does not the heinous character of sin appear? It was sin that caused the death of God's dear Son, and sin is the transgression of the law. Says the prophet: "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 hath laid on him the iniquity of us all. . . . It pleased the Lord to bruise him; he hath put him to grief; when thou shalt 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." When the sinner realizes that Christ died for him, that he might impute his righteousness unto him, he magnifies the love of God in providing the plan of salvation.

"The gift of God is eternal life through Jesus Christ our Lord." At infinite cost the salvation of man has been purchased. The world may refuse the gift, but this will not lessen its value, or relieve men of its responsibility. When he was upon earth Jesus said to those who re-

fused him, "Ye will not come unto me that ye might have life." There are many who are refusing to respond to the drawing love of Christ today. Jesus calls, but many refuse to respond to the invitation. They will not avail themselves of the privilege of having Jesus for their personal Saviour. They do not come in humility and faith, that they may know by a personal experience what they are to Jesus, and what he is to them. But the promise is, "He shall see of the travail of his soul, and shall be satisfied." Jesus will not rest until he leads his followers unto the realms of perfect joy and glory.

The plans of God cannot fail. Men make great plans, but fail to accomplish the object that they design. They begin to build and are not able to finish. They do not count the cost. But Jesus counted the cost of the salvation of every son and daughter of Adam. He provided abundant means whereby all might be saved, if they would but comply with the conditions and lay hold upon eternal life. Unfailing resources are at his command to complete the work which he has begun. Those who respond to his love, yielding their wills to him, will not perish, but have everlasting life.

How the wondrous provision of the plan of God for the salvation of men widens and exalts our ideas of the love of God! How it binds our hearts to the great Heart of infinite love! How it makes us delight in his service, as our hearts respond to the drawing of his loving-kindness and loving mercy! John calls upon men to behold the marvelous love of

God. He exclaims: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear,

we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure." Those who are true, who are pure, who love and obey the words of God, will be counted children of the Heavenly King, members of the royal family, heirs of God, joint heirs with Christ.

Chapter 16

Justification by Faith

Signs of the Times March 6, 1893 By Mrs. E. G. White.

When God pardons the sinner, remits the punishment he deserves, and treats him as though he had not sinned, He receives him into divine favor, and justifies him through the merits of Christ's righteousness. The sinner can be justified only through faith in the atonement made through God's dear Son, who became a sacrifice for the sins of the guilty world. No one can be justified by any works of his own. He can be delivered from the guilt of sin, from the condemnation of the law, from the penalty of transgression, only by virtue of the suffering, death, and resurrection of Christ. Faith is the only condition upon which justification can be obtained, and faith includes not only belief but trust.

Many have a nominal faith in Christ, but they know nothing of that vital dependence upon Him which appropriates the merits of a crucified and risen Saviour. Of this nominal faith James says: "Thou believest that there is one God; thou doest well: the devils also believe, and tremble. But wilt thou know, O vain man, that faith without works

is dead? (James 2:19, 20). Many concede that Jesus Christ is the Saviour of the world, but at the same time they hold themselves away from Him, and fail to repent of their sins, fail to accept of Jesus as their personal Saviour. Their faith is simply the assent of the mind and judgment to the truth; but the truth is not brought into the heart, that it might sanctify the soul and transform the character. "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified" (Romans 8:29, 30). Calling and justification are not one and the same thing. Calling is the drawing of the sinner to Christ, and it is a work wrought by the Holy Spirit upon the heart, convicting of sin, and inviting to repentance.

Many are confused as to what constitutes the first steps in the work of salvation. Repentance is thought to be a work the sinner

must do for himself in order that he may come to Christ. They think that the sinner must procure for himself a fitness in order to obtain the blessing of God's grace. But while it is true that repentance must precede forgiveness, for it is only the broken and contrite heart that is acceptable to God, yet the sinner cannot bring himself to repentance, or prepare himself to come to Christ. Except the sinner repent, he cannot be forgiven; but the question to be decided is as to whether repentance is the work of the sinner or the gift of Christ. Must the sinner wait until he is filled with remorse for his sin before he can come to Christ? The very first step to Christ is taken through the drawing of the Spirit of God; as man responds to this drawing, he advances toward Christ in order that he may repent.

The sinner is represented as a lost sheep, and a lost sheep never returns to the fold unless he is sought after and brought back to the fold by the shepherd. No man of himself can repent, and make himself worthy of the blessing of justification. The Lord Jesus is constantly seeking to impress the sinner's mind and attract him to behold Himself, the Lamb of God, which taketh away the sins of the world. We cannot take a step toward spiritual life save as Jesus draws and strengthens the soul, and leads us to experience that repentance which needeth not to be repented of.

When before the high priests and Sadducees, Peter clearly presented the fact that repentance is the gift of God. Speaking of Christ, he said, "Him hath God exalted with

his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins" (Acts 5:31). Repentance is no less the gift of God than are pardon and justification, and it cannot be experienced except as it is given to the soul by Christ. If we are drawn to Christ, it is through His power and virtue. The grace of contrition comes through Him, and from Him comes justification.

Paul writes: "But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:) or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.) But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Romans 10:6-10).

The faith that is unto salvation is not a casual faith, it is not the mere consent of the intellect, it is belief rooted in the heart, that embraces Christ as a personal Saviour, assured that He can save unto the uttermost all that come unto God by Him. To believe that He will save others, but will not save you is not genuine faith; but when the soul lays hold upon Christ as the only hope of salvation, then genuine faith is manifested. This faith leads

its possessor to place all the affections of the soul upon Christ; his understanding is under the control of the Holy Spirit, and his character is molded after the divine likeness. His faith is not a dead faith, but a faith that works by love, and leads him to behold the beauty of Christ, and to become assimilated to the divine character. [Deuteronomy 30:11-14 quoted.] "And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live" (Deuteronomy 30:6).

It is God that circumcises the heart. The whole work is the Lord's from the beginning to the end. The perishing sinner may say: "I am a lost sinner; but Christ came to seek and to save that which was lost. He says, 'I came not to call the righteous, but sinners to repentance' (Mark 2:17). I am a sinner, and He died upon Calvary's cross to save me. I need not remain a moment longer unsaved. He died and rose again for my justification, and He will save me now. I accept the forgiveness He has promised."

Justification by Faith

Signs of the Times March 13, 1893 By Mrs. E. G. White.

Continued

Christ is a risen Saviour; for, though He was dead, He has risen again, and ever liveth to make intercession for us. We are to believe with the heart unto righteousness, and with the mouth make confession unto salvation. Those who are justified by faith will make confession of Christ. "He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (John 5:24). The great work that is wrought for the sinner who is spotted and stained by evil is the work of justification. By Him who speaketh truth he is declared righteous. The Lord imputes unto the believer the righteousness of Christ and pronounces him righteous before the universe. He transfers his sins to Jesus, the sinner's representative, substitute, and surety. Upon Christ He lays the iniquity of every

soul that believeth. "He hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (2 Corinthians 5:21).

Christ made satisfaction for the guilt of the whole world, and all who will come to God in faith, will receive the righteousness of Christ, "who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed" (1 Peter 2:24). Our sin has been expiated, put away, cast into the depths of the sea. Through repentance and faith we are rid of sin, and look unto the Lord our righteousness. Jesus suffered, the just for the unjust.

Although as sinners we are under the condemnation of the law, yet Christ by His obedience rendered to the law, claims for the repentant soul the merit of His own

righteousness. In order to obtain the righteousness of Christ, it is necessary for the sinner to know what that repentance is which works a radical change of mind and spirit and action. The work of transformation must begin in the heart, and manifest its power through every faculty of the being; but man is not capable of originating such a repentance as this, and can experience it alone through Christ, who ascended up on high, led captivity captive, and gave gifts unto men.

Who is desirous of becoming truly repentant? What must he do? -He must come to Jesus, just as he is, without delay. He must believe that the word of Christ is true, and, believing the promise, ask, that he may receive. When sincere desire prompts men to pray, they will not pray in vain. The Lord will fulfill His word, and will give the Holy Spirit to lead to repentance toward God and faith toward our Lord Jesus Christ. He will pray and watch, and put away his sins, making manifest his sincerity by the vigor of his endeavor to obey the commandments of God. With prayer he will mingle faith, and not only believe in but obey the precepts of the law. He will announce himself as on Christ's side of the question. He will renounce all habits and associations that tend to draw the heart from God.

He who would become a child of God must receive the truth that repentance and forgiveness are to be obtained through nothing less than the atonement of Christ. Assured of this the sinner must put forth an effort in harmony with the work

done for him, and with unwearied entreaty he must supplicate the throne of grace, that the renovating power of God may come into his soul. Christ pardons none but the penitent, but whom He pardons He first makes penitent. The provision made is complete, and the eternal righteousness of Christ is placed to the account of every believing soul. The costly, spotless robe, woven in the loom of heaven, has been provided for the repenting, believing sinner, and he may say: "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness" (Isaiah 61:10).

Abundant grace has been provided that the believing soul may be kept free from sin; for all heaven, with its limitless resources, has been placed at our command. We are to draw from the well of salvation. Christ is the end of law for righteousness to everyone who believeth. In ourselves we are sinners; but in Christ we are righteous. Having made us righteous through the imputed righteousness of Christ, God pronounces us just, and treats us as just. He looks upon us as His dear children. Christ works against the power of sin, and where sin abounded, grace much more abounds. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God" (Romans 5:1, 2).

"Being justified freely by his

grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus" (Romans 3:24-26). "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God" (Ephesians 2:8). [John 1:14-16 quoted.]

The Lord would have His people sound in the faith-- not ignorant of the great salvation so abundantly provided for them. They are not to look forward, thinking that at some future time a great work is to be done for them; for the work is now complete. The believer is not called upon to make his peace with God; he never has nor ever can do this. He is to accept Christ as his peace, for with Christ is God and peace. Christ made an end of sin, bearing its heavy curse in His own body on the tree, and He hath taken away the curse from all those who believe in Him as a personal Saviour. He makes an end of the controlling power of sin in the heart, and the life and character of the believer testify to the genuine character of the grace of Christ. To those that ask Him, Jesus imparts the Holy Spirit; for it is necessary that every believer should be delivered from pollution, as well as from the curse and condemnation of the law. Through the work of the Holy Spirit, the sanctification of the truth, the believer becomes fitted for the

courts of heaven; for Christ works within us, and His righteousness is upon us. Without this no soul will be entitled to heaven. We would not enjoy heaven unless qualified for its holy atmosphere by the influence of the Spirit and the righteousness of Christ.

In order to be candidates for heaven we must meet the requirement of the law: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself" (Luke 10:27). We can do this only as we grasp by faith the righteousness of Christ. By beholding Jesus we receive a living, expanding principle in the heart, and the Holy Spirit carries on the work, and the believer advances from grace to grace, from strength to strength, from character to character. He conforms to the image of Christ, until in spiritual growth he attains unto the measure of the full stature in Christ Jesus. Thus Christ makes an end of the curse of sin, and sets the believing soul free from its action and effect.

Christ alone is able to do this, for "in all things it behoved 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 succour them that are tempted" (Hebrews 2:17, 18). Reconciliation means that every barrier between the soul and God is removed, and that the sinner realizes what the pardoning love of God means. By reason of the sacrifice

made by Christ for fallen men, God can justly pardon the transgressor who accepts the merits of Christ. Christ was the channel through which the mercy, love, and right-

eousness might flow from the heart of God to the heart of the sinner. "He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9).

Justification by Faith

Signs of the Times March 20, 1893 By Mrs. E. G. White.
(Concluded.)

In the prophecy of Daniel it was recorded of Christ that He shall "make reconciliation for iniquity, and . . . bring in everlasting righteousness" (Daniel 9:24). Every soul may say: "By His perfect obedience He has satisfied the claims of the law, and my only hope is found in looking to Him as my substitute and surety, who obeyed the law perfectly for me. By faith in His merits I am free from the condemnation of the law. He clothes me with His righteousness, which answers all the demands of the law. I am complete in Him who brings in everlasting righteousness. He presents me to God in the spotless garment of which no thread was woven by any human agent. All is of Christ, and all the glory, honor, and majesty are to be given to the Lamb of God, which taketh away the sins of the world."

Many think that they must wait for a special impulse in order that they may come to Christ; but it is necessary only to come in sincerity of purpose, deciding to accept the offers of mercy and grace that have been extended to us. We are to say: "Christ died to save me. The Lord's desire is that I should be saved, and I will come to Jesus just as I am without delay. I will venture upon the promise. As Christ draws me, I

will respond." The apostle says, "With the heart man believeth unto righteousness" (Romans 10:10). No one can believe with the heart unto righteousness, and obtain justification by faith, while continuing the practice of those things which the Word of God forbids, or while neglecting any known duty.

Genuine faith will be manifested in good works; for good works are the fruits of faith. As God works in the heart, and man surrenders his will to God, and cooperates with God, he works out in the life what God works in by the Holy Spirit, and there is harmony between the purpose of the heart and the practice of the life. Every sin must be renounced as the hateful thing that crucified the Lord of life and glory, and the believer must have a progressive experience by continually doing the works of Christ. It is by continual surrender of the will, by continual obedience, that the blessing of justification is retained.

Those who are justified by faith must have a heart to keep the way of the Lord. It is an evidence that a man is not justified by faith when his works do not correspond to his profession. James says, "Seest thou how faith wrought with his works, and by works was his faith made perfect?" (James 2:22).

The faith that does not produce good works does not justify the soul. "Ye see then how that by works a man is justified, and not by faith only" (James 2:24). "Abraham believed God, and it was counted unto him for righteousness" (Romans 4:3).

Imputation of the righteousness of Christ comes through justifying faith, and is the justification for which Paul so earnestly contends. He says: "Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: for all have sinned, and come short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God. . . . Do we then make void the law through faith? God forbid: yea, we establish the law" (Romans 3:20-31).

Grace is unmerited favor, and the believer is justified without any merit of his own, without any claim to offer to God. He is justified through the redemption that is in Christ Jesus, who stands in the courts of heaven as the sinner's substitute and surety. But while he is justified because of the merit of Christ, he is not free to work un-

righteousness. Faith works by love and purifies the soul. Faith buds and blossoms and bears a harvest of precious fruit. Where faith is, good works appear. The sick are visited, the poor are cared for, the fatherless and the widows are not neglected, the naked are clothed, the destitute are fed. Christ went about doing good, and when men are united with Him, they love the children of God, and meekness and truth guide their footsteps. The expression of the countenance reveals their experience, and men take knowledge of them that they have been with Jesus and learned of Him. Christ and the believer become one, and His beauty of character is revealed in those who are vitally connected with the Source of power and love. Christ is the great depository of justifying righteousness and sanctifying grace.

All may come to Him, and receive of His fullness. He says, "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matthew 11:28). Then why not cast aside all unbelief and heed the words of Jesus? You want rest; you long for peace. Then say from the heart, "Lord Jesus, I come, because Thou hast given me this invitation." Believe in Him with steadfast faith, and He will save you. Have you been looking unto Jesus, who is the author and finisher of your faith? Have you been beholding Him who is full of truth and grace? Have you accepted the peace which Christ alone can give? If you have not, then yield to Him, and through His grace seek for a character that will be noble and ele-

vated. Seek for a constant, resolute, cheerful spirit. Feed on Christ, who is the bread of life, and you will

manifest His loveliness of character and spirit.

Chapter 17

Growth in Christian Experience.

Signs of the Times March 27, 1893 By Mrs. E. G. White.

Jesus had given the lesson concerning the sower and the seed. He had said, "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," and made a pretentious show of life, but "because they had no root, they withered away." And some fell among thorns and briers, and the rank growth of the thorns choked out the seed, and it yielded no fruit; but some fell upon soil prepared for its reception, and it sprang up and increased, and bore fruit, some an hundred-fold, some sixty-fold, some thirty-fold.

When the soil has been prepared for the reception of the seed, the sower casts it in, and by processes which men cannot control or understand, the seed begins to grow, and advances to maturity. Jesus compared the growth of the kingdom of God to the sowing of seed, and to its development into the full measure of maturity. The seed is the word of God, and the soul who receives it, is said to be born again, not of corruptible seed, but of incorruptible, which liveth and abideth forever. "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 knoweth not how. For the earth

bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear."

This parable of the kingdom was designed to illustrate to the disciples the growth and progress of Christian character. The good seed of the word falls into the heart, and at once the first development of Christian experience is made manifest. This experience is likened to the tender blade, and to the young child. The blade is beautiful, and the child is attractive, but should there be no further development, we would look upon the plant as stunted, and the child as dwarfed. The young convert is to advance in knowledge, to grow in grace. Christ looks upon his children, and he is not ignorant as to how the seed is developing. Temptations will come, and it will be only through constant trust in his Redeemer that perfection of Christian character can be attained. The convert is to look to the mighty Helper, lest he be surprised off guard, and seduced by the enemy. He is not to be ignorant of Satan's devices, nor rest satisfied with the knowledge he has attained; for "this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent."

The experience of the Christian in his earliest love is full of simplicity and freshness; but as his oppor-

tunities multiply, his experience should enlarge, and his knowledge increase. He should become strong to bear responsibility, and his maturity should be in proportion to his privileges. But the young convert is not to worry or perplex his mind with questioning as regards his advancement and growth. He is to trust himself wholly to Jesus, and with fear and trembling work out that which God works in; for it is God that worketh in you, both to will and to do of his good pleasure. Advancement in Christian experience can be accomplished only through cooperation with heavenly agencies, for it is a result of growth in grace. Feeling his helplessness, the young Christian is to place himself in the channel of light, and improve all the opportunities that are graciously bestowed upon him, that he may gain a deeper experience, and take deep root in Christ, as the plant roots in the soil. His faith must increase, his consecration be maintained, his love be made perfect, as is represented by the blade, the ear, and the full corn in the ear. His zeal should be ardent and tireless; and with unwavering trust in Christ, his growth may be unmarred; for a genuine experience will result in the development of a Christlike character.

But unless there is an hourly dependence upon Christ, increasing knowledge and privileges will result in self-trust and self-righteousness. The young Christian is in danger of forgetting that it is Christ that has begun the good work in him, and that it is Christ that must finish it. The soul must renounce all merit,

and trust wholly in the merit of Him who is too wise to err. Man of himself can do no good thing. Said Jesus, "Without me ye can do nothing." The soul is to stay itself upon God. In the gift of Christ all Heaven was poured out, and through Christ the Holy Spirit is promised to the believer. Jesus said to 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." Christ not only offers pardon to the believing, repenting soul, but he promises him the constant aid of the Holy Spirit.

In the growth of the seed in the soil, man cannot see the working of unseen agencies that develop the plant to perfection, bringing up first the blade, then the ear, then the full corn in the ear. But though young in the faith, you may know that you have passed from death unto life, if the fruits of the Spirit are made manifest in your life. If you are growing in faith and hope and love, you may know that your spiritual vision has been cleared. If you delight to dwell upon the plan of salvation, upon the glorious manifestations of the divine character, if your heart, in contemplation of the love of God, glows with thankfulness and joy, you may be sure that you have been illuminated by the beams of the Holy Spirit, and heavenly agencies are bringing your character up to maturity of Christian life. You may not realize that you are growing up into Christ, your living Head. Your part is simply to submit your ways and your will to God. You

are to trust yourself fully to God, knowing you cannot make yourself grow. A Paul may plant, and an

Apollos may water, but it is God that giveth the increase.

Growth in Christian Experience

Signs of the Times April 3, 1893 By Mrs. E. G. White.

(Concluded.)

Through vital connection with Christ, the mysteries of the kingdom of heaven will be unfolded, and according to your capacity to receive, the Lord will bless you, if you are willing and obedient. But the young Christian may often be brought into strait places, and into trying circumstances, as were the children of Israel. Of old the Lord brought his people into these trying places that he might finally bring them blessing. He says: "And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments, or no." God knew what was in the hearts of his people before he brought trial upon them; but they were ignorant of the condition of their own hearts. Under trial and test their deficiencies were made manifest, and they felt indeed that they had not understood themselves. But the fierce flames of trial and temptation did not consume them, but rather worked for their purification and refinement, and aided them in the development of Christlike character.

Let the young Christian seek to fulfill all the responsibilities that devolve upon him, and meet obstacles and difficulties with courage, keeping an eye single to the glory of God,

that his profiting may appear unto all. In whatever circumstances you may be placed, the Lord designs that you shall find his grace sufficient, that your love may abound more and more, that you may approve things that are excellent, and be filled with the fruits of righteousness which are by Christ Jesus, unto the glory and praise of God. But unless the Christian continues to grow, he will retrograde, and his experience will become sickly and be fruitless of good. Jesus says, "Herein is my Father glorified, that ye bear much fruit."

In order to bear much fruit, we must make the most of our privileges and opportunities, becoming more and more spiritually minded. We must put away all commonness, all pride, all worldliness, and daily receive divine aid. If you grow spiritually, you must employ all the means which the gospel provides, and be prepared to gain in piety by the influence of the Holy Spirit; for the seed is developed from blade to full corn by unseen and supernatural agencies. The promise with which Jesus consoled his disciples just before his betrayal and crucifixion was that of the Holy Spirit; and in the doctrine of divine influence and agency, what riches were revealed to them; for this blessing would bring in its train all other blessings. The Holy Spirit breathes

upon the soul who humbly rests on Christ, as the author and finisher of his faith; and from such a believer fruit will come forth unto life eternal. His influence will be fragrant, and the name of Jesus will be music in his ears, and melody in his heart.

The Christian will be a savor of life unto life to others, although he may not be able to explain the mysteries of his experience. But he will know that when clouds and darkness compassed him about, and he cried unto the Lord, the darkness was dispersed, and peace and joy were in the temple of the soul. He will know what it is to have the pardoning love of God revealed to the heart, to experience the peace that passeth all understanding, to have praise and thanksgiving and adoration welling up in the soul unto him who has loved us, and washed us from our sins in his own blood. He has peace through Jesus Christ, and joy in the Holy Ghost. One with Christ, his soul is filled with submission to his will, and heaven is enshrined in his heart while he is enfolded in the bosom of infinite love. Christians of this order will bear much fruit to the glory of God. They will rightly interpret the character of God, and manifest his attributes unto the world.

Jesus illustrated the compassionate mercy and tender love of God in many of the parables that he uttered, and in his own life and character he gave us an exhibition of infinite love. He represents himself as the life of the world. He says, "Verily, verily, I say unto you, He that believeth on me hath everlast-

ing life." "I am the living bread which came down from heaven; if any man eat of this bread, he shall live forever; and the bread that I will give is my flesh, which I will give for the life of the world." "Verily, verily, I say unto you, Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you." There is no growth where there is no life. Where there is no life, there is no fruit.

But how shall we know that we are in Christ?--We may know it by the character of our fruit. The fruit borne on the Christian tree is holiness of heart,--wholeness to Christ. God will be in the thoughts of the Christian, and he will love those for whom Christ has died. He will follow in the path of self-denial, and his life will be fragrant with the love of Jesus. He will delight more in contemplation of the love of God than in anything earth can offer. He will prefer his plain, homely duties rather than romantic novelties, and will be satisfied with the place God has appointed him. When the heart is renewed by the Spirit of God, when consecration to God is maintained, there can be only love and thankfulness and praise in the heart, because Jesus is within, the hope of glory, and they live as seeing him who is invisible. Christ is in him a well of water springing up unto everlasting life, and the true follower of Christ strengthens the good purposes of everyone with whom he comes in contact. Such believers are living, growing Christians. They carry with them the fragrance of holiness, and are reaching on to the measure of the stature of

men and women in Christ Jesus.

Chapter 18

Overcome As Christ Overcame.

Signs of the Times April 10, 1893 By Mrs. E. G. White.

"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."

The world's Redeemer passed over the ground where Adam fell because of his disobedience to the law of Jehovah. The only-begotten Son of God came to our world as a man, to reveal to the world the fact that men through divine power could keep the law of God. Satan, the fallen angel, had declared that no man could keep God's law, and he pointed to the disobedience of Adam as proving the declaration true. But the Son of God placed himself in man's stead, and passed over the ground where Adam fell, and endured temptation stronger than ever was or ever will be brought to bear upon the human race. Jesus resisted the temptations of Satan in

the same manner in which every tempted soul may resist the evil one. He referred the tempter to the inspired record and said, "It is written." Christ overcame the temptations as a man, by relying solely upon the word of God; and every man may overcome as Christ overcame.

We need not place the obedience of Christ by itself as something for which he was particularly adapted, because of his divine nature; for he stood before God as man's representative, and was tempted as man's substitute and surety. If Christ had a special power which it is not the privilege of a man to have, Satan would have made capital of this matter. But the work of Christ was to take from Satan his control of man, and he could do this only in a straightforward way. He came as a man, to be tempted as a man, rendering the obedience of a man. Christ rendered obedience to God, and overcame as humanity overcame. We are led to make wrong conclusions because of erroneous views of the nature of our Lord. To attribute to his nature a power that it is not possible for man to have in his conflicts with Satan, is to destroy the completeness of his humanity. The obedience of Christ to his Father was the same obedience that is required of man. Man cannot overcome Satan's temptations except as divine power works through

humanity. The Lord Jesus came to our world, not to reveal what God in his own divine person could do, but what he could do through humanity. Through faith man is to be a partaker of the divine nature, and to overcome every temptation wherewith he is beset. It was the Majesty of heaven who became a man, who humbled himself to our human nature; it was he who was tempted in the wilderness and who endured the contradiction of sinners against himself.

We are not to serve God as if we were not human, but we are to serve him as those who have been redeemed by the Son of God and through the righteousness of Christ we shall stand before God pardoned, and as though we had never sinned. We shall never gain strength in considering what we might do if we were angels; but as obedient children we are to turn in faith to Jesus Christ, and show our love to God through obedience to his commands. Jesus "was in all points tempted like as we are, yet without sin." Jesus says, "Follow me." "If any man will come after me, let him deny himself, and take up his cross, and follow me." Jesus leads the way. Do not wait and continue in disobedience, hoping circumstances may change, making it easier for you to obey. Go forward, for you know the will of God. "To him that overcometh 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."

The Garden of Eden, with its foul blot of disobedience, should be carefully compared with the Garden

of Gethsemane, where the world's Redeemer suffered superhuman agony when the sins of the whole world were rolled upon him. Listen to the prayer of the only-begotten Son of God, "O my Father, if it be possible, let this cup pass from me; nevertheless not as I will, but as thou wilt." And the second time he prayed, saying, "O my Father, if this cup may not pass from me, except I drink it, thy will be done." And the third time he prayed, saying the same words. Oh, it was here the mysterious cup trembled in the hands of the Son of God! Shall he wipe the bloody sweat from his agonized countenance and let man go? The wail, wretchedness, and ruin of a lost world roll up before him. "And being in an agony he prayed more earnestly; and his sweat was as it were great drops of blood falling down to the ground." "And there appeared an angel unto him from heaven, strengthening him."

The conflict is ended. Jesus consents to endure the curse of sin. He was obedient unto death, even the death of the cross. Here we see what was involved in Adam's disobedience, and what the obedience of the Son of God means to us. Adam did not consider what would be the consequences of disobedience. He did not set his mind in defiance against God, nor did he in any way speak against God; he simply went directly contrary to his express command. And how many to-day are doing the very same thing, and their guilt is of much greater magnitude, because they have the example of Adam's experience in disobedience and its terrible results

to warn them of the consequences of transgressing the law of God. So they have clear light upon this subject, and no excuse for their guilt in denying and disobeying God's authority. Adam did not stop to reckon what would be the result of his disobedience.

With the after sight we are privileged to have in this age, we can see what it means to disobey God's commandments. Adam yielded to temptation, and we have sin and its consequences laid distinctly before us. Reasoning from cause to effect, we see it is not the greatness of the act of disobedience which constitutes sin, but the fact of variance from God's expressed will in the least particular, for this is a virtual denial of God, a rebellion against the laws of his government. The happiness of man is found in obedience to the laws of God. In obedi-

ence to God's law he is surrounded as with a hedge and kept from the evil. No man can depart from God's specified requirements, and set up a standard of his own which he decides he can safely follow, and still find peace and joy. Were each one left to follow his own way, there would be a variety of standards to suit different minds, and the government would be taken out of the Lord's hands, and man would grasp the reins. The law of self would be erected. The will of man would be made supreme; and the high and holy will of God would be dishonored, disrespected. To what extent man would choose to follow the promptings of his selfish heart it is impossible to tell. But whenever man chooses his own way, there is controversy between the man and God.

Overcome As Christ Overcame

Signs of the Times April 17, 1893 By Mrs. E. G. White.
(Concluded.)

Since the fall of our first parents, obedience has not been deemed an absolute necessity. Men have followed the imagination of their own hearts, which the Lord has said is "evil, and that continually." The Lord Jesus declares, "I have kept my Father's commandments." How? as a man? "Lo I come to do thy will, O God." To the accusations of the Jews he stood forth in his pure, virtuous, holy character, and challenged them to point out a defect in his life. He said, "Who of you convinceth me of sin?" The world's Redeemer came not only to be a sacrifice for sin, but to be an example to

man in all things. He was a teacher, such an educator as the world never saw or heard before. He spake as one having authority, and yet he invites the confidence of all. "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

The only-begotten Son of the infinite God has, by his words and in his practical example, left us a plain pattern which we are to copy. By his words he has educated us to

obey God, and by his own practice he has showed us how we can obey God. This is the very work he wants every man to do, to obey God intelligently, and by precept and example teach others what they must do in order to be obedient children of God. Jesus has helped the whole world to an intelligent knowledge of his divine mission and work. He came to represent the character of the Father to our world; and as we study the life, the words, and works of Christ, we are helped in every way in the education of obedience to God; and as we copy the example he has given us, we are living epistles known and read of all men. We are the living human agencies to represent to the world the character of Christ. Not only did Christ show us how we may become obedient children, but he showed us in his own life and character just how to do those things which are right and acceptable with God, so there is no reason why we should not do those things which are pleasing in his sight.

We are ever to be thankful that Jesus has proved to us by actual life that man can keep the commandments of God, contradicting Satan's falsehood that man cannot keep them. The great Teacher came to our world to stand at the head of humanity, to thus elevate and sanctify humanity by his holy obedience to all the requirements of God, showing it is possible to obey all the commandments of God. He has demonstrated that a lifelong obedience is possible. Thus he gives men to the world, as the Father gave the Son, to exemplify in their life the life

of Christ.

Christ redeemed Adam's disgraceful failure and fall, and was conqueror, thus testifying to all the unfallen worlds and to fallen humanity that through the divine power granted to him of heaven man can keep the commandments of God. Jesus, the Son of God, humbled himself for us, endured temptation for us, overcame in our behalf, to show us how we may overcome; by the closest ties he bound up his interest with humanity, and gave positive assurance that we shall not be tempted above that we are able; for with the temptation he will make a way of escape.

The Holy Spirit was promised to be with those who were wrestling for victory, demonstrating the power of might by endowing the human agent with supernatural strength, and instructing the ignorant in the mysteries of the kingdom of God. The Holy Spirit is to be our helper. Of what avail would it have been to us that the only-begotten Son of God had humbled himself, endured the temptations of the wily foe, and wrestled with him during his entire life on earth, and died, the just for the unjust, that humanity might not perish, if the Spirit had not been given as a constant working, regenerating agent to make effectual in our cases what had been wrought by the world's Redeemer?

The Holy Spirit implanted in the disciples, enabled them to stand firmly against idolatry, and to exalt the Lord alone. The Holy Spirit guided the pens of the sacred historians that the record of the precious words and works of Christ might be

presented to the world. The Holy Spirit is constantly at work seeking to draw the attention of men to the great sacrifice made upon the cross of Calvary, to unfold to the world the love of God to man, and to open to the convicted soul the precious promises in the Scriptures. It is the Holy Spirit that brings to the darkened minds the bright beams of the Sun of Righteousness. It is the Holy Spirit that makes men's hearts burn within them with an awakened intelligence of the truths of eternity. It is the Holy Spirit that presents before the mind the moral standard of righteousness and convinces of sin. It is the Holy Spirit that produces godly sorrow which worketh repentance that needeth not to be repented of, and inspires faith in Him who alone can save from all sin. It is the Holy Spirit that works to transform character by withdrawing the affections of men from those things which are temporal and perishable, and fixing them upon the immortal inheritance, the eternal substance which is imperishable. The Holy Spirit recreates, refines, and sanctifies the human agents, that they may become members of the royal family, children of the Heavenly King.

Jesus says: "Follow me." "He that followeth me shall not walk in darkness, but shall have the light of life." Consider it not a hard duty. The commandments of God are his expressed character flowing out of a heart of love in thoughtful plans that man may be preserved from every evil. They are not to exercise an arbitrary authority over man, but the Lord would have men act as

his obedient children, members of his own family. Obedience is the outgrowth and fruit of oneness with Christ and the Father. "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. For whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith."

When we unmistakably hear his voice and obey, every murmuring thought will be repressed; and we will leave all consequences with Him who gave the commandment. If, as we see the footprints of Jesus, we step in them and follow him, we shall have love and power.

The question is often asked, "What difference does it make which day we keep for the Sabbath?" But it does make a difference; for the same principle is involved as was involved in Adam's case. He was put to the same test. For he was to prove by obedience his loyalty to God or by disobedience to forfeit the right to the tree of life. Satan presented this same specious question. What difference does it make whether you eat of the tree of the knowledge of good and evil, or of any other tree of the garden? Adam's sin consisted in doing the thing the Lord had forbidden him to do, and this opened the flood gates of woe on our world. We should carefully meditate upon the life of Christ, and desire to understand the reason why he came at all. We should search the Scriptures as

Christ has enjoined upon us to do, that we may know those things that are testified of him. By searching we may find the virtues of obedience in contrast with the sinfulness of disobedience. "As by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous."

The Lord Jesus has bridged the gulf that sin has made. He has connected earth with heaven, and finite man with the infinite God. Jesus, the world's Redeemer, as our example, could only keep the commandments of God in the same way that humanity can keep them. "Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the

divine nature, having escaped the corruption that is in the world through lust."

"But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." The glory mentioned is character, and by faith we become changed from character to character. "And be renewed in the Spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness." "Ye are the light of the world. . . . Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven."

Chapter 19

Obedience the Fruit of Love.

Signs of the Times April 24, 1893 By Mrs. E. G. White.

We should contemplate the love of Jesus, his mission and his work in reference to us as individuals. We are to say, Jesus so loved me that he gave his own life to save me. The Father loves me, "For God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life." It becomes us to ascertain upon what terms Christ promises the gift of eternal life. I answer, It is upon our faith. We must have faith in the promises. Jesus says, "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the

Father may be glorified in the Son. If ye shall ask anything in my name, I will do it. If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him; but ye who love me know him; for he dwelleth with you, and shall be in you." "He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." John 14:12-17, 21.

"He that hath my commandments" means he that hath light upon what constitutes the com-

mandments of God, and will not disobey his commandments, although it might seem an advantage to do so. "If a man love me, he will keep my words [my commandments]; and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings; and the word which ye hear is not mine, but the Father's which sent me." If it were not possible for us to keep the commandments of God, we should all be lost. But under the Abrahamic covenant, the covenant of grace, every provision for salvation has been made. "By grace ye are saved." "For as many as received him, to them gave he power to become the sons of God."

John writes to the children of God, "My little children, these things write I unto you, that ye sin not." And what is sin?--"Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law." And if any man sin, he need not give up his hope in Christ. He need not say it is of no use longer to attempt to keep the commandments of God; for this would be placing himself wholly on Satan's ground. Satan follows you with his temptations, in order that he may persuade you to yield and sin; and when you sin, then he tells you it is of no use for you to try, and you might just as well announce yourself an open transgressor of the law of God, for you cannot keep his commandments. In the name and strength given of God we may be obedient to all his commandments, and his commandments are not

grievous. We are happy in doing them. "And if any man sin, we have an advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world. And hereby do we know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected; hereby know we that we are in him. He that saith he abideth in him ought himself also so to walk, even as he walked. Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning."

The Lord would not leave the enemy any opportunity to perplex the soul or to becloud the mind as to the commandments of which he is speaking. It is the commandments which he made when the foundations of the earth were laid, "when the morning stars sang together, and all the sons of God shouted for joy." Away back in the world's history, before there were any people distinguished as Jews, he laid the foundations of his law, when he laid the foundations of the world. "The old commandment is the word which ye heard from the beginning." John, the beloved disciple, as mouthpiece for God, gives the inspired message, and it comes echoing down the lines, from age to age, to our time. Thank God, we are not left in mist and confusion in regard to the commandments.

We are required to keep the

commandments of God, and to demonstrate before the heavenly worlds that we are obedient children, loyal and true to the government of God. We may not expect the world, which is under the power and dominion of Satan, to obey God and keep his commandments. There are but two classes in our world, the obedient and the disobedient, the holy and the unholy. When our transgressions were laid upon Jesus, he was numbered among the unholy on the sinner's account. He became our substitute, our surety, before the Father and all the heavenly angels. By imputing the sins of the world to Jesus, he became the sinner in our stead, and the curse due to our sins came upon him. It becomes us to contemplate Christ's life of humiliation and his agonizing death; for he was treated as the sinner deserves to be treated. He came to our world,

clothing his divinity with humanity, to bear the test and proving of God. By his example of perfect obedience in his human nature, he teaches us that men may be obedient.

And the apostle writes, "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue; whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." It is here plainly revealed that whosoever believeth in Jesus Christ becomes a partaker of the divine nature. Let divinity and humanity cooperate, and fallen man may be more than conqueror through Christ Jesus.

Chapter 20

"Never Man Spake Like This Man."

Signs of the Times May 1, 1893 By Mrs. E. G. White.

Jesus Christ was the light of the world; for "by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him; and he is before all things, and by him all things consist. And he is the head of the body, the church; who is the beginning, the first born from the dead; that in all things he might have the preeminence. For it pleased the Father that in him should all fullness dwell; and, having made peace

through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven. And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblameable and un-reproveable in his sight; if ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is

under heaven."

If Christ had thought it necessary, he could have opened to his disciples mysteries which would have eclipsed and put far out of sight all the discoveries of the human mind. He could have presented facts concerning every subject that would have gone beyond human reasonings, and yet not misrepresented the truth in any particular. He could have revealed that which was unknown, that which would have put imagination to the stretch, and attracted the thoughts of successive generations to the close of earth's history. He could have opened doors into mysteries that the human mind had sought in vain to open. He could have presented to men a tree of knowledge from which they might have plucked from age to age; but this work was not essential to their soul's salvation, and the knowledge of the character of God was necessary to their eternal interests. As it is, men have devoted their time and talents to the pursuit of certain kinds of knowledge merely for the gratification of curiosity, and have neglected the momentous subjects that have been plainly revealed, which concern their eternal interests.

Jesus, the Lord of life and glory, came to plant the tree of life for the human family, and to invite the members of a fallen race to eat and be satisfied. He came to reveal to them what was their only hope, their only happiness, both in this world and in that which is to come. "For this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast

sent." He would allow nothing to divert his attention from the work which he came to do. He knew that men would seek out many inventions, and follow the imagination of their own hearts. He knew that they would use their God-given intellect to please and glorify themselves, that they would forget God, and lose the knowledge of his way and will. Jesus saw that men needed to have their minds attracted to God, that they might become acquainted with his character, and obtain the righteousness of Christ represented in his holy law. He knew that it was necessary that men should have a faithful representation of the divine character, that they might not be deceived by the misrepresentations of Satan, who had cast his hellish shadow athwart men's pathway, and to their minds clothed God with his own Satanic characteristics.

Jesus came to the world to reveal, in their beauty, original truths that had been lost sight of through the misconception of men, and had been buried beneath a mass of tradition and error. He severed the old familiar truths from the companionship of error, that they might no longer be clouded and hidden by the customs and superstitions of men, but stand forth in their original, purity. For ages truth had been thrust from its true position, and Jesus reinstated it, reset it in the framework of truth, and established it anew upon the basis of its own eternal merit. The principles of justice and right that through the working of Satan upon the human mind had become powerless in their influence upon men, he revived,

and commanded them, like the stars in the firmament, to stand fast forever and ever.

The Redeemer of the world did not come to encourage curiosity, to stimulate human speculation, but to show the real character of truth, so long falsified by Satan, and set before the world in a distorted light. The suggestions of Satan had been received by the depraved human heart, had been repeated by human agents, and traced by human pens; but Jesus restored the jewels of truth to the world, and made them shine before the eyes of men in all their original splendor and beauty. The Son of Man, our Lord, possessed an intellect of the highest order, and nothing before or since his appearance has been presented that approached to the elevation of the themes which he presented in his lessons to his disciples, which by their testimony have been transmitted to us. Apparently he borrowed the thoughts of minds inferior to his own, but this was not the case in reality, for he was the originator of all truth, and he had given to men all the light they had upon all mysteries, all the knowledge they had in every branch of science. In him were hid all the treasures of wisdom and truth, both of heavenly and

earthly things. In quoting the utterances of patriarchs and prophets, he quoted that which he himself had imparted. The uttermost stretch of the human mind can embrace but a fractional part of the infinite whole, and even that fractional part is the outworking of the mind of Him who comprehends all science, all mystery and knowledge. All the wisdom of men should roll back glory and praise to the great Originator.

The Redeemer of the world gave evidence of his superiority over the men of the world in the way in which he presented truth to the human mind. However great and wise the teachers of the world might have been regarded in his day or may be regarded in our day, yet in comparison to him they are not to be admired; for all the truth they uttered was but that which he originated, and all that came from any other source was foolishness. Even the truth they uttered, in his mouth was beautified and made glorious; for he presented it in simplicity and dignity. Such attractiveness was in his words that not only the common people heard him gladly, but wise and noble men declared, "Never man spake like this man."

Chapter 21

A Lesson for Our Day.

Signs of the Times May 8, 1893 By Mrs. E. G. White.

"Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I

say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell; for if the mighty works, which

have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment than for thee."

In these words of denunciation a solemn warning is given to the churches of today. It will make every difference with us as regards our eternal future whether we receive or reject the message and the messenger that God sends. All truth originates with God, and according to its character is invested with influence to move men. Spiritual truth is above all else, and Christ came to reveal this manner of truth to the world. The Father came in vital connection with the world through his well-beloved Son, and the revelation of divine truth through the Son was designed to draw men to the Father.

Satan has been the central object of the world's worship; but where stands Satan's seat, the throne of God should have been planted. Christ purposed that his cross should become the center of attraction, whereby he should draw the hearts of men to himself. Taking upon him human nature, he became one with the fallen race, and by virtue of the divine nature he laid hold of the throne of the Infinite, and enlisted the cooperation of every heavenly instrumentality to carry out his plan for redeeming a lost race. He sends down upon the hearts of men the bright beams of his righteousness in order to dispel the shadow which Satan has cast upon the world. To counteract his work, Satan and his hosts com-

bined their forces with evil men, and sought to overthrow the work of Christ; but heavenly agencies, united in their great Head, advanced to meet the confederacy of evil, and evil and error were in conflict with goodness and truth.

The love of God was to be revealed to the world in the death of his beloved Son, crucified on Calvary for the sins of the world. He was to present to the world the gospel, which was to be the power of God unto salvation. This was not a new truth, but through the traditions of men it had become obscured, and the original truths, by separation from their Author, had lost their meaning to the world. When Christ came, a flood of light was to be shed upon the utterances of patriarchs and prophets. Through this revelation, neglected obligations were to be taken up. Obedience was to take the place of rebellion, and the truth would work a transformation of character in all who should receive it. The great atoning Sacrifice was to be the central and supreme truth, about which all other truths were to cluster. And Christ himself came to the world to bear this truth to his rebellious subjects.

Before the coming of Christ, prophets had been sent, and message after message had been delivered to the people of God; but they had beaten one and stoned another, and at length the loving Father said, "They will reverence my Son." But when he came with the message of divine love, their hearts had grown so hard through their rejection of light, their resistance had become

so stubborn, that they said, "This is the heir; come, let us kill him, and let us seize on his inheritance." The work of rejection of light was to result in the murder of their Lord. Among the most diligent enemies of Jesus were the scribes and Pharisees. They were ready to bear false witness, and in their blindness even thought that they were doing God service. Jesus went through all the land of Canaan, and mighty works were wrought in Chorazin, Bethsaida, and Capernaum; but notwithstanding all his mighty works in these cities, they did not believe on him. The great mass of the people would and did listen to the great Teacher, and they would have taken their position with him had it not been for the counterworking of the scribes and Pharisees and those who sat in Moses' seat. But the priests and teachers, filled with intense hatred and unreasonable prejudice, made every possible effort to make his words and works of no effect. They saw the fruit of his doctrine and the results of his work, but when they had exhausted all their objections, they inquired for a sign of his authority.

The lessons that Jesus taught, the work he wrought, gave unanswerable evidence that he was the Son of God. Abundant evidence was given of the most conclusive character, but they closed their eyes lest they should see, and their ears lest they should hear, and refused to listen to his appeals. What sadness it brings to the heart as we read that "he came unto his own, and his own received him not"! He had to leave his own, and go from city to city,

and from place to place, in order to preserve his life until his work was done. We read, "He walked in Galilee; for he would not walk in Jewry, because the Jews sought to kill him."

At one time the people came to the priests and asked, "When Christ cometh, will he do more miracles than these which this man hath done?" And so enraged were the Pharisees at the evident conviction that had settled upon the people, that they immediately dispatched officers to arrest him. He was teaching the people and healing the sick, and when the officers came within the sound of the melody of his voice, and heard his gracious words, they stood as men entranced, and forgot what had been their errand. Hardened as were their hearts, they were melted under his words of truth and compassion; and when the chief priests and Pharisees inquired, "Why have ye not brought him?" they answered, "Never man spake like this man." Then answered them the Pharisees: "Are ye also deceived? Have any of the rulers or of the Pharisees believed on him? But this people who knoweth not the law are cursed."

The Pharisees charged the people with ignorance of the prophecies, and yet it was themselves who were willingly ignorant that Jesus met in his life and works and character every specification of the Scriptures. There was no want of evidence of his Messiahship, no dimness of light concerning his divine claims; but they did not wish to believe, and permitted prejudice to blind their eyes.

The Man of sorrows, who bore our griefs and carried our sorrows, who was bruised for our iniquities, and wounded for our transgressions, by whose stripes we are healed, was indeed without form or comeliness to the Jews; and yet he was the predicted Messiah, who was to shine before the ancients gloriously, to reign from sea to sea, and from the river to the ends of the earth. As he came in his humiliation to our earth, no conquering armies were visible to mortal eyes, and the unbelieving Jews decided that he could not be the illustrious King for whom they were looking, as there was no outward display. And why did the people of Chorazin, Bethsaida, Capernaum, and Jerusalem reject the Lord of life and glory? Why did they keep up a continual controversy with him? It was because those who claimed to believe and teach the word of God in-

terpreted its utterances to suit their own preconceived opinions, so that the word of God might seem to harmonize with the traditions and commandments of men. It was because the people did not see the necessity of searching the Scriptures for themselves, of comparing scripture with scripture, that they might know the truth. They gave credence to what the priests and Pharisees taught, in place of seeking to understand the true meaning of the word of God for themselves, instead of using the reason and judgment which God had given them that they might understand. They placed the priests and rulers where they should have placed God, and rejected the truth of God, that they might keep their own tradition. Let us take a lesson from the mistake of the Jewish people, and not be found committing a similar error.

Chapter 22

Transformation of Character Noted by the World.

Signs of the Times May 15, 1893 By Mrs. E. G. White.

"For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake. And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost; so that ye were ensamples to all that believe in Macedonia and Achaia. For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to Godward is spread abroad; so that we need not to speak any-

thing. For they themselves show of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God; and to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come."

The apostle wrote these words of encouragement in order that we upon whom the ends of the world have come, might receive benefit. Through the grace of Christ such a transformation of character is to take place in us that the word of the

Lord may leave an impression upon many minds, that "in every place your faith Godward is spread abroad." When the people of God yield themselves to be controlled entirely by the Holy Spirit, in them will appear that Christlikeness which is in accordance with the richness and grandeur of the truth. But in order that Christ shall be revealed in the human agent, self must die. The believer is to study the life and character of Christ, that by beholding he may become changed into his divine image in life and character.

How cautious should each one be lest he cultivate an unsanctified independence! The enemy is vigilant, working with tremendous power to subvert souls who have had presented before them the light of truth. Satan watches that he may take advantage of every unconsecrated element of character in the human agent, in order that he may use him who professes to be a servant of Christ to further his Satanic designs. He will take advantage of prejudice, of preconceived opinion, of side issues, that he may make of no effect the words of God's messenger to the church. Contention and strife will be aroused, and the message of heaven will be rendered of no effect through the working of this evil leaven.

In the days of Paul there was need of warning the churches against bringing in their own ideas and opinions, of setting their stakes, and of holding the measuring tape in their hands, so that if the message or the messenger differed in some little degree from their preconceived ideas, they closed the

door firmly against the light and the lightbearer. In the words of Paul, the Lord warns every man to take heed as to entertaining this spirit of jangling and strife. He says: "As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine, neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: so do. Now the end of the commandment is charity [love] out of a pure heart, and of a good conscience, and of faith unfeigned; from which some having swerved have turned aside unto vain jangling; desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm." "And they that have believing masters, let them not despise them, because they are brethren; but rather do them service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort. If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmises, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness; from such withdraw thyself. But godliness with contentment is great gain."

From the words of Paul we can see that he had the same difficulties to deal with in his day that we have

to deal with in our day. There were in the early church those who made much of matters of minor importance, and wrought mischief among the believers in creating strife and contention. Through pride men and women are led to take the position that rendering service to a brother or sister in certain ways has a degrading tendency; but it is just as commendable to serve in what are called menial positions as to minister from the pulpit. There is no degradation in doing the duties that must be done in the house, and there is no humiliation in being able to do well and thoroughly the duties that devolve on a housemaid or a man of all work. It will never injure self-respect to be a good servant if the right view is taken of the subject.

But in whatever branch of the Lord's work you are, you should study to show yourself approved unto God, a workman that needeth not to be ashamed, willing to be taught, ready to learn, faithful in your work, and ever growing in power and efficiency.

There is no safety for any of us unless we trust fully in God, and take a decided stand, guarding the avenues of the will, resisting the first insinuations of Satan, rejecting his counsel to yield to questionable impulses. This requires watchfulness, perseverance, and continual adherence to the word of God under all circumstances. We are here as probationers, and are deciding our own eternal destiny. Then how important it is that we daily educate and train the will power to render obedience to God in the least as well

as in the greatest tests. How important to ever remember the fact, "Thou God seest me. Thou knowest every thought, and art acquainted with every action"! How important that we regard ourselves as pupils in the school of Christ, that we learn to repress every vain, trifling word! Jesus has been tempted in all points like as we are, and it is our Saviour who admonishes and warns us concerning evil. He has identified his interest with that of suffering humanity, and he bids us "watch and pray, lest ye enter into temptation." We should esteem his counsel as of the highest value. You are not to be off guard for an instant, but as a faithful sentinel to stand at your post of duty, and having done all to stand. But with all our watchfulness we are to remember that "except the Lord keep the city, the watchman waketh but in vain." Man must cooperate with the heavenly agencies; he must use his God-given abilities to their utmost in earnest endeavor to keep his own soul from being degraded by sin; but he must not trust in his own finite strength, for it will be as a broken staff, a bruised reed. With his human endeavor he must mingle faith in a divine Deliverer, and express his dependence upon God in prayer. The promise is given, "Let him take hold of My strength, that he may make peace with Me, and he shall make peace with Me." There is no safety for us outside of entire dependence on Jesus Christ. His wisdom, his power, his grace, his love must be our only support. We are to unite prayer with watchfulness, and thus lay hold upon his mighty

power, feeling our insufficiency to cope with self and the powers of darkness.

Then looking unto Jesus, who is the author and finisher of our faith, with perfect assurance we may commit the keeping of our souls unto him, while we cooperate with divine agencies. Every soul may say: "Lord, without thee I can do nothing

in saving or keeping my soul from sinning against thee; but thou art able to keep me from falling, and to present me faultless before the presence of thy glory with exceeding joy. To thee I commit the keeping of my soul as unto a faithful guardian, and I leave all in thy hands, knowing that thou doest all things well."

Chapter 23

Walk in the Light.

Signs of the Times May 29, 1893 By Mrs. E. G. White.

When John was cast into prison, he sent messengers to Jesus to inquire, "Art thou He that should come? or look we for another?" For an answer to this inquiry Jesus showed them his works. "And in that same hour he cured many of their infirmities and plagues, and of evil spirits; and unto many that were blind he gave sight. Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached."

Jesus had seen these messengers as they left John, and he was prepared to answer them. He wrought as only God could for those who were afflicted and suffering, and under the cruel power of the destroyer. He who was seeking to deliver manifested his mighty power, and wrought wonderful miracles. The voice of the mighty Healer penetrated the deaf ear; a word, a touch of his hand opened the blind eyes to behold the light of day, the scenes of nature, the faces

of friends, and the face of the Deliverer. Jesus rebuked disease and banished fever. His voice reached the ears of those who were dying, and they arose and became strong. Paralyzed demoniacs obeyed his voice, and their madness left them, and they worshiped him. All this was witnessed by the disciples of John, and they bore back to John the report of Christ's marvelous works. This report was as heaven's light flashing in amid the darkness of the prison. John accepted and appreciated this light.

And Jesus said unto his followers: "Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you; for he that walketh in darkness knoweth not whither he goeth. While ye have the light, believe in the light, that ye may be the children of light." These words apply to us as well as to them. There is great reluctance to discern and gratefully receive the light from heaven. Moral darkness covers the earth, and gross darkness the people. Satan has the heart service of the world; his hellish shadow pervades and

overshadows all human society, and how positively essential that Christ's professed followers should be channels of light. Says Christ, "Ye are the light of the world;" then how important that we place ourselves directly under the bright beams of the Sun of Righteousness. Those who are sanctified through the truth will be bright and shining lights in the world.

The whole earth is to be lightened with the glory of God. But how difficult for some to see and acknowledge the light and be converted, that I, Christ says, should heal them. The atmosphere of selfishness, pride, formality, and self-righteousness surrounds their souls, and it is very difficult for them to discern light as light and appreciate it. Some walk away from the light into darkness, and how much greater is the darkness that enshrouds their souls because they have had the light. Refusing to walk in the light, they stumble at most precious things. Refusing to see the truth, they stumble and know not at what they stumble. The light that has been graciously given has not been appreciated and brought into the practical life, and many are not doers of the word. Every true believer should have a realization of his solemn responsibility before God, to be a missionary seeking to save those that are lost. We should see armies of consecrated workers seeking to do, not their own will or pleasure, but the will of God. They should be laborers together with God. They should work, pray, and continually look unto Jesus, who is the author and finisher of their

faith. Those who surrender wholly to God will put thought and prayer and earnest, consecrated tact into their labors.

Young men and young women, if you are true disciples of Christ, you will consecrate every talent, and be able to reach out for the unconverted, by ways and methods that will be effective. You will be active, working agencies for Christ. In every church there should be devoted workers. All should realize that they are to seek counsel of God, that by well-directed personal efforts they may save souls for whom Christ died. No sinner should come within the sphere of a Christian's influence and feel that his interest has not been enlisted on the side of Jesus, the Lamb of God, who taketh away the sin of the world. Those who profess to believe the truth should walk in the light of the precious beams of the Sun of Righteousness.

Who of our youth will give themselves to God for the purpose of laboring for the salvation of their fellow youth? Who will put their talent out to the exchangers? Who will feel their sacred accountability and put to use every ability given them of God to win souls? Young men and young women, cannot you form companies, and, as soldiers of Christ, enlist in the work, putting all your tact and skill and talent into the Master's service, that you may save souls from ruin? Let there be companies organized in every church to do this work. It is stated that when the householder left his servants, "he gave to every man his work." Not one was to be idle.

I appeal to both young and old, and ask, Is Jesus your personal Saviour? If you do not realize that he is yours, by all means make him yours. Then without delay teach others what you have experienced in the Christian life. Instead of being as frail reeds blowing in the wind, show yourselves as those who have root in themselves--that you believe and that you practice the truth, and its sanctifying power is upon your life and character. Then you will be walking in the light while you have the light. Will the young men and young women who really love Jesus organize themselves as workers, not only for those who profess to be Sabbath keepers, but for those who are not of our faith; for there is no respect of persons with God? All souls are precious; they are the purchase of the blood of the Son of God. Why has

there been so little interest and soul burden for sinners? Many outside the ranks of Sabbath keepers, who have not had the light, give more promise of becoming children of God, joint heirs with Jesus, than do those who have had the light of truth, and who have not appreciated it, but have walked in the sparks of their own kindling. No one can labor successfully for souls without true, earnest, unselfish interest. Those who do so labor will see souls converted, and will themselves grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. They will not have a dwarfed experience in the things of God. They will be learners in the school of Christ, and educators as well, making known to others the things which they have learned of Jesus.

Chapter 24

Transformation Through Faith and Obedience

Signs of the Times June 5, 1893 By Mrs. E. G. White.

The teaching of Christ in the gospel is in perfect harmony with the teaching of Christ through the prophets in the Old Testament. The prophets spoke through the messengers of Christ in the Old Testament as much as the apostles voiced His messages in the New Testament, and there is no contradiction between their teachings. But Satan has ever worked and is still working with all deceivableness of unrighteousness to make the Word of God of none effect. He seeks to make mysterious that which is simple and plain. He has had long experience in this work. He knows the

character of God, and through his subtlety he has captivated the world. It was through making the word of God of none effect that sin was brought into the world. Adam believed the falsehood of Satan, and through his misrepresentation of the character of God, Adam's life was changed and marred. He disobeyed the commandment of God, and did the very thing the Lord told him not to do. Through disobedience Adam fell; but had he endured the test, and been loyal to God, the floodgates of woe would not have been opened upon our world.

Through belief in Satan's mis-

representation of God, man's character and destiny were changed, but if men will believe in the Word of God, they will be transformed in mind and character, and fitted for eternal life. To believe that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16), will change the heart, and reproduce in man the image of God.

As many are today, so (before his conversion) Paul was very confident in an hereditary piety; but his confidence was founded on falsehood. It was faith out of Christ, for he trusted in forms and ceremonies. His zeal for the law was disconnected from Christ and was valueless. His boast was that he was blameless in his performance of the deeds of the law; but the Christ who made the law of any value he refused. He was confident that he was right. He says: "I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth. Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them" (Acts 26:9, 10). For a time Paul did a very cruel work, thinking that he was doing God service; for he says, "I did it ignorantly in unbelief" (1 Timothy 1:13). But his sincerity did not justify his work, or make error truth.

Faith is the medium through which truth or error finds a lodging place in the mind. It is by the same act of mind that truth or error is re-

ceived, but it makes a decided difference whether we believe the Word of God or the sayings of men. When Christ revealed Himself to Paul, and he was convinced that he was persecuting Jesus in the person of His saints, he accepted the truth as it is in Jesus. A transforming power was manifested on mind and character, and he became a new man in Christ Jesus. He received the truth so fully that neither earth nor hell could shake his faith.

There are many who cry, "Believe, only believe." Ask them what you are to believe. Are you to believe the lies forged by Satan against God's holy, just, and good law? God does not use His great and precious grace to make of none effect His law, but to establish His law. What is the decision of Paul? He says: "What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law. . . . For I was alive without the law once: but when the commandment came, sin revived, and [the commandment then ended?--No.] I [Paul] died. . . . Wherefore the law is [standing directly in the way of my having liberty and peace?--No.] holy, and the commandment holy, and just, and good" (Romans 7:7-12).

Paul learned that there was no power in the law to pardon the transgressor of law. "By the deeds of the law there shall no flesh be justified" (Romans 3:20). "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteous-

ness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit" (Romans 8:3, 4).

The Lord saw our fallen condition; He saw our need of grace, and because He loved our souls, He has given us grace and peace. Grace means favor to one who is undeserving, to one who is lost. The fact that we are sinners, instead of shutting us away from the mercy and love of God, makes the exercise of His love to us a positive necessity in order that we may be saved. Christ says, "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain" (John 15:16).

When Adam fell, provision was made for his restoration. In due time Jesus, the Prince of life, came to our world to enter into controversy with the powers of darkness. In this world Satan had an opportunity to exhibit the result of the working out of his principles of freedom from all law, and Christ, by His unswerving obedience to His Father's commandments, made manifest the result of practicing the principles of righteousness. In accordance with his principles of evil, Satan harassed the Son of God with fierce temptations, and finally brought Him to the judgment hall, that He might be condemned to death without cause. The confederacy of evil moved upon the hearts of men to work out the principles of evil. Christ and Barabbas were presented before the multitude. Barabbas was a notable robber and murderer; Christ was the Son of God. Pilate looked upon the two,

and thought there would be no hesitation in the choice of Jesus. The marks of nobility, intelligence, and purity were plainly revealed in His countenance, in marked contrast to the coarse features of Barabbas. He asked, "Whether of the twain will ye that I release unto you? (Matthew 27:21). And the hoarse cry of the infuriated mob was heard, calling, "Barabbas." "Pilate saith unto them, What shall I do then with Jesus which is called Christ? They all say unto him, Let him be crucified. And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified" (Matthew 27:22, 23).

In this choice the principles of Satan were made manifest; and the hosts of heaven, and all the worlds that God had created, judged that Satan was an accuser of the brethren, a liar, and a murderer. In heaven and among the unfallen worlds the question of Satan's deceiving power, of his malignant principles, was settled, and the perfect purity and holiness of Christ, who was bearing the test and trial in behalf of fallen man, was forever proved. Through the development of Satan's character and principles, he was forever uprooted from the affection of the unfallen worlds, and the controversy concerning his claims and the claims of Christ was forever settled in heaven. The righteousness manifested in the character of Christ was forever to be the anchor, the saving hope, of the world. Every soul who chooses Christ can say with faith, "The Lord my righteousness."

Christ was "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" (Isaiah 53:3-5).

The grace of Christ and the law of God are inseparable. In Jesus mercy and truth are met together, righteousness and peace have kissed each other. In His life and character He not only reveals the character of God, but the possibility of man. He was the representative of God and the exemplar of humanity. He presented to the world what humanity might become when united by faith with divinity. The only-begotten Son of God took upon

Him the nature of man, and established His cross between earth and heaven. Through the cross, man was drawn to God, and God to man. Justice moved from its high and awful position, and the heavenly hosts, the armies of holiness, drew near to the cross, bowing with reverence; for at the cross justice was satisfied. Through the cross the sinner was drawn from the stronghold of sin, from the confederacy of evil, and at every approach to the cross his heart relents and in penitence he cries, "It was my sins that crucified the Son of God." At the cross he leaves his sins, and through the grace of Christ his character is transformed. The Redeemer raises the sinner from the dust, and places him under the guidance of the Holy Spirit. As the sinner looks upon the Redeemer, he finds hope, assurance, and joy. Faith takes hold of Christ in love. Faith works by love, and purifies the soul.

Chapter 25

"Build the Old Waste Places."

Signs of the Times June 12, 1893 By Mrs. E. G. White.

They that shall be of thee shall build the old waste places; thou shalt raise up the foundations of many generations; and 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 shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine 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."

The work expected of those who honor God has been plainly opened before us. "They that shall be of thee shall build the old waste places; thou shalt raise up the foundations of many generations." This prophecy refers to the fourth commandment, which has been

broken down and laid waste. The prophet brings to view a class of people who see and feel the importance of exalting the day that God has specified as his own, which is being dishonored and disregarded by the Christian world.

Paul, in his second epistle to the Thessalonians, points out the power that has attempted to break down the law of God. He warns the believers concerning the great apostasy and the blasphemous antichristian power that would be developed and perform its work before Christ should come the second time. He says: "That day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God. . . . The mystery of iniquity doth already work; only he who now letteth [hindereth] will let [hinder], until he be taken out of the way. And 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." The prophet Daniel, describing the same power, says, "He shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws."

How strikingly have these prophecies been fulfilled by the Romish Church! Not only has this power attempted to change the times and laws of God, but she openly avows that she has made

such changes, and she declares that by the observance of Sunday, which rests solely upon her authority, the Protestant world is acknowledging the supremacy of Rome. It is the breach which has thus been made in the law of God that the people described by Isaiah are seeking to build up.

"Thus saith the Lord, Keep ye judgment, and do justice; for my salvation is near to come, and my righteousness to be revealed. Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil. Neither let the son of the stranger, that hath joined himself to the Lord, speak, saying, The Lord hath utterly separated me from his people. . . . The sons of the stranger, that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, everyone that keepeth the Sabbath from polluting it, and taketh hold of my covenant; even them will I bring to my holy mountain, and make them joyful in my house of prayer."

Mark the conditions of the promise; it is to him "that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil." And the time when this promise especially applies is when "My salvation is near to come, and My righteousness to be revealed." There is a special work for God's people in these last days, to turn away their feet from trampling upon the Sabbath of the fourth commandment, and to exalt it before men, calling it "a delight, the holy of the Lord, hon-

orable."

But when the claims of the Sabbath are presented, there are many who ask, What difference does it make what day we keep as the Sabbath, so long as we observe one day in seven? We answer, It makes all possible difference whether we obey or disregard the word of God. God has given us the Sabbath as a memorial of the great work of creation. He says: "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work; . . . 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." He declares through Moses, "It is a sign between me and the children of Israel forever." And the children of Israel include all who believe in Christ. For "if ye be Christ's, then are ye Abraham's seed." Again, by the prophet Ezekiel, the Lord says, "Hallow my Sabbaths; for they shall be a sign between me and you, that you may know that I am the Lord your God." The Sabbath is a sign of God's creative power; it shows him to be supreme, the Maker and Upholder of the universe, the One from whom we receive "life and breath and all things," and hence the One to whom our allegiance is due.

Satan is determined that the knowledge of God, of his creative power, shall be banished from the contemplation and remembrance of men. But he cannot accomplish his purpose while the fourth command-

ment is kept; for the Sabbath directs the minds of men to the Creator. Therefore Satan has worked through the Papacy to set aside this precept. He inspired the Romish Church to "think to change" the times and laws of God. In setting aside the true Sabbath, which is the sign of God's power and authority, and substituting the institution which is the sign of Rome's supremacy, the "man of sin" is indeed "sitting in the temple of God, and showing himself that he is God." He is turning the minds of men away from God, and directing them to himself, and to the one whose instrument he is,--to the prince of evil.

The Sunday sabbath, the child of the Papacy, has been accepted by the Protestant church, who have fostered and cradled it as if of heavenly birth. But their human sanction can never give it acceptance with God. It is a rival, spurious Sabbath, usurping the place of the holy day upon which God rested, which he blessed and sanctified, and gave to man as an everlasting memorial of the Creator's work. When the facts are brought before them, will Protestants, by their deference to the Sunday, consent to recognize the sacrilegious claims of the man of sin? Will they choose to worship him instead of God?

Can we who see the Sabbath as the sign of the living God consent to renounce that sign? Do we wish to renounce it? Or do we desire to keep and cherish the sign which God has given to designate his commandment-keeping people? The world's persistent unbelief of this

grand truth does not lessen its importance. Although we may refuse to obey, it remains the truth still; if not allowed to guide, it will condemn us.

Now is the time when God calls upon us to honor his precepts that have been made void. As soon as the light shines upon us, we are to seek, by voice and pen and influence, to make up the breach in the law of God.

The mystery of iniquity, which had already begun to work in Paul's day, will continue its work until it be taken out of the way at our Lord's second coming. The climax of the working of iniquity will soon be reached. When the land which the Lord provided as an asylum for his people, that they might worship him according to the dictates of their own consciences, the land over which for long years the shield of Omnipotence has been spread, the land which God has favored by making it the depository of the pure religion of Christ,—when that land shall, through its legislators, abjure the principles of Protestantism, and give countenance to Romish apostasy in tampering with God's law,—it is then that the final work of the man of sin will be revealed. Protestants will throw their whole influence and strength on the side of the Papacy; by a national act enforcing the false Sabbath, they will give life and vigor to the corrupt faith of Rome, reviving her tyranny and oppression of conscience. Then it will be time for God to work in mighty power for the vindication of his truth.

The prophet says: "I saw another

angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen. . . . And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities." When do her sins reach unto heaven? When the law of God is finally made void by legislation. Then the extremity of God's people is his opportunity to show who is the governor of heaven and earth. As a Satanic power is stirring up the elements from beneath, God will send light and power to his people, that the message of truth may be proclaimed to all the world.

The Lord calls upon his people to rise to the emergency; the human agencies are to cooperate with the divine. It is always difficult to hold fast to the profession of faith, when a deadening, paralyzing influence is exerted in the religious world against loyalty to God. But because iniquity abounds, shall God's people permit their love to grow cold? Shall our hearts faint? Shall we not rather stand to our allegiance, and bear the noblest testimony that man can bear to the honor of God? Those who are not whole-hearted will lean to the world's side of the question; they will advise that the plain, decided truth be suppressed. But such is not the teaching of the word of God.

"The dragon [Satan and all that are imbued by his spirit] 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." "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." The true children of God will not be less fervent in their adherence to his law because it is made void. As opposition to God's law increases, the chosen and faithful will love his commandments above gold, while the world counts them as dross. All who are loyal to heaven will put on the whole armor of God, that they "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."

"Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into his marvelous light." The time when God is especially dishonored by

those who make void his law is the time when every loyal subject should unfurl the banner inscribed "The commandments of God and the faith of Jesus."

The Lord's injunction to Joshua when he was about to take command of the armies of Israel, was: "Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee; turn not from it to the right hand nor to the left, that thou mayest prosper whithersoever thou goest. This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein; for then thou shalt make thy way prosperous, and then thou shalt have good success." Those who do thus meditate in the commandments of God, and whose hearts are stayed on the Lord, are the ones who will be found repairers of the breach in God's holy law. They will build the old waste places, and raise up the foundations of many generations.

Chapter 26

The Gift of God.

Signs of the Times June 19, 1893 By Mrs. E. G. White.

Jesus said to the woman of Samaria, "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water."

The gifts of God are on every hand, and all his gifts come to us through the merit of Jesus, whom he gave to the world. The apostle

Paul breaks forth in an exclamation of gratitude, saying, "Thanks be unto God for his unspeakable gift." And with Christ God has given us all things. The opening bud, the blooming flowers in their variety and loveliness, delightful to the senses, are the work of the Master Artist's expressions of his love toward us. What beautiful things his

hands have made, and yet many behold the lovely things of nature, and do not associate God with these blessings. They do not realize that the beautiful things about them are tokens of God's love to fallen humanity, his efforts to attract them to himself. The Lord has taken great care that everything should be grateful and pleasant to us, and yet how much greater effort he has made to provide us with that gift whereby we may perfect a Christian character, after the pattern of Christ.

Through the flowers of the field God would call our attention to the loveliness of Christlike character. Jesus says, "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." God is a lover of the beautiful. He desires that we shall consider the lovely flowers of the valley, and learn lessons of trust in him. They are to be our teachers. They grow, as God has designed they should, in purity and natural simplicity. The Lord takes care of the flowers of the field, and clothes them with loveliness, and yet he has made it evident that he looks upon man as of greater value than the flowers for which he cares. He has lavished upon us such gifts as human hand could not fashion, and yet the great mass of humanity take his gifts as a matter of course, or as if they came by chance. They offer no grateful thanks; their hearts are not awakened with love toward the gracious Giver.

Suppose that our benevolent Fa-

ther should grow weary with man's ingratitude, and for a few weeks should withhold his innumerable bounties. Suppose he should become discouraged in seeing his treasures applied to selfish ends, in hearing no response of praise and gratitude for his unmerited mercies, and should forbid the sun to shine, the dew to fall, the earth to yield her increase. What a sensation would be created! What dismay would fall upon the world! What a cry would be raised as to what we should do to supply our tables with food and our bodies with clothing! And yet, dependent as we are upon his bounties, many have taken his gifts as have the beasts of the field, and have never said, "I thank thee, kind Father, for thy daily benefits." If his mercies should be withdrawn, it would be no more than we deserve; for it would be treating us as unworthy of such unrequited love.

God has not only supplied us with temporal benefits, but has provided for our eternal welfare; "for God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life." "If thou knewest the gift of God, and who it is that saith unto thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water." Oh, if we did but know the gift of God, if we did but appreciate what this gift of God means to us, we would have been earnestly seeking for it with unwavering perseverance! We would have offered such supplication, such appeals to God, that the gift of grace would not have been with-

held, and the living water would have come to satisfy our longing, thirsty souls. "If thou knewest the gift of God." Yes, if the gift of God had been known, there would not be prayerless homes, and hearts as unimpressible as stone.

Jesus Christ, the Majesty of heaven, has been offered to the world, has been given to man as his Saviour and Redeemer. Well may the inhabitants of heaven and the unfallen worlds look with astonishment upon man's lack of discernment, upon his ingratitude. Many have hated and spurned the gift of God, although Jesus clothed his divinity with humanity, and for our sake became poor, that we through his poverty might be rich. He left the courts of heaven, and came to the world, all seared and marred and polluted with sin; he practiced self-denial and self-sacrifice, descending lower and lower in the path of humiliation, that we might be enriched and exalted. Rich in houses and lands, in worldly honor?--No, but that we might have all heaven's imperishable treasure, an eternal weight of glory.

"If thou knewest the gift of God." Oh, if the deceptive, bewitching power of Satan were only resisted, blinded eyes would be opened, unbelieving hearts would be made to perceive, and unsaved souls would have a knowledge of the unspeakable gift, and would press to the throne of grace with importunate prayer, entreating that they might drink of the living water. God is willing to impart to men the knowledge of his gift. Jesus is "to give the knowledge of salvation unto his

people by the remission of their sins, through the tender mercy of our God; whereby the dayspring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace." If thou knewest the gift of God." Who is there among those who already know the gift of God, who will fail to make known its preciousness to those who know it not? If you know the gift of God, if you have an experimental knowledge of what the blessings are that Christ came to bestow upon the perishing, will your lips be silent, your heart ungrateful? Will you have no interest in others, and be indifferent as to whether or not they know the way of salvation? Will you not make known to others the precious light of truth, that they also may know, that they also may ask of him, and receive the living water?

Speaking of Jacob's well, Jesus said unto the woman: "Whosoever drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." How many are drinking of broken cisterns that can hold no water! Some think that if they could only have a certain salary, that would lift them above temporal want, they would be happy. But when the Lord grants them their heart's desire, and tests them by a larger measure of favor, they are just as desirous of a larger amount, and so it is with other things. Their hunger and thirst increase in pro-

portion as his gifts increase, and humanity is ever crying, Give me this or that favor, and I will hunger and thirst no more; but when the desire is gratified, there is still a greater need. But there is one gift that God desires to bestow that will be as living water, and he who partakes of Christ will never hunger, never thirst.

Jesus, the loving Saviour, entertains the woe-stricken inhabitants of earth to come to him. He says: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Oh, have you found this rest? Have you been to the fountain of living water to drink? The knowledge of God is the most vital to you. Have you found it? Jesus says: "As thou hast given him power over all flesh that he should give eternal life to as many as thou hast given him." "And this is life eternal, that they might know thee the only true God, and

Jesus Christ whom thou hast sent." The evidence of our knowledge of God and of his Son is seen in the fact that we reveal him in life and character, that we make him known unto others.

Shall we open our hearts to Jesus Christ? Shall we enthrone him in the temple of the soul? Shall we not cast away our idols, and surrender our all to God? God has had power to make the flowers fair and fragrant, and he has power to give meekness and lowliness to the heart, to impart purity and nobility to the character, to make us complete in Jesus. We may have loveliness of disposition, a meek and quiet spirit, which is in the sight of God of great price. Let us consider the precious gifts of God, think upon his tender mercies, yield our all to him, that he may give us hearts filled with gratitude, lives filled with the fragrance of deeds of love, a disposition to follow in the footsteps of Jesus, seeking to save those that are lost.

Chapter 27

What Shall It Profit?

Signs of the Times June 26, 1893 By Mrs. E. G. White.

The question is asked, "What shall it profit a man, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" It is dangerous to give time, thought, and strength to the pursuit of worldly gain, even if success follows persevering effort; for in thus doing there is danger of making God and his righteousness secondary. It is better

far to be in poverty, to endure disappointment, and have our earthly hopes shattered, than to have our eternal interests imperiled. Flattering inducements may be presented to us, and we may think to obtain wealth and honor, and so set our heart and soul on worldly enterprises. But as we cannot serve God and mammon, we are led to give up the service of God.

Money has become the measure of manhood in the world, and men are estimated, not by their integrity, but by the amount of wealth they possess. Thus it was in the days before the flood. "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he had made man on the earth, and it grieved him at his heart. . . . And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth. And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth." "But as the days of Noah were, so shall also the coming of the Son of Man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of Man be."

Let us not be determined to get rich. If we see that poverty will be our portion in abiding in the simple truth, let us abide by the truth and enter into life. Jesus said that "man shall not live by bread alone, but by every word of God." The devotees of the world may smile at this statement, but it is nevertheless the counsel of eternal wisdom. Jesus has left his followers a legacy of peace. He says, "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you."

Let not your heart be troubled, neither let it be afraid." The Christian who is called into the world by his business, if he follows Christ, will bear his cross, and meet his perplexities in the Spirit of Christ. He will not make the world his God, and give brain and bone and muscle to the service of mammon. He will realize that Heaven is looking upon him, and whatever success attends him, he will give glory to God. He will realize that God knows, as man does not, that a few more years will roll by, and the treasures of earth be no more.

Our Saviour came to the world to adjust the claims between heaven and earth. He knows that man, formed in his image, has been endowed by his Creator in such a way that he may rise to the highest eminence of moral efficiency through cooperation with divine agency provided for his assistance. With what sorrow Jesus looks upon man wasting his energies in pursuit of that which profiteth nothing. In tones of sorrow in which mingle tears, Jesus asks, "What could have been done more to my vineyard, that I have not done in it? "The arch-deceiver has inspired in man, by his temptations, by his presentation of flattering inducements, an inordinate desire to get the riches of this world, and he leads men to practice every form of sin in order that they may gain every earthly treasure. In the acquirement of this world's wealth, the precious promises of God are cast aside as worthless. Through the service of mammon the love of God has been expelled from the heart, and the love of the world has

rushed in to fill the vacuum, and to firmly enthrone itself in the heart, to rule and reign in the life. The power of God alone can force it from its usurped position. Through love of the world the spiritual vision is blinded, and the pleasures and attractions of the future world are hid from sight.

It is the vision of the world to come that balances the mind, so that the things which are seen do not obtain control over the affections, which have been bought with an infinite price by the world's Redeemer. Through the agency of the Holy Spirit the things unseen and eternal are brought before the soul, and the advantages of the eternal, imperishable treasure are made to appear before the mind's eye in their attractive beauty. In this way we learn to look to the unseen and the eternal, and to esteem the reproaches of Christ greater value than the treasures of the world.

The angels are the servants of Christ, and there are ten thousand times ten thousand and thousands of thousands who are sent to minister unto them that shall be heirs of salvation. Angels that excel in strength minister to those who shall be heirs of salvation, and impart to them divine power; for they become partakers of the divine nature, escaping the corruption that is in the world through lust. Heavenly agencies are ever at the side of him who is wrestling for the victory, in order that while lawfully striving for the mastery, he may not be worsted in the conflict. But if the human agent

places little value upon the precious things which God, through the gift of his only-begotten Son, has made possible for man to obtain, if he loses eternity out of his reckoning, and listens to Satan's false representation, and is attracted to the things of earth instead of heaven, he sustains great loss, so cultivating the powers of his mind and soul that he will not have a fitness for eternal life. In this way he not only concentrates his mind and affection upon that which cannot possibly bring him happiness in this life, but through the idolizing of the most contemptible things, he degrades himself to a low moral level. In his insane pursuit after earthly gain, he accepts Satan's method, and practices dishonest ways, and is blind to the result. Why should he not do this way when he disconnects himself from Him who is the source of all good, all righteousness and truth? Why will not Satan give him his mind and his attributes, and so mould him by his influence that he shall reflect the image of the earthly? The mind of him who follows the suggestion of Satan becomes like his leader; evil propensities gradually take him captive, and he becomes a slave of Satan. He is led on into deeper idolatry, beholding not the celestial imagery but the deceiving representation of the enemy. Satan pictures before him the advantage of worldly gain, and fills memory's hall with false representations. The mind looks upon these, and becomes debased according to the subjects presented.

Seek Those Things Which are Above.

Signs of the Times July 3, 1893 By Mrs. E. G. White.

"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. Ye cannot serve God and mammon." Through every age the experiment of serving two masters whose interests were divergent has been tried over and over, but the world's Redeemer solemnly assures us, as one who knows that the experiment is utterly impracticable, that "no man can serve two masters." He has given important lessons on this matter, lessons that we neglect at the peril of our souls. We are to be intensely in earnest in regard to heavenly things. We are to watch, to pray, to wait, and to work. "Why," he asks, "stand ye here all the day idle?" and adds, "Go work today in my vineyard." Work, earnest work, is before us. We are to consecrate our life wholly to the service of God, and to trade diligently on our Lord's intrusted talents. We are to permit nothing to interpose between us and God, but to look well to our soul's eternal interest, and meet the claim that God has upon his human agents. We would inquire of those who profess the solemn truth for this time, Have you received the Holy Ghost since you believed? Is your heart reaching heavenward, and does your soul contemplate heavenly things? Have earthly things more attraction for you than heavenly things? If heaven is the theme of your contemplation, it will be the theme of your conversation.

To him who is growing in grace and in a knowledge of the truth, the heavenly attractions become all absorbing, and he grows up into Christ, his living head. Responding to the glory of Christ, our righteousness is brought forth as the light, and our judgment as the noonday. In contemplating the matchless charms of Jesus, in realizing the light of his presence by faith, we have a foretaste of the joy of the heavenly world. He who follows on to know the Lord will know that his goings forth are prepared as the morning.

How much more may we enjoy in this life than that which we have enjoyed! In our present spiritual condition we have only a faint idea of what our life might become, of what our homes might be, if we would cultivate heavenly affections, and yield ourselves wholly to the service of God. We would live in joyful communion with God. Our human affections and sympathies are not to wane away and become extinct, but through living connection with God, our love is to deepen, our interest to become more intense, our efforts more successful in promoting the happiness of those around us. Through Jesus Christ, households are to have blissful harmony and unity, and parents are to live together in peace and love, neither speaking nor thinking evil one of another. Parents and children are to be kind, forbearing, forgiving, having their hearts softened by the

grace of Christ.

The truth of heavenly origin received into the heart never makes its possessor coarse, rough, uncourteous, hard hearted, and unsympathetic. The reception of the truth is to work a result exactly opposite to this. Its influence will encourage, and strengthen the tender, finer feelings of human nature. Those who believe the truth, will reveal its influence in their daily life. They will have the mind of Christ. They will be affectionate parents, loving children, faithful friends, and agreeable associates. They will not feel that they have occasion to blush when they give expression to feelings of tenderness and sympathy to those of their own flesh and blood.

He who cherishes the softening, subduing influence of the love of God, will not be coarse and rough and unforgiving, revengeful and full of bitterness. The true Christian will make his home a type of the heavenly home, and this he can do only as he has the abiding love of Christ in his soul. Souls about us are perishing for sympathy which is never expressed. Many have a cold, stern manner, and do not hesitate to reprove, while they withhold all praise, and never give a word of commendation to brighten the pathway of those who serve them. As the heavenly home would not be a home of bliss without the presence of Christ, neither can the earthly home be a happy one without his abiding love. Let us heed the words of Christ, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the

right hand of God." If this injunction is obeyed from the heart, the life will be full of grace and peace, and our conversation will not consist simply of a set of dry phrases, but will bring happiness, peace, and joy to the members of the household. Thoughts and actions will reveal that we are in harmony with the divine will.

We shall be judged by our thoughts and words. There is need that we pray much, that all our thoughts may be brought into captivity to Jesus. We should hourly seek the grace of God, that our natural irritability of temper shall not overcome us, or our desire to have our own way make us brace ourselves against the work of God. We should educate ourselves after the divine order, that we may not tear down but build up the interests of humanity. The workers must not draw apart. They will have to meet discouragements from without, and not one who claims to be making up the breach in the law of God, of building up the old waste places, restoring the foundations of many generations, should be found undoing the work that God has set his workmen to accomplish in different branches of his cause.

Cultivate confidence, love, and faith in one another. Let confidence be so thoroughly grounded that your love one for another may not be easily chilled or turned aside. Cultivate good will toward the children of God, and especially toward those whom God hath sent to bear a special message to the world. Do not find fault with and cast reflections one upon another. If you see

anything in the servants of God which seems to you unworthy of their high calling, let it not be a

matter of discouragement to you, but let it be an incentive to reach a higher level.

Chapter 29

Necessity of Contemplating Heavenly Things.

Signs of the Times July 10, 1893 By Mrs. E. G. White.

John says: "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 was the book of life, and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire."

If we would bear in mind the momentous events which are soon to take place, we would not be so weak in character. We would feel that we were living in the presence of God, and awed and amazed we should heed the injunction, "Be still and know that I am God." Oh, when shall we ever realize the full value of our Saviour's work and intercession? When shall we rely upon him with full confidence, and live a noble, pure, and devoted life? To what heights may the imagination reach when sanctified and inspired by the

virtue of Christ! We may take in the glories of the future, eternal world. We may live as seeing him who is invisible. Walk by faith and not by sight. "Faith is the substance of things hoped for, the evidence of things not seen."

Through searching the Scriptures we may come to understand what we are to Christ, and what he is to us. By beholding him we are to become changed into his image, becoming co-laborers with him, representatives of him in life and character. We must learn to realize that we are to live as the sons and daughters of God, loving God supremely, and our neighbor as ourselves. We are to live a pure, perfect life for Christ's sake. We are to love perfection because Jesus is the embodiment of perfection, the great center of attraction. The life we now live we must live by faith in the Son of God.

If we follow Christ we shall not have a spasmodical experience, and be moved by circumstances and influenced by our surroundings. We shall not let feeling control us, and indulge in fretting, envying, fault-finding, jealousy, and vanity.

It is indulgence in these things that puts us out of harmony with the harmonious life of Christ, and prevents us from becoming overcomers. We should be actuated by the noble purpose of winning daily

victories, and by watchfulness and sincere prayer attain to complete control of self. When petty trials come upon us, and words are spoken that cut and bruise the soul, speak to yourself and say, "I am a child of God, heir with Jesus Christ, a co-laborer with heaven, and I cannot afford to easily take offense, to be always thinking of self; for this will produce a distorted character, and is unworthy of my high calling. My Heavenly Father has given me a work to do, and let me do it worthily for his name's sake."

We should consider earnestly and continually the excellence of the character of Jesus Christ, and we may impart his blessings, and lead men to follow in his footsteps. If the ministers of Christ would do this, there would be no reason for deploring their inefficiency. If they came to the people filled with the meekness and lowliness of Christ, knowing what it is to grow up into the full stature of men in Christ Jesus, power would attend their labors, and people would receive impressions from their association with them that would be of eternal benefit. The work of God would go deeper than it now does, and the soul would be changed into the like-

ness of Christ. "It is the Spirit that quickeneth; the flesh profiteth nothing." "But we all, with open face beholding as in a glass the glory of the Lord, are changed in the same image from glory to glory, even by the Spirit of the Lord." "For as much as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshly tables of the heart. . . . The letter killeth, but the Spirit giveth life. But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which glory was to be done away: how shall not the ministration of the Spirit be rather glorious? . . . Now the Lord is that Spirit. And where the Spirit of the Lord is, there is liberty." "Wherefore also we pray always for you that our God would count you worthy of this calling, and fulfill all the pleasure of his goodness, and the work of faith with power; that the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God, and the Lord Jesus Christ."

Chapter 30

Christ Adjusts the Claims Between Earth and Heaven.

Signs of the Times July 17, 1893 By Mrs. E. G. White.

The abominations of the earth have defiled the minds of men, and made gross their imagination, until nothing is pure to the mind's eye. God designed that the mind should be elevated and noble, that through

the merits of the crucified and risen Saviour, the soul should be pure and exalted; but through the contemplation of defiling things, through setting the affections upon the so-called treasures of this earth,

the mind is debased, and incapable of appreciating heavenly things. God designed that man's mind should be capable of rising to heights of pure delight, that we might take in the significance of things infinite and eternal, looking upon views of which God is the center; yet through submitting themselves to Satan, men have lowered themselves to fulfill the devices and plans of Satan, thus completing the ruin of soul, body, and spirit.

But "God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life." The Lord Jesus sees with what masterly power Satan is working to obliterate in man the image of God, and to place upon him his own image and character. Through his love for the fallen human family, Christ consented to come to this world. He clothed his divinity with humanity, and engaged in the task of correcting the evils which are ruining the world. As he looked upon the world, he saw that the senses of men were closed to the eternal realities, and he sees today the same blindness to spiritual things. He lifts up his voice in warning. Listen, what does he say?--"What shall it profit a man, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?"

Earth and earthly things will perish with the using. A few years will pass by, and death will come. Your eternal destiny will be fixed, eternally fixed. If your soul is lost, what will compensate you for its loss? Christ the Life Giver, Christ

the Redeemer, Christ the Lamb of God, who taketh away the sins of the world, points you to a nobler world. He brings it within range of your vision. He takes you to the threshold of heaven, and brings you to contemplate the glories of eternal realities, that your aspirations may be quickened to grasp the far more exceeding and eternal weight of glory. As you contemplate heavenly scenes, desire is kindled in your heart to have friendship with God, to be wholly reconciled to him.

Our Saviour's work is to adjust the claims between earthly and heavenly interests, to put the duties and responsibilities of the life that now is in proper relation to those that pertain to eternal life. The fear and love of God are the first things that should claim our attention. We cannot afford to put off that which concerns our soul's interest till tomorrow. The life which we now live we are to live by faith in the Son of God. We are redeemed from the beggarly elements of the world with a redemption that is full and complete, that cannot be increased by any supplement from human sources.

But in the midst of this flood of mercies, this plentitude of divine love, many hearts continue in indifference, careless, and unimpressed by the provisions of God's grace. Shall we who claim to be Christians make no effort to break the spell which Satan has cast upon these souls? Shall we let them go on in hardness of heart, without God, and without hope in the world?--No; although every appeal we may make may be slighted and refused, we

cannot cease to pray for them and to make tender entreaty for their souls. We must do all we can, through the aid of God's Holy Spirit, to break down the barriers by which they have sought to make themselves impregnable to the light of God's truth. We must seek to open their eyes to their blindness, to loose them from the captivity of Satan. These poor, deceived, blinded, deluded souls look upon religion as something that will fetter them, that will deprive them of their liberty, when the truth is that an infinite sacrifice has been made in order to emancipate them from the slavery of Satan, to break every yoke, and to let the oppressed go free. They are victims of the father of lies, and it is the truth of God alone that can set them free, and sanctify them to a blessed service. They seem to feel afraid of the truth lest it should bring them into subjection to Christ. Shall we who know the value of truth arouse our sleeping energies, and become laborers together with God, putting forth personal effort, that we may by both precept and example win souls to Christ?

If once the vision were cleared to behold eternal realities as they really are, many of these poor, deluded souls would decide for Christ and heaven. Would this incapacitate them for the affairs of this life?—No. But Christ would teach them the value of eternal life, and by comparing earthly treasure with heavenly treasure would show them of how little esteem the world is in contrast with eternal blessedness among the redeemed hosts. He

would show them that the world and its engrossing engagements are to be kept in subjugation to heavenly interests. Jesus did not come to annihilate the world and its appropriate interests. He made the world, and he had such respect for the world that he came in person to dispute Satan's usurped authority and power over his own purchased possession. In dealing with the souls of men he deposes the world and its interests from its position of usurped authority, and assigns to it its proper place in subordination to the will of God.

The object of the world's Redeemer in coming to earth was to impress the minds of men with high and solemn considerations, so that every moment of life might be regarded by them as burdened with momentous interests and freighted with eternal results. The world was in rebellion against him, and he might have swept away all rebellion by annihilating those who were in resistance to his will; but instead of this, he set before men the value of life, the attractions of the heavenly world, and he invites every son and daughter of Adam to seek first the kingdom of God and his righteousness. In place of exhausting the powers of brain, bone, and muscle in securing the bread which perisheth, he warns us not to drop eternity out of our reckoning, but to seek for the bread which cometh down from heaven. It is safe for us to put forth our chief endeavors to secure eternal substance. He encourages us to have our principal interest in heaven, and in so doing to secure our peace on earth; "for

where the treasure is, there will the heart be also."

Chapter 31

Christ's Example in Prayer.

Signs of the Times July 24, 1893 By Mrs. E. G. White.

When Christians complain of being in darkness, when they dwell upon their trials and discouragements, and murmur against God, they virtually say that they are not following the example of Christ in offering to God humble, fervent prayer for grace and strength that they may be fortified for trials and strengthened for duty. Christ's professed followers may be strong in the Lord if they avail themselves of the provisions made for them through the merits of Jesus. God has not closed the heavens against the humble prayers of repenting, humble, believing souls. The humble, simple, earnest, persevering prayer of the faithful one will now penetrate heaven, as surely as did the prayer of Christ. Heaven opened to his prayer, and this shows us that we may be reconciled to God, and that communication is established between God and man through the righteousness of our Lord and Saviour. Christ took upon him humanity, and yet he was in close, intimate relationship with God. He linked humanity with his divine nature, making it possible for men also to become partakers of the divine nature, and thus escape the corruption that is in the world through lust.

Christ is our example in all things. In response to his prayer to his Father, heaven was opened, and the Spirit descended like a dove and abode upon him. The Holy Spirit of

God is to communicate with man, and to abide in the hearts of the obedient and faithful. Light and strength will come to those who earnestly seek it in order that they may have wisdom to resist Satan, and to overcome in times of temptation. We are to overcome even as Christ overcame.

Jesus opened his public mission with fervent prayer, and his example makes manifest the fact that prayer is necessary in order to lead a successful Christian life. He was constantly in communion with his Father, and his life presents to us a perfect pattern which we are to imitate. He appreciated the privilege of prayer, and his work showed the results of communion with God. Examining the record of his life, we find that upon all important occasions he retired to the grove, or to the solitude of the mountains, and offered earnest, persevering prayer to God. He frequently devoted the entire night to prayer just before he was called upon to work some mighty miracle. During these nightly seasons of prayer, after the labors of the day, he compassionately dismissed his disciples, that they might return to their homes for rest and sleep, while with strong crying and tears he poured forth earnest petitions to God in behalf of humanity.

Jesus was braced for duty and fortified for trial through the grace of God that came to him in answer

to prayer. We are dependent upon God for success in living the Christian life, and Christ's example opens before us the path by which we may come to a never-failing source of strength, from which we may draw grace and power to resist the enemy and to come off victorious. On the banks of Jordan Christ offered prayer as the representative of humanity, and the opening heaven and the voice of approval assures us that God accepts humanity through the merits of his Son.

Christ was the Son of the Most High God, yet throughout his life he did not seek to magnify or exalt himself by any of his works, but sought simply to proclaim the glory of the Father. For thirty years he seemed to be unhonored and unknown, and yet he lived a diligent, faithful life. As individuals we also are not to seek to glorify ourselves, but to keep our souls open to the cheering beams of the Sun of Righteousness, that we may show forth the praises of Him who hath called us out of darkness into His marvelous light. The injunction to each one of us is, "Set your affection on things above, not on things on the earth." The ardent desire of the apostles was to know God, and Jesus Christ, whom he hath sent. Jesus lives; he is before the Father in

the heavenly courts, making intercession for those who are still upon the earth in the turmoil and strife of life; for the church militant is not yet the church triumphant.

By communion with God we may constantly have a cultivation in mind and heart and character that will elevate us and direct our thoughts heavenward, that we may become partakers of the divine nature. We are to be human agents that will cooperate with divine intelligences. We are to be quickened under the influence of divine power, that will not only strengthen us, but attract our minds from the dust and rubbish of earth, that will set us free from the polluting, deceiving influences of the world, so that we may contemplate heavenly things. Through this influence our hearts are to be purified, our affections sanctified, and set not upon earthly things but upon heavenly things. The treasure of earth will soon pass away, and "what shall it profit a man, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" The soul is capable of purification and sanctification, capable of attaining, through the offering of Christ, the heavenly treasure, even the gift of life that shall measure with the life of Jehovah.

Chapter 32

Our Eternal Destiny Decided by Our Course Here.

Signs of the Times July 31, 1893 By Mrs. E. G. White.

We have but one probation in which to form character, and our destiny depends upon the manner of character we form. Those who on earth have formed characters that

through the grace of Christ bear the heavenly mould, will be ripened through the gracious influence of the Holy Spirit for the eternal reward. They become partakers of the

divine nature, having escaped the corruption that is in the world through lust. It is a realization of the fact that our characters are Christlike, that calls forth the song of praise and thanksgiving to God and to the Lamb. Those who appreciate the goodness, mercy, and love of Christ, and by beholding him become changed into his image, will be partakers of eternal life. The attributes of their character are like those of Christ, and they cannot fail of the rest that remains for the people of God.

But those who have developed a character after the Satanic order would not be at home in heaven. The sinful, selfish, passionate accuser and criticiser would be miserable in heaven; and even in the counsels of the court of God, because of his lack of wisdom, he would reveal his uncourteous, unsympathizing, harsh disposition. If he were placed upon the very loftiest pinnacle, and held supremacy in angelic councils, he would still want to be in a higher position, and even covet the throne of God. There would be no happiness for such a man in heaven. He could not practice evil thinking, evil speaking, be boisterous, critical, and condemnatory, amid the peaceful hosts of the redeemed. Could such a one enter heaven, he would find that he had brought his untamable, unmanageable self along, and heaven itself could not afford him relief from his innate disposition. Heaven begins in the soul, and as heavenly-mindedness increases, Christ is more and more appreciated, and finally becomes the Chiefest among

ten thousand, the One altogether lovely. But as Satan is allowed to control the mind, his attributes become a part of the character of the one whom he controls, and the sinner exercises himself unto more and more ungodliness.

If we would see heaven, we must have heaven below. We must have a heaven to go to heaven in. We must have heaven in our families, through Christ continually approaching unto God. Christ is the great center of attraction, and the child of God hid in Christ, meets with God, and is lost in the divine being. Prayer is the life of the soul; it is feeding on Christ; it is turning our faces fully toward the Sun of Righteousness. As we turn our faces toward Him, He turns his face toward us. He longs to give us divine grace; and as we draw nigh to God with full assurance of faith, our spiritual conceptions are quickened. We do not then walk in blindness, bemoaning our spiritual barrenness; for by diligent, prayerful searching of the word of God, we apply his rich promises unto our souls. Angels draw close to our side, and the enemy with his manifold devices is driven back.

Prayer is the strength of the soul, and yet this exercise has been sadly neglected. By simple, earnest, contrite prayer, heavenly mindedness is greatly increased. No other means of grace can be substituted and healthiness of the soul be preserved. Prayer brings the soul into immediate contact with the well-spring of life, and strengthens the spiritual sinew and muscle of our religious experience; for we live by

faith, seeing Him who is invisible. Neglect the exercise of prayer, or engage in prayer spasmodically, now and then, as it is deemed convenient, and you lose your connection with God. The Christian life becomes dry, and the spiritual faculties have no vitality. The religious experience lacks health and vigor. There is a growing tendency to substitute the writings and sayings of men for the word of God.

It is because of a neglect of prayer and of searching the Bible that the multitudes accept men-made theories, vain philosophies, or the flashing speculations of the human mind. God never designed that the soul should be nourished with the traditions and speculations of human invention. The imagination must plume for a higher flight than human ability can originate; for the mind must ascend to the Source of all wisdom. Souls all about us are starving for the bread of life, famishing for the living water, clear as crystal, that flows from the throne of God and of the Lamb. But the bread of life is denied these poor souls, and even from the pulpits discourses on science and vain philosophy are substituted for the word of God. It is the word of God that is as pure provender, thoroughly winnowed from all the chaff of human uncertainties and suppositions.

It is the grace of God alone which can vitalize and refresh the soul. The precious sure word of prophecy reveals to him who is a searcher for truth, the riches of the grace of Christ. The word of God is a spiritual granary from whence the soul may receive that which will

nourish its life. In perusing the word of God we find doctrines, precepts, promises, admonitions, exhortations, and words of encouragement, that will meet the case of emergency in every human mind. Here the man of God may be thoroughly furnished unto all good works; for "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." "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 hast professed a good profession before many witnesses. . . . Keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called, which some professing have erred concerning the faith." "Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith, so do. Now the end of the commandment is charity out of a pure heart, and of a good conscience, and a faith unfeigned; from which some having swerved have turned aside unto vain jangling; desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm." "And without contro-

versy, great is the mystery of godliness." {ST, July 31, 1893 par. 6}

This instruction is vital, and may be considered with profit. We are to rely upon the word of God, and not upon the assertion or speculation of human philosophy. The soul is to be nourished by the pure, unadulterated word of God;

and by persevering search the Bible student will find a "feast of fat things, a feast of wines on the lees, of things full of marrow, of wines on the lees well refined." Then the language of the heart will be, "Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart."

Chapter 33

Ye Did It Unto Me.

Signs of the Times August 7, 1893 By Mrs. E. G. White.

"For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called; but God hath chosen the foolish things of the world to confound the wise; and God hath 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, hath 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 ye 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 glorieth, let him glory in the Lord."

God's people will be composed mostly of persons from the common walks of life. "Hearken, my beloved brethren, hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?" One of the tokens of Christ's divine mission was, "The poor have the gospel preached unto them." Through our large cities there are many in lowly circumstances who

are serving the Lord in singleness of heart, according to the best light which shines upon their pathway. They are hidden ones, for their life is hid with Christ in God. They have an humble opinion of their merits, and yet they love Jesus according to the knowledge they have of him, and put their trust in him as their personal Saviour. They have had no opportunity to understand the philosophy of theology, and are not wise in worldly wisdom; yet they know enough to love Jesus, and Jesus loves them. In humble ways they have done according to their ability what they could to bless others, and they will be surprised when the heavenly benediction is spoken upon them by the Heavenly Master: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me."

Those to whom these blessed words are spoken are those who

have cherished the principles and spirit of the character of Christ. They loved the Lord Jesus, and served him in the simplicity of true godliness. They were a blessing to all with whom they associated, although they knew but little of the theory and doctrine of theology. Even among the heathen there are those who cherish the spirit of kindness, who have given all the help within their power to the missionaries that have been sent them. They worship God ignorantly, and to many of them the message of light is never brought; yet they will not perish, for they will receive the blessing, because they have wrought the works of God. Many who have never heard the message of salvation are all ready to receive the light, and God designs that it shall go to them like clear rays of glory. They will hear the living messenger, who brings the living message, as he says: "Whom therefore ye ignorantly worship, him declare I unto you. God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshiped with men's hands, as though he needed anything, seeing he giveth to all life, and breath, and all things; and hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us; for in him we live, and move, and have our being."

How surprised and gladdened will be the hearts of the lowly among the nations, and among the heathen, to hear from the lips of the Saviour: "For I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me." They will answer, 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 unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Christ identifies his interest with that of suffering humanity. Every kindly action, if it is simply the giving of the cup of cold water, if it is the best that can be given, will be remembered and rewarded. How glad will be the great heart of Infinite Love as his simple-hearted followers look up with surprise and joy at his words of approval, "Ye have done it unto me." But to those who have been self-centered, who have lived but to please and serve themselves, he will say: "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels; for I was an hungered, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye 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 ye did it not to one of the least of these, ye did it not to me."

Through life the class that are bidden depart from Christ have served and glorified themselves; and in their self-indulgence and self-pleasing it was impossible to form a character after Christ's likeness. They had the word of God, they may have even understood the theory of the truth, but they did not exercise themselves unto godliness. Satisfied in their sufficiency, their daily acts decided their own destiny, and they formed a character exactly contrary to the character of Christ. They failed to comprehend the value and significance of the infinite sacrifice made to save their souls. Had they responded to the great love that had

been manifested for them, they would have been convinced of their own weakness and sinfulness, and would have loved God with the whole heart and their neighbors as themselves. But they did not desire an experience in wearing the yoke of Christ, and they cared not to carry his burden in willing service for the Master, and so failed to become co-laborers with Christ. They excused themselves from all responsibility for Christ's sake. They were slothful servants, and misapplied their talents, and used their ability for the service of self and the world. While making a profession of godliness, their Christless lives misrepresented the character of their professed Lord. They refused everything of a spiritual nature, and would have nothing to do with that which required sacrifice and self-denial, and their souls were as destitute of the grace of Christ as were the hills of Gilboa of dew or rain.

Chapter 34

Sanctification Through the Truth.

Signs of the Times August 14, 1893 By Mrs. E. G. White.

"Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes, desire the sincere milk of the word, that ye may grow thereby; if so be ye have tasted that the Lord is gracious. . . . Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into his marvelous light; which in time past were not a people, but are now the people

of God; which had not obtained mercy, but now have obtained mercy. Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles; that, whereas they speak against you as evil doers, they may by your good works, which they shall behold, glorify God in the day of visitation."

Among many who have claimed to accept the precious light of truth,

there is a perverted idea of what constitutes Christian character. They have not performed the words of Christ, and instead of advancing, following on to know the Lord, they have been retrograding, backsliding. Christ represents the truth as a treasure that is hid in the field, for which, if men would possess it, they must search diligently. In the field of revelation are hid the unsearchable riches of Christ. As yet we have only come in possession of the most accessible treasures, and yet many have settled down, feeling that they are rich and increased in goods, and in need of nothing. Every part of the field of revelation is to be diligently explored, and searched with persevering effort, in order that precious jewels of truth may reward the diligent seeker, and may be restored to their proper framework in the plan of redemption. Let the shaft sink deep into the mines of truth. If you come to the searching of the Scriptures with contrition of soul, with a humble, teachable spirit, rich and precious treasures will reward your search.

The Lord sends his ministers to hold forth the word of life, to preach, not "vain philosophy" and "science falsely so called," but the gospel, which is the power of God unto salvation. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." Paul gives his dying charge in the following words: "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: Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." In this charge every minister has his work laid out before him, and this he can do through the fulfillment of the promise that Jesus gave to his disciples: "But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

In the teachings of Christ, the doctrine of the Holy Spirit is made prominent. What a vast theme is this for contemplation and encouragement! What treasures of truth did he add to the knowledge of his disciples in his instruction concerning the Holy Spirit, the Comforter! He dwelt upon this theme in order to console his disciples in the great trial they were soon to experience, that they might be cheered in their great disappointment. He said: "These things have I spoken unto you, being yet present with you. But 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. Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

The world's Redeemer sought to bring to the hearts of the sorrowing disciples the strongest solace. But from a large field of subjects, he chose the theme of the Holy Spirit, which was to inspire and comfort their hearts. And yet, though Christ made much of this theme concerning the Holy Spirit, how little is it dwelt upon in the churches! The name and presence of the Holy Spirit are almost ignored, yet the divine influence is essential in the work of perfecting the Christian character. Some are not at peace, not at rest; they are in a state of constant fretfulness, and permit impulse and passion to rule their hearts. They know not what it means to experience peace and rest in Christ. They are as a ship without anchor, driven with the wind and tossed. But those whose minds are controlled by the Holy Spirit walk in humility and meekness; for they work in Christ's lines, and will be kept in perfect peace, while those who are not controlled by the Holy Spirit are like the restless sea.

The Lord has given us a divine directory by which we may know his will. Those who are self centered, self-sufficient, do not feel their need of searching the Bible, and they are greatly disturbed if others do not have the same defective ideas, and see with the same distorted vision that they do. But he who is guided by the Holy Spirit has cast his an-

chor within the veil wherein Jesus has entered for us. He searches the Scriptures with eager earnestness, and seeks for light and knowledge to guide him amid the perplexities and perils which at every step compass his path. Those who are restless, complaining, murmuring, read the Bible for the purpose of vindicating their own course of action, and they ignore or pervert the counsels of God. He who has peace has placed his will on the side of God's will, and longs to follow the divine guidance, while he who is full of unrest is constantly struggling to sustain himself, and make it appear that he is right, and is sustained by what he estimates as wisdom. But he is controlled by caprice and by the changing passions of a soul not abiding in Christ. To the sincere, contrite heart, truth is truth; and if it is allowed, it will sanctify the soul and transform the character into the divine image. To the other, truth is a theory, and is not brought into the practical life. Those who realize what is the character of the work that they must do in order to represent Christ, will walk softly and tremblingly before God, looking unto Jesus, who is the Author and Finisher of their faith. They dare not trust themselves, they dare not kindle a fire of their own, and walk in sparks of their own kindling, for the Lord has said that all such shall lie down in sorrow. The Lord has intrusted to his people the treasures of sacred truth, and in no case will they be excusable if they present the truth in their own unsanctified spirit, or use the truth as a scourge by which to afflict others.

The Word of Truth the Way to Heaven.

Signs of the Times August 21, 1893 By Mrs. E. G. White.

We are to present the truth as it is in Jesus, made fragrant and attractive by the grace and the courtesy that characterized the life of Christ. Godliness is to be an ornament to the life, as well as the saving salt of character. Why do those who claim to be advanced in knowledge, make themselves objectionable, and bring the truth into disrepute? It is because the truth has not been permitted to sanctify their unholy dispositions. Those who misrepresent the truth are harsh, unsympathetic, and denunciatory. They climb upon the judgment seat, as though they had been ordained to measure character, and lord it over God's heritage. In their uncourteous ways, they make it manifest that love is not in their hearts, and they do not know the plague spot of their own souls. They do not keep the way of the Lord to do justice and judgment, nor value the soul as Christ's purchased possession, although they are charged with treating Christ as they treat the least of his little ones. What is it that constitutes the loveliness of the soul?--It is the ornament of a meek and quiet spirit, which is in the sight of God of great price. Jesus said, "Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these." If the things of nature are so clothed in loveliness by our Heavenly Father, shall not the soul be

clothed in more desirable beauty? Through the merits and virtues of Jesus Christ, the soul may wear the image of Him who created man in His own likeness. It is holiness of life and Christlikeness of character that constitute the beauty of the soul. Through sin the divine image in man has been marred, and Satan has placed upon the soul the stamp of his own image and character; for it has been Satan's purpose to obliterate the image of God in man, so that man should not occupy the mansions that Jesus has gone to prepare for those who love him. Through apostasy Satan lost heaven, and he is determined that the human race, whom he has led to transgress the law of God, shall not enjoy the pure and inexpressible glory from which he is shut out.

The Lord Jesus came to earth that he might recreate the image of God in man. He says to the repenting sinner, "A new heart will I give you." "If any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new." He who abides in Christ, and has Christ abiding in his heart by faith, cannot retain the same unlovely traits of character as were made manifest in his life before he had a connection with Christ. Christ came to save men from their sins, not in their sins. "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of

reconciliation" "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." "We then as workers together with him, beseech you also that ye receive not the grace of God in vain." "For as many as are led by the Spirit of God, they are the sons of God." "But ye are not in the flesh, but in the Spirit, if so be the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness."

Christ came to the world that we might become new creatures, created after the similitude of his own character; that we might have purity like the purity of God, have perfection like his perfection. In the work of regeneration, the original loveliness begins to be restored. The attributes of the character of Christ are imparted to the soul, and the image of the divine begins to shine forth. "We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." It is plainly declared that a change takes place in the character of the human agent.

In the Christian life we are not assured that we shall be freed from trials, but that grace will be given us to bear them. We are individually called to go through temptations and trials, but the object for which they are permitted to come upon us is that we may be perfected in grace and love, that the image of selfish-

ness may disappear, and the image of Christ appear in our characters, as we advance from glory to glory, from character to character, following on to know the Lord. The soul polluted by sin, through divine power is recreated after the image of God in righteousness and true holiness.

Ushered into the Christian life we no longer complain of darkness; for we have the light of life and joy which Christ said would be in all who abide in him. "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." "Hitherto have ye asked nothing in my name; ask, and ye shall receive, that your joy may be full." In place of having less love as we advance in the Christian life, we are to have love that will increase more and more until our love is perfected; and where there is perfect love, there is full joy. We can be happy when we see God in everything. When we can see him in affliction, we have comfort and solace in our sorrow. When the sunshine of prosperity smiles, we recognize that the blessing flows from the fountain of life, and when trial and affliction are ours, we realize that the hand of the Lord is in all our perplexities, and thus we come to understand that sunshine and shadow are needful to perfect the character of the believer, and give him the true joy of perfect trust in God; for through faith he looks beyond the things that are seen to the things that are unseen. He says, "Now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall

appear, we shall be like him; for we shall see him as he is."

Praise God, we have a divine road to heaven. We need not depend upon the conjectures and opinions of men, but upon the infallible decision of the word of God. The word of the infinite God is true, and cannot be distorted to suit men's pleasure, or be turned aside to suit the inclinations of the unsanctified soul. No

man can safely judge the word of the Supreme Ruler of the universe. In it is his revealed will. In it we have a guide to the world of bliss, to eternal life. The road to life is summed up in the knowledge of God. "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

Chapter 36

The Christian's Attitude in Trial.

Signs of the Times August 28, 1893 By Mrs. E. G. White.

In all our afflictions Jesus was afflicted, and the Captain of our salvation was made perfect through suffering. In this life we shall be proved to see whether or not we shall be able to bear the test of God. Satan's temptations will come upon us, and we shall be tried, but the question of most importance to us is, Shall we be overcome? or shall we be overcomers? Jesus has said, "To him that overcometh 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." How precious, how full is this promise! Shall we not have the mind stored with heavenly truth, that, like our great Example, we may be able to meet Satan with the weapon of God's word, saying to him as he tempts us to do evil, "It is written"? Satan knows better than many professed Christians what is written, for he is a diligent student of the Bible, and he works to pervert the truth, and lead men into the paths of disobedience. He leads men to neglect the searching of the word of God; for he knows that it testifies

against him, that his works are evil. It describes him as the apostate angel who fell from heaven, and drew many of the hosts of heaven after him in a course of rebellion against their Creator.

Satan is seeking continually to draw away the minds of men from God and his word. He knows that if he can cause men to neglect the word of God, he can soon cause them to depart from its precepts, and finally to forget their Maker. They will then take the suggestions and instructions of the adversary of God and man, and evil men and evil angels will form a confederacy against the God of heaven.

Those who would be loyal to God will be subject to trials and temptations; but if they are truly alive unto God, and have their life hid with Christ in God, they will also know what it is to have the blessings which God bestows upon the faithful and obedient. Every soul will have its trials, disappointments, sickness, and sorrow. Bereavements will come, and because of their own frailties and mistakes, or through

sympathy for their friends, heavy grief will press upon the heart. But whatever may be the character of their sorrows, whether heavy or comparatively light, there is no necessity for becoming restless, impatient, rebellious, or morose. There is no need of speaking rash, faithless words. It is a great mistake to dictate to the Lord. Elijah knew not what he was doing when he said to God that he had had enough of life, and asked to die. The Lord did not take him at his word; for there was a great work for Elijah to do before he should be translated to heaven.

Instead of murmuring against God in times of trial, let us remember that Jesus, the Majesty of heaven, suffered being tempted. Jesus did not permit the enemy to plunge him into the mire of unbelief, despondency, and despair. But how often we permit it, and because we have but little moral power, not doing the works of Christ, we do not resist the first insinuations of the evil one! The promise is given: "Resist the devil and he will flee from you. Draw nigh to God, and he will draw nigh to you." How precious to the tempted soul is this positive promise! If anyone is tempted, let him keep his eyes upon Jesus, and draw nigh to God, talking of his goodness and mercy. When the tempted soul realizes that Jesus is drawing nigh unto him, the annoyances that he thought unbearable will vanish. "For through him we both have access by one Spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of

God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord; in whom ye also are builded together for an habitation of God through the Spirit."

When this precious experience is ours, then there will be vital energy in the church. Love for Christ must be revived, and not permitted to grow cold. We must not only pray for unity with Christ and with one another, but actually have it, know what it means by real experience. Troublous times are before us, but this is not to worry us. To worry is to doubt; but we would impress upon all the necessity of going to God for help, whatever may be your afflictions and troubles.

Do not think to obtain help by going to the gods of Ekron. Jesus has left an invitation for every burdened soul. He says: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

John, who leaned upon the bosom of Christ, says, "We have known and believed the love that God hath to us." If we can individually say this from the heart, we are indeed rich in faith, living on the promises of God. Amid our trials, disappointments, bereavements, and afflictions, we are to learn that God is love, and that he that dwelleth in God, dwelleth in love.

"Herein is our love made perfect, that we may have boldness in the day of judgment; because as he is, so are we [in heaven?] in this world." We have reason ever to thank God that he knows all the storms, disappointments, and trials that come upon his people. He follows them through every experience, with tender, pitying love, and expresses his desire to heal our wounds, and restore unto us the joy of his salvation.

Jesus has said, "He that followeth me shall not walk in darkness, but shall have the light of life." There is but one channel of light, but that is always accessible to us, and through that channel flow streams of forgiveness and love. The streams of God's mercy can cleanse the darkest stain, bring peace to the greatest sinner. The blood of Christ was shed for the sins of the world. In the sacrificial offering, offered by the Jews, was seen a symbol of Christ, whose blood was to be shed for the salvation of the world. In the sacrificial system the truth of the atonement was to be impressed upon the world, that all might know that without the shedding of blood there is no remission of sins. Many have wondered why it was that God appointed so many sacrifices in the old dispensation; but it was to teach the world in ever-bleeding sacrifices concerning Christ, the victim of man's transgressions. The offering for sin was a most solemn, sacred offering, and was placed upon the altar with impressive ceremony, and every detail was explained by the priest to the people, that they might

understand that the Son of God was to be made an offering for their sins. This is the central truth of the plan of salvation, and it should be often repeated in the hearing of both believers and unbelievers.

The angels behold with amazement the indifference with which men hear these sacred truths. They look with sorrow upon those who profess to believe advanced truth, to see how little they make manifest the fact that they are the purchase of the blood of the "Lamb of God, which taketh away the sin of the world." It is only through faith in the cleansing blood that we may have forgiveness of sin, that clings to us like a moral leprosy. Jesus need not have suffered for himself, for "he knew no sin, neither was guile found in his mouth;" yet he suffered agony in proportion to the purity and majesty of his character. Angels are amazed that those for whom so much has been done by the Son of God, still continue to cherish sin. The inexpressible sufferings of Christ were endured that the souls of men might be saved from sin and its penalty. Oh, why is it that men are so indifferent? Why is it that the plan of salvation is so little mentioned in our conversation? We dwell but lightly upon these vital truths, that mean so much to us, and continue willing captives of Satan and sin. Oh, that we might cultivate habits of contemplation of the self-sacrifice, self-denial, and love of Christ, until we should have a deeper sense of the malignant character of sin, and hate it as the vile thing that it is! Let the mind and heart awaken to

gratitude, and let us come to the Father in the name of Jesus, asking for the forgiveness of sins, for the cleansing from all unrighteousness. Let us plead with God that he may "cleanse us with hyssop," that we may be clean, wash us, that we may

be "whiter than snow." He will restore unto us the "joy of his salvation," put within us a new heart, a right spirit, put a "new song" into our mouths, "even praise unto our God."

Chapter 37

The Religion That Is Unto Salvation.

Signs of the Times September 4, 1893 By Mrs. E. G. White.

Of Christ it is written, "Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows." God hates sin. It is the work of Satan to allure to evil. Satan has worked adroitly with bewitching power to fascinate the mind with iniquity, and make righteousness to appear undesirable. We need to remember continually that our secret sins are in the light of God's countenance. Of ourselves we cannot see or realize how grievous are our secret sins in the sight of God. Under the influence of Satan we are led to pursue a course of evil until our hearts become hardened, our conscience seared, and our thoughts are brought into captivity to the prince of evil. But God is ever seeking to impress our hearts by his Holy Spirit, that we shall be convinced of sin, of righteousness, and of judgment to come. We may place our will on the side of God's will, and in his strength and grace resist the temptations of the enemy. As we yield to the influence of the Spirit of God, our conscience becomes tender and sensitive, and sin that we have passed by with little thought,

becomes exceeding sinful; for we begin to realize that our secret sins are in the light of his countenance.

There is hope for the sinner. Christ uplifted upon the cross of Calvary furnishes that hope; for mercy has provided to the uttermost demand the victim that justice calls for, for man's transgression. Through the merits of Jesus Christ, God can forgive sin, and be the justifier of him that believeth in Jesus. Precious truth of inestimable value to every repenting soul! Shall we not individually seek to appreciate, as far as it is possible, the fact that God forgives sin, that he loves us if we believe in Jesus, though we are erring, ignorant, and sinful, even as he loves his Son? The moment we ask for forgiveness in contrition and sincerity, God forgives. Oh, what a glorious truth! Preach it, pray it, sing it. Lift up the "Lamb of God, which taketh away the sin of the world." Say to the people, "Behold the man of Calvary!" God is waiting to forgive all who come unto him with sincere repentance. The Psalmist says, "There is forgiveness with Thee, that Thou mightest be feared."

Oh, that the salvation of souls

was the aim and object of every soul who professes the name of Christ! Let those who know the pardoning love of God speak to the youth, the unconverted, and in tenderness urge them to give their hearts to Jesus. Oh, make an offering of yourselves to the Lord ere it be too late! Jesus has given his own precious life for you. If God had not loved you, he would never have sent his well-beloved Son to live in humiliation, to suffer and to die. "God so loved the world that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Do not allow the enemy to crowd this truth out of your mind. It is a theme for meditation. What have we done to show our appreciation of this great love? What have we given to Jesus, who has given himself for us? The gift that will be most grateful to him, most precious and fragrant, will be yourself. You that have not decided to become sons and daughters of God, I would now entreat you to delay no longer. Place your will on the side of God's will. He delights in mercy. "Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage?"

Come to Jesus just as you are, weak, sinful, ignorant, unworthy, and he will receive you. He says, "A new heart also will I give thee." Among the Jews there was a continual remembrance made of sin. Every year on the day of atonement a fresh sacrifice was brought forth; for sin was still remembered, and the blood of the sacrifices could not take away sin. But sins forgiven

through Christ are remembered no more. The Lord says, "I will remember their sins no more."

The Lord accepts the sinner who comes to him through the merits of Jesus, and he treats the transgressor as though he were innocent. Will not the youth and the unconverted begin to inquire, "What shall I do to be saved?" The answer is: "Behold the Lamb of God, which taketh away the sin of the world." "Believe in the Lord Jesus Christ, and thou shalt be saved." Train and educate the mind to think and to talk of Jesus, and Satan will lose his power over you. He cannot long bear to be in the company of those who meditate and converse upon the love of God. In this way the mind is strengthened. Moral power increases by dwelling upon the goodness, beauty, mercy, and love of Christ. Training the mind in this way will make it natural for you to inquire at every step: "Is this the way of the Lord? Will Jesus be pleased to have me do this? Will this course please self, or my Lord?"

The Lord would have us follow in his footsteps, and be influenced by the dictates of his Holy Spirit. The influence of man upon man, unless controlled by the Holy Spirit, is a dangerous influence; for Satan causes his suggestions to be acted upon, and draws men into his service through human instrumentalities. But the Lord Jesus by the agency of his Holy Spirit changes this order of things. He takes upon himself the sin of man, and by the power of his divine love draws men to himself, sanctifies and makes them holy. When men are under the

control of Christ, he employs them as his agents, and leads them to devote their powers to doing a work exactly opposite to that which Satan had designed they should do.

Jesus would enlist men in his service. He would direct their perverted powers in such a way that, through his grace, they may become agents for the working of unmingled good to every other man, and each become his brother's keeper in disinterested love, and thus the world be restored to God. Through faith in Jesus Christ the chain of mutual dependence is fastened to the throne of God, and through the agency of man humanity is bound to God. "God has promised his Holy Spirit, the highest power in the universe, to be embodied in men, that through faith in Jesus Christ humanity may be elevated. An influence emanating from God draws and concentrates the power of the universe, that a lost and rebel race may be reconciled and restored to God.

Then let those who would stand firmly for God, hold fast their profession of faith without wavering. Let them maintain a close and living connection with God, because in this is involved the life of the soul. Let them follow in the footsteps of Jesus, obeying to the letter his word of direction,--"If any man will come after me, let him deny himself, and take up his cross daily, and follow me," "so shall he be my disciple." In the grace of Christ alone can this be done. Whatever may be the Christian's business, if it be a lawful calling, God has provided grace that his chosen, his elect, shall not be dis-

comfited by the enemy. God has provided that men shall be Christians in the market place, in the house of commerce, in all manner of taxing cares in private or public life, as well as at the prayer meeting. Every business enterprise may be conducted on Christian principles; but in attempting to serve God and mammon, there will be betrayal of sacred trusts; there will be the putting of mammon first and Christ last.

In order to be the blessing to the world which God would have his children, we need to pray and to watch unto prayer. Never should we be placed in a position where we shall be so pressed by care that we shall neglect the study of the Bible or fail to attend the prayer and social meeting. We are not to lose heaven out of our reckoning. The things which belong unto our eternal happiness, which make rich and add no sorrow, are not to be crowded out of our minds by any manner of responsibility. It is not the getting of houses and lands, heaping up treasure on earth, that is to give us peace and happiness; but it is our connection with God, a realization that we are laborers together with him, that is to constitute our joy. We have no right to place ourselves where we shall be loaded down with cares, that will lessen and finally supplant the influence of the truth upon us to sanctify the soul. Let us remember that every moment is charged with responsibility, and that we are to deal with all in the highest integrity, both as regards this life and that which is to come.

Holiness the Power of the Church.

Signs of the Times September 11, 1893 By Mrs. E. G. White.

The professed church of God may be possessed of wealth, education, and knowledge of doctrine, and may say by her attitude, "I am rich and increased with goods, and have need of nothing;" but if its members are devoid of inward holiness, they cannot be the light of the world. The church is to reflect light into the moral darkness of the world, as the stars reflect light into the darkness of the night. These who have a form of godliness, but deny the power thereof, do not reflect light into the world, and will not have power to reach the hearts of the unsaved. Without vital connection with Christ the value of truth cannot be made to appear in good fruit in the world; but if Christ is formed within, the hope of glory, his saving grace will be manifested in sympathy and love for perishing souls.

Every soul truly converted to God will be a light in the world. Bright, clear rays from the Sun of Righteousness will shine forth through human agents who use their intrusted ability to do good; for they will cooperate with heavenly agencies, and labor with Christ for the conversion of souls. They will diffuse the light which Christ sheds upon them. The Sun of Righteousness shining in their hearts will shine forth, enlightening and blessing others.

The rays of heaven shining from human agents will exert a subduing influence upon those whom Christ

is drawing to himself. The church is weak before the angels of heaven, unless power is revealed through its members for the conversion of those who are perishing. Unless the church is the light of the world, it is darkness. But of the true followers of Christ it is written: "We are laborers together with God; ye are God's husbandry, ye are God's building."

The church may be composed of those who are poor and uneducated; but if they have learned of Christ the science of prayer, the church will have power to move the arm of Omnipotence. The true people of God will have an influence that will tell upon hearts. It is not the wealth or the educated ability which the members of the church may possess that constitutes their efficiency. The members of the church may have been so situated that they may have had every spiritual advantage, they may have been so situated that they have had opportunity to know the truth, to know Jesus Christ their Lord; but notwithstanding their advantages, if they are not humble, praying men and women, there will not be with them the hiding of the power of God. They will not exert that influence that will be far reaching as eternity in its results, and men will not see their good works, and glorify God because of his people's faithfulness. It is when the Sun of Righteousness shines forth from the people of God that Christ is glorified and his kingdom advanced. It is

then that they are chosen vessels of salvation, and are fit for the Master's use.

If the churches established in our world would follow Christ, they would pray as Christ prayed, and the result of their prayers would be seen in the conversion of souls; for when communication is opened up between souls and God, a divine influence is shed upon the world. When the members of the church abide in Christ, they deliver an effective testimony in their lives. They fulfill the words of Christ, "Ye are my witnesses." By their influence all the day long by precept and example, they say, "Come," "behold the Lamb of God, which taketh away the sin of the world."

The Lord is our light. The Lord is our salvation. This is the period in the earth's history when light will surely be given to the Lord's chosen people. The world's Redeemer "is light, and in him is no darkness at all." Jesus says, "He that followeth me shall not walk in darkness, but shall have the light of life." To those who will appreciate light, and who in their turn will impart light to others, God will give increased light. Saints and prophets of former ages were recipients of precious light and knowledge that was to be unfolded to the chosen of God in these last days. The disciples of Christ were honored in having Christ, the Light of the world, among them. But they failed to appreciate their great privileges and blessings, until Jesus had left them. When his presence was no longer with them, they realized that they had been blessed with association with the only begotten Son

of the infinite God. That they might fully realize the blessing that had been bestowed upon them, the Lord Jesus promised to send the Holy Spirit, which would bring all things to their remembrance, whatsoever he had said unto them. In their blindness and unbelief they had not comprehended the value of the celestial truth presented to them; but the Holy Spirit was to illuminate the lessons of Christ before their minds, that they might have an appreciation of heavenly things.

Jesus is the fountain head of knowledge, the treasure-house of truth, and he longed to open before his disciples treasures of infinite value, that they in turn might open them to others. But because of their blindness he could not unfold to them the mysteries of the kingdom of heaven. He said to them, "I have many things to say unto you; but ye cannot bear them now." The minds of the disciples were to a great degree influenced by the traditions and maxims of the Pharisees, who placed the commandments of God on a level with their own inventions and doctrines. The scribes and Pharisees did not receive or teach the Scriptures in their original purity, but interpreted the language of the Bible in such a way as to make it express sentiments and injunctions that God had never given. They put a mystical construction upon the writing of the Old Testament, and made indistinct that which the infinite God had made clear and plain. These learned men placed before the people their own ideas, and made patriarchs and prophets responsible for things they

never uttered. These false teachers buried up the precious jewels of truth beneath the rubbish of their own interpretations and maxims, and covered up the plainest specifications of prophecy regarding Christ. They made the keeping of the commandments of God appear to be a rigorous round of ceremonies, so needless and foolish that the force of God's law was destroyed. They heaped exactions upon the commands of God that could never be met, and thereby lessened respect for God.

When the Author of truth came to our world, and was the living interpreter of his own laws, the Scriptures were opened to men like a new revelation; for he taught as one having authority, as one who knew whereof he was speaking. The minds of men were confused with false teaching to such an extent that they could not fully grasp the meaning of divine truth, and yet they were attracted to the great Teacher, and said, "Never man spake like this man?"

Chapter 39

The Weapon Against Satan's Delusions.

Signs of the Times September 18, 1893 By Mrs. E. G. White.

Satan is continually seeking to influence human minds by his subtle arts. His is a master mind, given of God, but prostituted with all its noble capabilities to oppose and to make of no effect the counsels of the Most High. He had an advanced experience in his connection with the God of heaven, and he wields his knowledge of the attributes of God in such a way as to misinterpret the divine character. Satan was an apostate, and all who follow in the way of apostasy will work in the same lines of evil. There was a time when Satan was in harmony with God, and it was his joy to execute the divine commands. His heart was filled with love and joy in serving his Creator, until he began to think that his wisdom was not derived from God, but was inherent in himself, and that he was as worthy as was God to receive honor and power. When he found that he could not be as God, he was filled

with rebellion, and would not submit his will to the will of God.

When men apostatize from the truth, many will raise the question, What is the reason this has happened? And when they can find no reason for apostasy, they will be inclined to believe that the apostates have never had a genuine experience in the truth and cause of God, that they were wholly insincere in their professions; but this is not safe reasoning. What was it caused Satan to rebel? Was there any just reason that could be assigned for his sin? The place where sin originated has been pointed out, but the reason for sin cannot be found; for there is no reason for its existence. It is written of Satan, "Thou wast perfect in all thy ways from the day that thou wast created, till iniquity was found in thee." All who apostatize are destitute of any real excuse. Their apostasy will be manifested in rebellion and self-exaltation, as it

was seen in the first apostate. Of him it is written, "Thine heart was lifted up because of thy beauty; thou hast corrupted thy wisdom by reason of thy brightness."

The Lord himself gave to Satan his glory and wisdom, and made him the covering cherub, good, noble, and exceeding lovely. But beauty, wisdom, and glory were bestowed upon God's creature as a gift of love. For like reasons the Lord has bestowed upon human agencies talents of intellect, qualities of mind and character, that they may be able to fill positions of trust, and glorify their Creator and Redeemer. But, like Satan, men become lifted up in self because of their beauty and wisdom, and pervert their talents, and corrupt their characters, and use their God-given gifts for the glory of self rather than for the glory of God and the good of others. The whole world has been corrupted by the false principles Satan has led men to follow.

Satan works with his arts of infatuation, and weaves a spell about the human mind. The power of spiritual witchcraft steels the heart so that it is not susceptible to heavenly influences, which would counteract the power of the deceptive infatuation. Satan is the root of all deception, the origin of all falsehood, and it was through his witchcraft that the enchanters and sorcerers were bold to withstand Moses, imitating the miracles he wrought. It is Satan who presents the world before the mind in an attractive light, who makes the glories of empires pass before the vision as he did before Christ, promising, "All this will

I give thee, if thou wilt fall down and worship me."

Satan came to Christ in the wilderness of temptation and presented before him in a magnificent panoramic view the splendors of the kingdoms of the earth, and promised all their power to Christ if he would but assent to the superiority of the prince of evil. Satan pretended to doubt the divinity and mission of Christ, and asked of him a sign of his authority and power. He had said, "If thou be the Son of God, command this stone that it be made bread;" "If thou be the Son of God, cast thyself down from hence; for it is written, He shall give his angels charge over thee, to keep thee; and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone." But at his audacious request that Christ should bow down and worship him, divinity flashed through humanity, and Jesus said, "Get thee behind me, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." Satan had the evidence he desired in his summary dismissal, and, under the rebuke of Him who was equal with God, he fled from the field of conflict, a conquered foe.

Jesus endured the temptations of Satan in our behalf, that in his name we might come off more than conquerors. But we can overcome only by believing in every word that proceedeth from the mouth of God. We must know what is written in order that we may not be defeated by the sophistry and enchantments of Satan. The wily foe will work upon our minds in such a way that

he will lead us to follow in the way he has gone, and cause us to dream of greatness, worldly honor, and distinction. If we have been ensnared by his enchanting power, let us in the name of Jesus rebuke his power, and break with Satan without delay. Whatever may be the character of the draught you have taken, in whatever way Satan may have led you to exalt self at the expense of Jesus, through the power of divine grace escape from the delusion, away with the infatuation. We inquire, "Who hath bewitched you that ye should not obey the truth?" {ST, September 18, 1893 par. 6}

Those who cry unto God for deliverance from the terrible spell that Satan would weave about them, will set a high estimate upon the Scriptures. Our only safety is in receiving the whole Bible, not taking merely detached portions, but believing the whole truth. Your feet are upon sliding sand if you depreciate one word that is written. The Bible is a divine communication, and is as verily a message to the soul as though a voice from heaven were heard speaking to us. With what awe and reverence and humiliation should we come to the searching of the Scriptures, that we may learn of eternal realities. When the spell of Satan is broken, and the Bible becomes to us the living word of God,

we shall be safe in following our convictions of duty; for if we watch unto prayer, they will be inspired by the Spirit of God. Let everyone study the Bible, knowing that the word of God is as enduring as the eternal throne. If you come to the study of the Scriptures in humility, with earnest prayer for guidance, angels of God will open to you its living realities; and if you cherish the precepts of truth, they will be to you as a wall of fire against the temptations, delusions, and enchantments of Satan. {ST, September 18, 1893 par. 7}

It is the wisdom of God that makes men great. The utterances of men are to be judged, because they are the fruit of human ability, and work either good or evil according to the source from which men draw their inspiration; but the word of God is able to save your souls, to make you wise unto salvation. The Psalmist says, "Thy word have I hid in mine heart, that I might not sin against thee." Then let us hide the word of God in our hearts, that we may "be able to withstand in the evil day, and having done all, to stand." "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."

Chapter 40

"Why Halt Ye Between Two Opinions?"

Signs of the Times September 25, 1893 By Mrs. E. G. White.

"If any man have not the Spirit of Christ, he is none of his." Those who have set before them in clear lines the self-sacrifice and self-denial of Jesus, his life of shame and suffering, his reproach, rejection, and crucifixion, and yet refuse to open their hearts to him, although 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, and sup with him, and he with me," commit great sin. How great is the magnitude of sin of those who have had Jesus set before them, who have been warned and entreated, and yet pass on their way, following the imagination of their own hearts, and saying, "I will wait for a more convenient season to exercise repentance toward God and faith toward the Lord Jesus Christ"!

I am deeply moved in behalf of those who are putting off the time of surrender to Jesus, and yet I know that my interest is very feeble in comparison with his who knows the value of your souls, for he paid the price of the soul's redemption with his own blood. In earnest love for your soul, he is waiting for you to decide to throw off the yoke of Satan, and take his yoke, which is easy, and his burden, which is light. There is nothing too precious for us to give to Jesus. Jesus has purchased wife, husband, and children at infinite cost, and though it is right for us to love those whom God has given us, yet God is ever to hold our supreme affection. Your

attitude toward God and the truth has a decided influence upon your family, and the atmosphere that surrounds your soul will affect them in every way. If you are bestowing your affections upon the things of this world, the atmosphere which surrounds your soul will be of a malarious character, that will be death to spirituality, and will weaken hope and faith in God. Satan will cast his hellish shadow over your soul, and lead you captive at his will, unless you give yourself without reserve to Christ.

Christ has purchased all your capabilities and talents. Why not give him that which is his own? Your intellect is God's property, made to be used for his service and glory. Your affections belong to God, and he demands them as his right. Give him your talents, your best and sharpest thoughts; for they are the purchase of his own blood. He has intrusted them to you as his children. Give all back to him. Seek in earnest prayer for his blessing upon them, and surrender to him husband, wife, children, and your all. Dedicate yourself to his service in a precious offering; and as you give all to Jesus, your heaven will begin upon earth; for as long as you keep all on the altar, Christ is yours, heaven is yours, eternal life is yours. All things are yours, and ye are Christ's, and Christ is God's. Surely the God of heaven could give no greater proof that he longs for your salvation than the proof he has given in the gift of his only-begotten

Son.

The free gift of grace is yours; will you by faith accept it? Your surrender to God must be as free and complete as has the offering of Christ been free and complete for you. Then you will be accepted of God in every work you do, in every prayer you offer. Hesitate no longer. "How long halt ye between two opinions? if the Lord be God, follow him: but if Baal, then follow him." In the face of present and acknowledged duty, make no delay to meet the demand of God; for if you do, the light you have will become darkness. The mind and judgment will be come perverted; for when precious opportunities are neglected, blessings unappreciated and unimproved, all good purposes become weakened, and there is less strength to resist temptation to commit presumptuous sins. The ties of worldly influence are subtle and strong, and can be severed only through the power of the grace of Christ. Make it your purpose to break away from every influence and habit, to give up every practice that weakens spirituality, and sunder every tie that binds you to Satanic agencies.

Christ says: "Follow me;" "I am the way, the truth, and the life." "He that followeth me shall not walk in darkness, but shall have the light of life."

The word of God should be your study, and if your heart is susceptible to the influence of the truth, you will find in the Bible, instruction that will be a sure guide to your soul from darkness to light, from unbelief to faith. "Be not unequally yoked together with unbelievers; for

what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye 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 ye separate, saith the Lord, and touch not the unclean; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

The more our faith fastens and holds to Christ, the more peace we shall have. Faith grows by exercise, and God's rule is one day at a time. Day by day we are to go on, doing the work for each day, conscious that we are working in the sight of angels, cherubim, and seraphim, in the sight of God and of Jesus Christ. Ye are a spectacle unto the world, to angels, and to men. We should pray, "Give us this day our daily bread." As our day is, so our strength will be. We are to be constantly looking unto Jesus, the author and finisher of our faith, and if we live thus in dependence upon him, the Holy Spirit will bring to our remembrance all things whatsoever he has spoken unto us, and will sanctify every faculty, and keep us reminded of our daily and hourly dependence upon our Heavenly Father's care, wisdom, love and guardianship. When we are thus minded, we have the spirit of a little child, the spirit that Jesus said his

followers must possess in order to enter his kingdom. As a little child we are to trust in our Heavenly Father. When this is our spirit, we can more easily discern the temptations of Satan; for we are constantly drawing nigh to God. The feeling of self-sufficiency, that works the ruin of so many souls, has no atmosphere in which to flourish.

"Seek ye first the kingdom of

God and his righteousness, and all these things shall be added unto you." This precious promise is from One who means every word he speaks. Then why are we fearful, distrustful, unbelieving? Let us go on, doing our duty with an eye single to his glory, filling up our time, working out God's plan as in the sight of an invisible world.

Chapter 41

"My People Have Committed Two Evils."

October 2, 1893 By Mrs. E. G. White.

"Hath a nation changed their gods, which are yet no gods? but my people have changed their glory for that which doth not profit. Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate, saith the Lord. For my people have committed two evils: they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water." "For of old time I have broken thy yoke, and burst thy bands; and thou saidst, I will not transgress; when upon every high hill and under every green tree thou wanderest, playing the harlot. Yet I had planted thee a noble vine, wholly a right seed; how then art thou turned into the degenerate plant of a strange vine unto me? For though thou wash thee with niter, and take thee much soap, yet thine iniquity is marked before me, saith the Lord."

Why is that the people in this age are so easily drawn away from the observance of God's commandments? Why is it that they relish the mockery of those who profess to

be teachers of righteousness, who yet cast contempt upon the commandments of Jehovah? Is it not because the heart of this people is carnal? In the scriptures quoted the Lord presents his reproof to those whom he terms "my people," who have forsaken the Lord, the fountain of living waters, and hewed them out cisterns that can hold no water. "The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant." Those who profess to be the children of God, cast contempt upon his law, and trample upon the fourth precept,--"Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt 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 sev-

enth day; wherefore the Lord blessed the Sabbath day, and hallowed it."

Instead of keeping the commandments of God, and hallowing the Sabbath day, the churches have substituted for God's holy Sabbath, a day instituted by the Papacy, and do not observe the one of divine appointment. The man of sin, who has "exalted himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God," has thought himself able to change the time and the law of God, and has given to the world a spurious sabbath, thus making a breach in the law of God. The Christian world have accepted the papal sabbath, and have cherished it as a day of divine appointment. Thus they have forsaken the plain commandment of Jehovah, and have honored an institution nowhere approved by the Scriptures. In this, surely, they have forsaken the Lord, the fountain of living water, and have hewed for themselves broken cisterns that can hold no water. The Lord of heaven will inquire of the Christian churches, "Who hath required this at your hands?"

The sin of those who have been enlightened as to the origin and support of Sunday, is very grievous in the sight of God, when they cling to the tradition of men, and thus make void the commandment of God. When the binding claims of the fourth commandment are presented, many use every subterfuge to avoid the conclusion that God requires the observance of the day which he sanctified and blessed.

When every other argument against keeping the commandments of God is shown to be vain, the opposers of his law take refuge in the delusion that there is no law, that the commandments of God were abolished by Christ at the cross. What an astonishing statement, that God has no law! Kings of the earth have laws whereby the nations are governed, and has the God of the universe no law? Those who advocate this doctrine say they rejoice in the glorious liberty wherewith Christ has made them free; but from what have they been made free?--Not from sin surely, since sin is the transgression of the law, and where there is no law, there is no transgression. If there is no law, then it is right for every man to follow the depraved impulses of his own heart; for there is no standard by which evil can be detected. It is plain from the results of this doctrine who is the originator of such a theory, for it is manifestly of Satan's devising, since Christ came to save his people from their sins. Christ is not the minister of sin, and the idea that he came to give liberty to men to break his Father's law, and to free them from the penalty of willful transgression, is utterly out of harmony with his example and teaching.

The world and the church are both standing in a position of rebellion against God in casting aside his law, and trampling upon his holy commandment. The larger proportion of the Christian world accept the observance of Sunday, knowing that it is an institution of the Papacy, and keep the day, that they may be in harmony with the cus-

toms and practices of the world, thus choosing to honor the tradition of men rather than the commandment of God. To this state of apostasy the words of Moses under the inspiration of the Holy Spirit are appropriate,--"He is the Rock, his work is perfect; for all his ways are judgment, a God of truth without iniquity, just and right is he. They have corrupted themselves; their spot is not the spot of his children; they are a perverse and crooked generation. Do ye thus requite the Lord, O foolish people and unwise?" God chose his people, and planted them a noble vine; how is it that they are turned into a degenerate vine? The description that has been given of the apostasy of Israel, has an application to the churches that have made void the law of God. Isaiah says, "Hear, O heavens, and give ear, O earth; for the Lord hath spoken, I have nourished and brought up children, and they have rebelled against me. The ox knoweth his owner, and the ass his master's crib; but Israel doth not know, my people doth not consider. Ah sinful nation, a people laden with iniquity, a seed of evil doers, children that are corrupters; they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward."

The great sin of God's ancient people was their disregard of the commandments of the Lord, and especially their disregard of the day that God had sanctified and blessed. Because of their disregard of his commandments and ordinances, the Lord removed his de-

fense from them, and permitted their enemies to afflict them and scatter them. Has the Lord changed? Did his holy commandments need to be amended?--Not at all. He says, "My covenant will I not break, nor alter the thing that has gone out of my lips." Has, then, the Majesty of heaven, the Governor of the universe, no law?--Only Satan's sophistry could induce men to entertain such a thought.

Jesus was the invisible leader of his ancient people, and every command and direction given to the people through Moses, was the command and direction of Jesus Christ. Jesus has brought before us the importance of giving heed to what has been written in the law and the prophets. In the parable of Lazarus and the rich man, the rich man is represented as begging that someone be sent back to warn his five brethren, that they come not to the place of torment in which he is found, but the answer is: "They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham; but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead."

Jesus in the New Testament does the same work as Jesus in the Old Testament did; but men are so determined to do away with the law of God, in order that they may find a way of avoiding the observance of the Sabbath, that they array Jesus in the New Testament against Jesus in the Old Testament. These blind leaders of the blind, who are igno-

rant both of the Scriptures and of the power of God, pour contempt on the law of God, and at the same time seek to hold up Christ in contrast to the law. But this they cannot do; for Christ gave the law to his chosen people, and in seeking to make void the law of God on the ground that Christ abolished it, they do insult to both the Father and the Son. Jesus says, "I and my Father are one."

The blind teachers of this age, who seek to turn the people away from the law of God, tell the people that the law is Jewish, given only to the Jews, and spoken only for their observance. Where is their authority for such a statement? The prophet says, "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." The Lord gave his law before there was a Jew in the world. Heavenly intelligences were governed by God's law before man was created, and the Sabbath was blessed and set apart for holy use immediately after God had made the world, and had rested from his work of creation.

Oh, that I had language to present these lofty themes! I lay down my pen in sorrow that my words are so feeble to deal with grand and awful truth; as I contemplate, I seem to shrink into nothingness before its vast significance. The themes connected with the law and the gospel

seem too great for such a weak, ignorant mortal as I to handle. From time to time I venture in the simplest language to present that which has been revealed to me concerning the plan of salvation, but again and again I mourn that my expression falls so far short of the glory of the truth as it is in Jesus.

My brethren, be not satisfied with a superficial knowledge of truth, with a surface view of the law of God. Dig deep in the Scriptures of truth, and with an understanding enlightened by the Holy Spirit, dwell upon the holy requirements of the law of Jehovah, until you can reveal to the people their spiritual and eternal character. Your researches have not been deep enough. You need the inspiration of the Holy Spirit to aid you to search into the truth with reverence and awe, bringing your mind to the task with intense desire, that will not be quenched until you see wondrous things out of the law. Dig deep into the mine of truth, and be not satisfied until you have a more perfect comprehension as to what constitutes the strength of the law of God. You need to search and search, and to weep and fast and pray, in order that you may have revealed unto you such a view of the law of God that you will be fitted to go forth and watch for souls as they that must give an account.

Sodom's Last Warning.

Signs of the Times October 9, 1893 By Mrs. E. G. White.

Sodom was situated in a beautiful and fertile plain, and reveled in an abundance of everything that nature and art could bestow. The inhabitants of Sodom seemed to be strangers to want and to work. A poor man was not permitted to become an inhabitant of the city. He was driven out by abuse, or if not driven out, was the victim of an iniquitous plan that compassed his ruin. The people of this wicked city took no thought for the future life. Idleness and wealth and love of excitement carried them into every excess of pleasure and indulgence. The sensual, animal nature was cultivated, and as, like the world before the flood, the imagination of their hearts was evil, and evil continually, they set their minds to work to find out new, unnatural ways whereby they might gratify their abominable, corrupt passions.

Inspiration gives a testimony concerning the corrupt condition of the world before the flood. The Bible says: "As the days of Noah were, so shall also the coming of the Son of Man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of Man be." Before the flood they employed all their powers for the gratification of base passions, and cast contempt upon the law of God, and as it was in the days of the flood, so it was in

the time of Sodom. They would not admit for a moment that their devotion to sensual pleasure brought upon them guilt and danger. They knew not that the cloud of divine wrath, which their sin had for years been loading, was about to break forth in vengeance upon them.

Before the time of Sodom's overthrow, two angels visited Abraham and were courteously entertained. As they were passing on their way to Sodom, Abraham accompanied them, and they revealed to the patriarch the errand for which they had come,--to destroy Sodom. They told Abraham that because of the grievous wickedness of the inhabitants, the city was to be destroyed. Abraham knew that Lot was in this place, and although he had been taught of God, he could not believe that the inhabitants of Sodom were so utterly corrupt. He began to plead that the righteous should not perish with the wicked, that if a certain number of the godly were there, the city might be spared. Pleading for the city, he decreased the number of righteous that would be likely to be found in the city, until he reached the number of ten. But although God would have spared the city if ten righteous persons could have been found there, that number could not be made up to redeem the city.

As the evening draws on, the men of Sodom see the two messengers approaching, but as they have concealed their heavenly character, they appear as common men com-

ing in from the country to visit Sodom. If the veil could be removed from our eyes we should often see in the form of men, the powerful messengers of mercy or of wrath among us. They warn, they caution, they reprove, they protect from a thousand dangers, and yet we know not that the angel's blessing has come to us.

As the angels draw nigh unto Sodom, only one man manifests an interest in the strangers. Lot welcomed them in, invited them to his house. He was ignorant in regard to the character of these men, and knew not the terrible errand upon which they had come; but the courtesy which he manifested was in harmony with his character, and he was saved from the general ruin. Had he appeared indifferent to these strangers, he would not have secured to himself such help as only the angels can give. Many a house has been closed to strangers who were God's messengers of hope, and blessing, and peace. In neglecting the commonest duties of life, withholding kindness and courtesy and hospitality, we miss the richest blessings heaven has to bestow.

When the men of Sodom saw that Lot opened his doors to these strangers, that he did not treat them with derision and contempt, they were stirred with passion. As Lot in Eastern fashion bows in deference, and invites them to share his home, they taunt and jeer. Lot was a man of great wealth, but in showing respect to these travelers he did not meet the mind of these ease-loving Sodomites. They

crowded about the house of Lot, and as the crowd increased, vile speeches were made which revealed the state of corruption that existed among the people, and the worst suggestions were received and acted upon. The crowd became more clamorous in their cries to have Lot bring forth the strangers to them; for they had become so base through the indulgence of evil passions, that every good thought had been uprooted, and reason was so clouded that they would even do violence to the angels of heaven.

The angels had come to see if there were any in the city who were not corrupted, and could be persuaded to flee from the impending doom that threatened Sodom. That night the evil doers added the last drop to their cup of iniquity, and the wrath of God could no longer be delayed. The night of the destruction of Sodom the inhabitants of the city were doing that which they had been doing through all their past life. They were no more base and dissolute and corrupt than on other nights when strangers had entered their city; but there is a point beyond which there is no reprieve, and that night the inhabitants of Sodom passed the mystic boundary that decided their destiny. Lot expostulated with them at his door, and refused to permit them to do violence to the strangers who were in his house. But the evil doers had no idea of being restrained from accomplishing their purpose, but thought to beat Lot to the ground, and get access to the strangers. Before this was done, the angels drew Lot into the house, and smote the

men with blindness, so that they wearied themselves to find the door.

The angels then told Lot what was their errand, and made known to him that God would bring destruction upon the wicked city. Lot believed the word of the angels, but his family was reluctant to receive their message, for they had so long lived in sight and sound of wickedness that their senses were blunted to the grievous character of sin. Lot had afflicted his soul for the debasing sins that the Sodomites were continually committing, and yet even he had not thought their sin was of the debasing character it was, nor deemed that it was so firmly seated as to yield to no remedy. He begs permission of the angels to go forth and warn his daughters and sons-in-law who live in the city. He made his way through the rabble, who were prevented from injuring him by the power of the angels, and gave his message to his children. With grief and terror he begs them to leave the doomed city, and flee with him ere its destruction shall be accomplished, but they look upon him as upon one who is mad, coming to them with such a message at the midnight hour. They

laugh at his fears, and think some horrible nightmare has crazed his brain. They will not trouble themselves about the matter, but treat it as a joke, and these who will not receive the message, sleep on, heedless of the last warning of their lives.

Anxious and disappointed, Lot returns to his home through the rabble, and finds the angels still waiting, urging that Lot and his family leave the city before the sun is fully risen. As they go out they see no visible token of God's displeasure. Everything seems to say peace and safety. The sun is illuminating the eastern hills with golden beams, and everything in nature seems to say peace. But the words of the angels ring in the ears of Lot, saying, "The Lord will destroy this city." Unbelief did not prevent the destruction of Sodom. Trifling and gayety did not secure its inhabitants against the doom that overtook the wicked city. They flattered themselves that long days of indulgence in sin were yet to be theirs, but in such an hour as they thought not of, ruin encompassed them.

Chapter 43

The Doom of Sodom a Warning for the Last Days.

Signs of the Times October 16, 1893 By Mrs. E. G. White.

How hard it was for Lot to leave Sodom! Part of his family had to be left behind, and all the wealth he had accumulated had to be sacrificed. He must go out from Sodom a poor man. The labor of years has to be counted in vain. He does not feel the terrible necessity for God's judg-

ment to fall upon the wicked city, and he still lingers. The angels urge his immediate departure; but Lot, stupefied with sorrow for the loss of his children and property, still hesitates. The angels lay hold of his hands, and the hands of his wife and children, and with merciful vio-

lence hasten them out of the city. When they reach the city limits, a word of command is given with startling vehemence: "Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest ye be consumed." A few moments' delay now, a few moments of hesitancy, a few moments' disregard of the warning, will cost the fugitives their lives. They are not even to turn their eyes back to see if their beautiful home has survived the general ruin, or the storm will burst upon them. God has delayed his retributive judgment only that they may escape. What care, what tenderness, to these four who flee from the doomed city!

Lot is confused, terrified, and distracted. He begs to be allowed to rest at a little settlement on this side the mountains. Unbelief sprang up in his heart, and he said: "Oh, not so, my Lord; behold now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast showed unto me in saving my life; and I cannot escape to the mountain, lest some evil take me, and I die; behold now, this city is near to flee unto, and it is a little one; oh, let me escape thither (is it not a little one?) and my soul shall live. And he said unto him, See, I have accepted thee concerning this thing also, that I will not overthrow this city, for the which thou hast spoken. Haste thee, escape thither; for I cannot do anything till thou be come thither. Therefore the name of the city was called Zoar."

But why should Lot not have

trusted the mercy of the angels in directing him to escape to the mountains, since he ascribed to them the saving of his life? Lot's stay in Sodom had not tended to increase his faith in God, nor had his intercourse with those who knew not God tended to convert them from the error of their way. He had pleaded that the angels permit him to take up his abode in the city of Zoar, saying, "Is it not a little one? and my soul shall live," as though the God who had directed his escape from Sodom did not understand how to preserve the life he had saved. But what mercy and condescension are manifested by the God of heaven! His request is heard, and his plea granted; yet how much better would it have been to heed the angel's voice, and go to the mountains, as far as possible from the wicked city. The angel bids him to hasten, because the fiery storm would be widespread and terrible.

One of the four fugitives ventures to cast a lingering look behind, to see the coming storm, and the number is less by one; for she stands as a memento of God's wrath, turned into a pillar of salt. Had Lot earnestly and firmly fled to the mountains, as the angels had directed, without pleading for a new plan, his wife would not have transgressed the commandment of the angels, and would have been at his side.

When the first beams of the morning dawn, the inhabitants of Sodom are not aware of the departure of Lot and the angels. They were determined to abuse the

strangers, but as they come to the house of Lot, it is found vacant, and the hour of doom comes upon them. And the Lord rains fire and brimstone upon the city, and the beautiful plain that looked like Paradise when the angels passed over it, now looks like a parched and blackened desert. The smoke of the burning goes up like the smoke of a great furnace, and the whole heaven is illuminated with the flames of the great conflagration. Sodom has become a place of desolation and ruin.

The sin of the people rose up to heaven, and because of the iniquity of the people, the Lord poured out the vials of his wrath. The fearful doom of Sodom stands forth as a warning for all time, and especially for those who live in the last days. The destruction of Sodom was a symbol of the destruction that will come upon the finally impenitent, when tempests of fire come from above, and fountains of flame break forth from the crust of the earth. The fate of this ancient city should be a warning to all who live for self, and who corrupt their ways before God. The sin of Sodom is the sin of many cities now in existence, that have not been destroyed as was Sodom. Ezekiel says, "Behold, this was the iniquity of thy sister Sodom, pride, fullness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy. And they were haughty, and committed abomination before me; therefore I took them away as I saw good."

The warning that was given to Lot comes down to us who live in

this degenerate age,--"Escape for thy life." The voice of the tempter is crying peace and safety. The evil one would have you feel that you have nothing to fear, and bids you eat, drink, and be merry. Which voice will you heed, the voice of heaven, or the voice that lures you to destruction? The Redeemer of the world, the compassionate Friend of man, discloses to our eyes the fact that there is a sin greater than the sin of Sodom. It is that of sinning against greater light. To those who have heard and have not heeded the gospel invitation to repent and have faith in Christ, the sin is greater than was the sin of Sodom. To those who have professed the name of Jesus, who have professed to know God, and to keep his commandments, and yet who have misrepresented Christ in their daily life and character, who have been warned and entreated, and still dishonor their Redeemer by their unconsecrated lives, the sin is greater than that of Sodom.

Jesus said: "Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou, Capernaum, which art exalted unto heaven, shall be brought down to hell; for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained unto this day. But I say unto you, That it shall be more tolerable for

the land of Sodom in the day of judgment, than for thee."

The warning of Christ sounds down along the lines to our day. He would arouse the people for whom he gave his life, and attract their attention to himself, the source of all wisdom, righteousness, strength, and hope, and peace. He would have his people let their light shine forth to the world in good works. The sins of Sodom are repeated in our day, and the earth is destroyed

and corrupted under the inhabitants thereof; but the worst feature of the iniquity of this day is a form of godliness without the power thereof. Those who profess to have great light are found among the careless and indifferent, and the cause of Christ is wounded in the house of its professed friends. Let those who would be saved, arouse from their lethargy, and give the trumpet a certain sound; for the end of all things is at hand.

Chapter 44

The Blind Man Healed.

October 23, 1893 By Mrs. E. G. White.

"And 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 hath 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 cometh, when no man can work. As long as I am in the world, I am the light of the world."

In the question the disciples asked Jesus, they showed that they thought all disease and suffering the result of sin. This is indeed truth, but Jesus showed that it was an error to suppose that everyone who was a great sufferer was also a great sinner. While he corrected their errors, he spat upon the ground, and made clay of the spittle, and 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," and he went his way, and came seeing. Jesus answered the question the disciples put to him in a practical way, and in the way he usually answered questions put to him from curiosity. The disciples were not called upon to discuss the question of who had sinned or not sinned, but to understand the power of God, his mercy and compassion, in giving sight to the blind. It was that all might be convinced that there was no healing virtue in the clay or in the pool wherein he was sent to wash, but that virtue was in Christ.

Although the Pharisees quibbled at and misrepresented his words, yet they made no attempt to give credit to the clay or to the waters of Siloam. They could but be astonished at the wonderful work which he had done, yet they were more than ever filled with hatred; for this was a most convincing argument that he was the Son of God. They could not controvert this testimony, and the miracle could not be hid.

The neighbors of the young man, and those who knew before of his blindness, said, "Is not this he that sat and begged? Some said, This is he; others said, He is like him; but he said, I am he."

The friends and neighbors of the young man who had been healed looked upon him with doubt; for when his eyes were opened, his countenance had been changed and brightened, and made him appear like another man. From one to another the question was passed, "Is it he?" And some said, "It is like him;" but he who had received the great blessing settled the controversy by saying, "I am he." He then told them of Jesus, and by what means Jesus had healed him, and they inquired, "Where is he? He said, I know not. They brought to the Pharisees him that aforetime was blind. And it was the Sabbath day when Jesus made the clay, and opened his eyes. Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see. Therefore said some of the Pharisees, This man is not of God, because he keepeth not the Sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them."

The Pharisees thought that they could make a decided impression against Jesus by charging him with breaking the Sabbath, upon which they had heaped traditions and exactions. They knew not that it was He who had made the Sabbath, who knew all its obligations, who had healed the blind man. They ap-

peared wonderfully zealous for the observance of the Sabbath, and yet were planning murder on the very day that they professed to guard with their exactions. They regarded themselves as guardians of the Sabbath, and thought themselves capable of interpreting the principles of the fourth commandment, and in their interpretation declared that, by the bestowal of the blessing of healing, the commandment had been transgressed. This they did because they were anxious to find some way in which to condemn Jesus. They put their construction upon the law, misapplied and misinterpreted it, in order to make Jesus out to be a sinner, and therefore not the Messiah. Many were greatly moved, and convicted that this man who opened the eyes of the blind, was more than a common man. In answer to the charge that Jesus was a sinner, because he kept not the Sabbath day, they said, "How can a man that is a sinner do such miracles?"

Through this great miracle the power of the Lord Jehovah was made manifest. The work done upon the blind man spoke to their senses and told them that One mightier than a common man was there. Could One that was divine break the Sabbath? They appealed again to the blind man, "What sayest thou of Him, that He hath opened thine eyes? He said, He is a prophet." The Pharisees then asserted that he had not been born blind and then received his sight. They called for his parents, and asked, saying: "Is this your son, who ye say was born blind? how

then doth he now see? His parents answered them and said, We know that this is our son, and that he was born blind; but by what means he now seeth, we know not; or who hath opened his eyes, we know not; he is of age; ask him; he shall speak for himself."

There was the man himself, declaring that he had been the blind man, and had had his sight restored; but the Pharisees had been taking advanced steps in prejudice and hatred of Christ, and no sign or miracle would be acknowledged by them as evidence of his Messiahship. They would rather deny the evidences of their own senses than admit that they were mistaken, and that their teaching was wrong, so powerful is prejudice, so distorting is Pharisaical righteousness. Here were fallen men, who yet persisted in walking away from the light, yet they claimed to sit in Moses' seat, and were professedly the wisest of man, expounders of the law of God. In their exactions and distinctions they bound heavy burdens upon others, and covered up the commandments of God with the traditions and commandments of men.

The Pharisees had one hope left, and that was to intimidate the parents of him who had received his sight. With apparent sincerity they asked the parents, "How doth he now see?" The parents trembled, for they knew what would be the consequences of confessing Christ. The great work wrought for their son had awakened conviction in their hearts, and they answered: "We know that this is our son, and that he was born blind; but by what

means he now seeth, we know not; or who hath opened his eyes, we know not; he is of age; ask him; he shall speak for himself." They shifted all responsibility from themselves to their son, for they dared not openly confess Christ. "These words spake his parents, because they feared the Jews; for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue. Therefore said his parents, He is of age; ask him."

The dilemma in which the Pharisees were placed, their questioning prejudice, their unbelief in the facts of the case, were opening the eyes of the multitude, and especially the eyes of the common people. The mighty healer had frequently wrought his miracles in the open street, and his work was always of a character to relieve mankind of woe and suffering. The question that agitated the minds of many was, Would God do such mighty works through one that was an impostor, a deceiver, as the Pharisees insisted that Jesus was? The controversy was becoming very earnest on both sides. Those who were convinced by the miracles, claimed that Christ was the Son of God, and this growing conviction in the minds of the people greatly annoyed the Pharisees. There were two decided parties. "There was a division among them." Unable to agree among themselves, the Pharisees again appealed to the man who was born blind. They thought that they could deceive this man, who had been blind and was uneducated, by their perversions and reasonings. But to

their question as to what he thought of Him who had restored his sight, he firmly and boldly replied, "He is a prophet."

The Pharisees see that they are giving publicity to the work that has been done by Jesus, for the multitude is increasing. They cannot deny the miracle. What can they say or do to counteract the effect of Jesus' work? The blind man is filled with joy and gratitude, and beholds the wondrous things of nature, and is filled with intense delight at the beauty of earth and sky. He freely recites his experience, and though they cannot deceive or mislead him, yet they determine to do the talking, and say, "Give God the praise; we know that this man is a sinner.? Do not ever say again that this man gave you sight; God has done it. The blind man answered and said, "Whether he be a sinner or no, I know not; one thing I know, that, whereas I was blind, now I see." Then they questioned again: "what did He to thee? how opened He thine eyes?" With many words they tried to deceive him, and confuse his senses, so that he might think he was deluded. Satan and his evil angels were on the side of the Pharisees, and united their energies and subtlety with man's reasonings in order to counteract the influence of Christ. They blunted the convictions that were deepening in many minds; for angels of God were also on the ground to strengthen the blind man who had had his sight restored.

The Pharisees made apparent their prejudice and unbelief. They did not realize that they had to deal

with anyone stronger than the uneducated man who had been born blind; but this was not true. Divine light shone into the chambers of his soul, and as these hypocrites tried to make him disbelieve, God helped him to show by the vigor and pointedness of his replies that he was not to be ensnared, and they could not pervert and misconstrue his experience. "He answered them, I have told you already, and ye did not hear; wherefore would ye hear it again? will ye also be His disciples? Then they reviled him, and said, Thou art His disciple; but we are Moses' disciples. We know that God spake unto Moses; as for this fellow, we know not from whence He is."

The Lord Jesus knew the ordeal through which the man for whom he had worked this miracle was passing, and gave him grace and utterance, so that he became a witness for Christ. And he answered the Pharisees: "Why herein is a marvelous thing, that ye know not from whence He is, and yet He hath opened mine eyes. Now we know that God heareth not sinners; but if any man be a worshiper of God, and doeth his will, him he heareth. Since the world began was it not heard that any man opened the eyes of one that was born blind. If this man were not of God, He could do nothing." The blind man, who now could see, looked upon the wonders of creation, and would he turn from his Restorer to gain the favor of those who sought to entangle him in his talk, or heap ridicule upon him? He felt able to withstand their influence. The Pharisees saw that they could not by their reason-

ings pervert the man's experience, and they were astonished and held their peace, spellbound, before his pointed, determined words. For a few moments there was silence. The frowning priests and Pharisees gathered about them their robes, as though they feared contamination from contact with him. They shook off the dust of their feet against him, and treated him with derision and contempt, hurling their denunciations against him: "Thou wast altogether born in sins, and dost thou teach us? And they cast him

out. Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God? He answered and said, Who is he, Lord, that I might believe on him? And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee. And he said, Lord, I believe. And he worshiped him." The believer on Jesus was cast out of the synagogue, but was received into union with Jesus Christ.

Chapter 45

Danger of Spiritual Blindness.

Signs of the Times November 6, 1893 By Mrs. E. G. White.

"And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind. And some of the Pharisees that were with him heard these words, and said unto him. Are we blind also? Jesus said unto them, If ye were blind, ye should have no sin; but now ye say, We see; therefore your sin remaineth."

The Pharisees were spiritually blind, and were leaders of the blind. The physical blindness that Jesus had healed in the man born blind, was not as dangerous as the moral blindness of those who had evidence piled upon evidence in regard to the divine character of the world's Redeemer, and yet who closed the eyes of their understanding, and refused to see, because they were too self-exalted to be instructed by Christ. They claimed to be learned in the Scriptures, to have spiritual eyesight, yet they

made the plainest specifications concerning Christ a different matter from that which the records testified. "The land of Zabulon, and the land of Nephthalim, by way of the sea, beyond Jordan, Galilee of the gentiles; the people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up." The light of the world was shining amid the moral darkness, and the darkness comprehended it not. The darkness that blinded the minds of the Pharisees was much more deplorable than was the darkness that blinded the eyes of the man who had been born blind.

The Pharisees had said to the believing man who had had his sight restored, "Thou wast altogether born in sins, and dost thou teach us?" Their foolish hearts had been darkened. He who is blind in a physical way is incapable of distinguishing the tints of the flowers,

and things of beauty are nothing to him. The beautiful canvas of the heavens, the stars marshaled in order, the solemn beauty of the sun and moon, are not seen, their forms not discerned. Thus it is with the man who closes his eyes to light and knowledge. Spiritual things are spiritually discerned. The man who refuses to have his understanding quickened by the Spirit of God is in a state of blindness. He cannot appreciate the beauties of holiness, neither can he discern the deformity of sin. What a dreadful thing is willful spiritual blindness. Those who are spiritually blind, claim to be able to lead the blind; but they have closed their eyes to the light which has been graciously given them of God to show them the way to heaven, and in place of traveling the royal path cast up for the ransomed of the Lord to walk in, they follow another leader, even Satan.

How precious to the Jewish nation would have been the light of the Sun of Righteousness! What Christ would have been to the people was all shadowed forth in the types, offerings, and prophecies. They would have been justified through his blood, sanctified through his Spirit. They would have known what it was to have the combined work of the Son and the Spirit in the soul. But the scribes and the Pharisees became blind by failing to acknowledge the spiritual light that God sent to them. "If therefore the light that is in thee be darkness, how great is that darkness!" Blinded by unbelief, they refused to accept the evidences God had graciously given them, and clung to the tradi-

tions and maxims of men, that God had not given them. They walked in a way of their own choosing, because it agreed better with their sinful practices than the way of the Lord, and they did not discern the fruit of holiness; for they had chosen darkness rather than light.

He whose heart is not open to receive the bright beams of light from the Sun of Righteousness, will meet with terrible loss; for the light that is in him will become darkness, because of the rejection of additional light, and he will walk in darkness, and lead others out of the path of peace and joy and righteousness in the Holy Ghost. He who is thus blinded will cease to grow in grace. The Lord Jesus is waiting to give the light of life to those who are in darkness, in order that they may show forth the praises of Him that hath called them out of darkness into His marvelous light. If the rejectors of the Lord Jesus Christ could have seen what would be the result of turning away from the world's Redeemer, of cherishing their own ideas and exalting themselves in their own wisdom, what a picture would they have beheld!

The miracles that Jesus worked, the spirit and power that attended his ministry, were a live, conclusive testimony to every unprejudiced mind. It was not evidence that was wanting, but an honest heart of faith. With what power Christ worked to save the Jewish nation! He foresaw the result, yet he did not waver in his purpose to bring every evidence to convince them, notwithstanding the fact that Jerusalem would despise the day of her visita-

tion, and the people would fasten themselves in prejudice and unbelief. Christ left no means untried in order that he might win them. The

guilt, the responsibility of their rejection of his mercy, lay with themselves.

Danger of Spiritual Blindness

Signs of the Times November 13, 1893 By Mrs. E. G. White.
(Concluded)

The Jewish nation stood forth among the nations of the earth as a proud, haughty people, who claimed to have great knowledge and to manifest great piety. The Jews looked down upon the Gentiles as upon those who were far beneath them, because of darkness and error. Yet the pretentious fig tree bore not fruit, but leaves only. If they had had spiritual understanding, they would have seen and understood the mission of Christ. The light dimly seen at first would have increased in brightness, expanding unto the perfect day. If they had followed on to know the Lord, they would have known that his goings forth are prepared as the morning. Oh, what a light would have shone upon Judah and Jerusalem had they but welcomed the light that was sent them of heaven! What a transforming power would have been manifest in life and character! They would have been just what Jesus longed to have them be,--a living, shining light in the darkness. They would have borne the noblest credentials that any one of the followers of Christ can bear. They would have been representatives of Christ, monuments of the power of the Spirit of God upon human hearts. The Spirit of God would have worked a miracle upon the heart, changing it from a heart of

stone to a heart of flesh. They would have known what is meant by the regeneration of the Spirit, for the whole moral taste would have been changed, and they would have loved the things they once hated, and hated the things they once delighted in.

The words of Christ to the Pharisees come home with power to every living soul to whom the light of the Sun of Righteousness has been revealed. To those who have caught a glimpse of celestial truth, to whom have come some rays of enlightenment, is the warning given. For your souls' sake do not turn away and be disobedient to the heavenly vision. You may have seen something in regard to the righteousness of Christ, but there is truth yet to be seen clearly, and that should be estimated by you as precious as rare jewels. You will see the law of God and interpret it to the people in an entirely different light from what you have done in the past, for the law of God will be seen by you as revealing a God of mercy and righteousness. The atonement, made by the stupendous sacrifice of Jesus Christ, will be seen by you in an altogether different light. You will see sin in its heinous character. But this the Jews did not desire to see. Jesus said to them, "Ye will not come unto me that ye might have

life." "For everyone that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved." "Ye sent unto John, and he bare witness of the truth. But I receive not testimony from man; but these things I say, that ye might be saved." He appeals to them to recall the deep conviction that was upon them under the messages of John. He said: "He was a burning and a shining light; and ye were willing for a season to rejoice in his light. But I have a greater witness than that of John; for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me. And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape. And ye have not his word abiding in you; for whom he hath sent, him ye believe not." The witness of the Father had been given. "And Jesus, when he was baptized, went up straightway out of the water; and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him; and lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased."

Although the men whom he was then personally addressing had not

heard the voice, yet they had heard the report, and knew that the testimony of John was not borne in a corner. John's testimony had been positive, had been given in the demonstration of the Spirit and with power. He had testified of what his eyes had seen, of what his ears had heard, of what his hands had handled, of the word of life. Jesus said, "There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true." The scribes and Pharisees had believed the words of John at the time, but pride and unbelief worked in their hearts after Satan's order, and envy, jealousy, and downright hatred of Christ were revealed.

Jesus said to his disciples: "If I had not come and spoken unto them, they had not had sin; . . . but now they have both seen and hated both me and my Father. But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause. But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me; and ye also shall bear witness, because ye have been with me from the beginning."

Chapter 46

The Good Shepherd's Estimate of a Lost Sheep.

November 20, 1893 By Mrs. E. G. White.

"Then drew near unto Him all the publicans and sinners for to hear Him. And the Pharisees and scribes murmured, saying, This Man receiveth sinners, and eateth

with them. And He spake this parable unto them, saying, What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilder-

ness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders rejoicing. And when he cometh home, he calleth together his friends and neighbors, saying unto them, Rejoice with me; for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance. Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? And when she hath found it, she calleth 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 repenteth."

The mission and work of Christ did not harmonize with the work of the Pharisees. They were full of self-conceit, and they saw that Christ did not approve of their works. He gave them no flattering words to nourish their pride. They were disappointed that Jesus, who manifested to the world so lofty a character, did not mingle with them, and practice their manner of teaching, rather than go about in so unpretending a manner, working among all classes of people. They saw among the people who listened with rapt attention those who did not belong to the Jewish nation, and who had never manifested the least interest in their teaching.

When the Pharisees expressed their discontent because of the

class of people with whom he mingled, Jesus set the matter before them in the parable of the lost sheep. But their understanding was darkened; for Satan had power over their minds, and they arrayed themselves in opposition to Jesus. The Pharisees said that if Jesus were a true prophet, he would harmonize with them, and voice their precepts and maxims, and treat the wretched publicans and sinners as they treated them. In giving his Son to die for the sins of the world, the Lord God made manifest what was the estimate he placed upon men; for in giving Jesus to the world, he gave heaven's best gift. For this costly sacrifice the most profound gratitude is demanded from every soul. Whatever may be the nation kindred, or tongue, whether a man is white or black, he still bears the image of God, and "the proper study of mankind is man," viewed from the fact that he is the purchase of the blood of Christ. To show contempt for, to manifest hatred toward any nation, is to reveal the characteristic of Satan. God has placed his estimate upon man in giving Jesus to a life of humiliation, poverty, and self-sacrifice, to contempt, rejection, and death, in order that man, his lost sheep, might be saved. Is it then a remarkable thing that all heaven is interested in the ransom of man? Is it a wonderful fact that ten thousand times ten thousand, and thousands of thousands of angels are employed in ascending and descending on the mystic ladder to minister to those who shall be heirs of salvation? Angels do not come to the earth to denounce and to de-

stroy, to rule and to exact homage, but are messengers of mercy to cooperate with the Captain of the Lord's host, to cooperate with the human agents who shall go forth to seek and to save the lost sheep. Angels are commanded to encamp round about those who fear and love God.

The sympathy of all heaven is enlisted on behalf of the sheep that is wandering far from the fold. If the Pharisees had been working in harmony with God, in place of uniting with the adversary of God and man, they would not have been found despising the purchase of the blood of Christ. As the delusions of Satan are broken from human minds, as the sinner looks to Calvary, and sees the costly offering that has been given to save an apostate and ruined race, he contemplates and is deeply moved by the love of God, and becomes repentant. "Herein is love, not that we loved God, but that he loved us." Oh, that we might comprehend the love of God and even to a faint degree take in the compassion that has been manifested toward fallen man! How would we look and live! By beholding Christ man becomes changed and transformed in character from glory to glory. The conflict between light and darkness is entered upon. Look, poor sinner, represented by the lost sheep after whom the shepherd is seeking, look to the cross! The Pharisees may hold in contempt the very one whom the Lord is anxious to save. In the poor blind man restored to sight by the compassionate Shepherd, was one whom the self-righteous Pharisees thought

worthy only of sneers and hatred.

Jesus, the Son of the Highest, is combating the powers of Satan, who is laying every possible device whereby he may counteract the work of God. The prize for which the powers of light and darkness are contending, is the soul of man. The Good Shepherd is seeking his sheep, and what self-denial, what hardships, what privations he endures! The under shepherds know something of the stern conflict, but little in comparison to what is endured by the Shepherd of the sheep. With what compassion, what sorrow, what persistence, he seeks the lost! How few realize what desperate efforts are put forth by Satan to defeat the Shepherd's purpose. When the Shepherd at last finds his lost sheep, he gathers it in his arms with rejoicing, and bears it back to the fold on his shoulders. And the harps of heaven are touched, and an anthem of rejoicing is sung over the ransom of the wandering and lost sheep. "Joy shall be in heaven over one sinner that repenteth more than over ninety and nine just persons which need no repentance."

How does the contrast appear between the scowling scribes and Pharisees and the Christ they condemned, misinterpreting his mission, and putting upon his words the worst possible construction? The Son of Man came to seek and to save that which was lost. A lost sheep never finds its way back to the fold of itself. If it is not sought for and saved by the watchful shepherd, it wanders until it perishes. What a representation of the Saviour is this! Unless Jesus, the Good

Shepherd, had come to seek and to save the wandering, we should have perished. The Pharisees had taught that none but the Jewish nation would be saved, and they treated all other nationalities with contempt. But Jesus attracted the attention of those that the Pharisees despised, and he treated them with consideration and courtesy. Because he did this, the Pharisees sought to bring a charge against him, and destroy his influence.

"God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life." This love on behalf of man, expressed in the gift of his only-begotten Son, called forth from Satan the most intense hatred, both toward the Giver and toward the

priceless Gift. Satan had represented the Father to the world in a false light, and by this great Gift his representations were proved untrue, for here was love without a parallel, proving that man was to be redeemed by an inconceivable cost. Satan had tried to obliterate the image of God in man in order that as God looked upon him in his wretchedness, in his perverseness, in his degradation, he might be induced to give him up as hopelessly lost. But the Lord gave his only-begotten Son in order that the most sinful, the most degraded, need not perish, but, by believing on Jesus Christ, may be reclaimed, regenerated, and restored to the image of God, and thus have eternal life.

Chapter 47

The True Sheep Respond to the Voice of the Shepherd.

November 27, 1893 By Mrs. E. G. White.

"I am the Good Shepherd, and know my sheep, and am known of mine. As the Father knoweth 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 must I bring, and they shall hear my voice; and there shall be one fold, and one Shepherd."

In the East it is the custom of the shepherd to name his sheep, and as the sheep learn their names, they respond to the voice of the shepherd. The shepherd goes before them and leads them out, guiding them from the fold to the pasture. The sheep recognize the voice of the shepherd and follow him. Jesus de-

clared himself to be the true shepherd, because he gave his life for the sheep. He says; "Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh 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."

Jesus spoke these words in the hearing of a large concourse of people, and a deep impression was made upon the hearts of many who listened. The scribes and Pharisees were filled with jealousy because he was regarded with favor by many. Among the multitude were also rul-

ers, who were deeply impressed as they listened to his important words. While he represented himself as the True Shepherd, the Pharisees said, "He hath a devil, and is mad; why hear ye him?" But others distinguished the voice of the True Shepherd, and said:--

"These are not the words of him that hath a devil. Can a devil open the eyes of the blind? And it was at Jerusalem the feast of the dedication, and it was winter. And Jesus walked in the temple in Solomon's porch. Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly. Jesus answered them, I told you, and ye believed not; the works that I do in my Father's name, they bear witness of me. But ye believe not, because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one."

With what firmness and power he uttered these words. The Jews had never before heard such words from human lips, and a convicting influence attended them; for it seemed that divinity flashed through humanity as Jesus said, "I and my Father are one." The words of Christ were full of deep meaning as he put forth the claim that he and the Father were of one substance, possessing the same attrib-

utes. The Jews understood his meaning, there was no reason why they should misunderstand, and they took up stones to stone him. Jesus looked upon them calmly and unshrinkingly, and said, "Many good works have I showed you from my Father; for which of these works do ye stone me?"

The Majesty of heaven stood, calmly assured, as a god before his adversaries. Their scowling faces, their hands filled with stones, did not intimidate him. He knew that unseen forces, legions of angels, were round about him, and at one word from his lips they would strike with dismay the throng, should they offer to cast upon him a single stone. He stood before them undaunted. Why did not the stones fly to the mark?--It was because divinity flashed through humanity, and they received a revelation, and were convicted that his were no common claims. Their hands relax and the stones fall to the ground. His words had asserted his divinity, but now his personal presence, the light of his eye, the majesty of his attitude, bore witness to the fact that he was the beloved Son of God.

Had the Pharisees misunderstood his words, he could and would have corrected their wrong impression. He could have told them that he was no blasphemer, although he had called himself the Son of God, and that his words need not necessarily mean that he had invested himself with divine prerogatives, and made himself equal with the Father. But he made no such statement. The impression they had received was the very im-

pression he desired to make. Jesus answered them: "Is it not written in your law, I said, Ye are gods? If he called them gods, unto whom the word of God came, and the Scripture cannot be broken; say ye of Him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God? If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works; that ye may

know, and believe, that the Father is in me, and I in him." Again the hatred and the wrath is stirred within the breast of the Jews, and they sought "to take him; but he escaped out of their hand, and went away again beyond Jordan into the place where John at first baptized; and there he abode. And many resorted unto him, and said, John did no miracle; but all things that John spake of this man were true. And many believed on him there."

Chapter 48

Jesus the Good Shepherd.

Signs of the Times December 4, 1893 By Mrs. E. G. White.

"Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. He that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice; and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth 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. This parable spake Jesus unto them; but they understood not what things they were which he spake unto them."

Here it was demonstrated that a worse blindness than that of physical blindness closed the understanding of the Jewish people. By his infinite power Jesus could heal those who were physically blind, but those who were spiritually blind could not discern their need of

enlightenment; for they thought themselves righteous. The treatment that Jesus received from those of his own nation is symbolic of the treatment he was to receive from the whole world. He lived in the world, and he had a deep, earnest love for the world, and especially for the Jewish nation. The question was brought to an issue that had been the point of controversy since the fall, concerning the character of God. Satan had charged God with exercising arbitrary power, and of alienating the human race from himself. Satan sowed seeds of enmity, and kept them well watered, in order that he might be successful in deluding souls, and thus triumph over Christ, making the gulf more deep and impassable between earth and heaven. He presented his falsehoods as truth, and became bold in transgression, seeking to wear out the goodness, mercy, and forbearance of God, to extinguish from his heart all love for man, and thus so exasperate divine justice that God

would leave the world under Satanic jurisdiction. "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." Instead of being softened by the long patience of God, they encourage themselves in continual resistance.

Satan took the field in person against Jesus Christ. Evil angels conspired with evil men to resist good, to trample upon righteousness, and all the energies of evil were confederated together to destroy the champion of God and truth. While success seems to attend the masterly activity of Satan, Jesus takes the field to contest his power. Jesus came "unto his own, and his own received him not." He was charged with an embassy of mercy, sent of the Father at a crisis when rebellion had overspread the world, in order that man should not perish, but have everlasting life through faith in the Son of God. Through Christ they were to bruise the serpent's head, and gain eternal life.

Jesus was the truth, yet he was scorned as a deceiver. He was hunted from place to place as a malefactor. His own nation took the most active part in throwing contempt upon him. His friends, and even his own brethren, denied and forsook him. Every cruelty that an apostate angel could instigate was set in operation. He was buffeted with temptations, lacerated with stripes, crowned with thorns, mocked and derided as a false king, and at last crucified on the cross.

Satan has kept up his system of

cruelty, and still employs his planned agency of crookedness and deception, and accuses and condemns and tortures in order that he may control the conscience. While exercising his power in torturing those whom he controlled through demoniacal possession, he yet laid the blame of it upon the Lord God of heaven. He put his own interpretation on his Satanic actions, and charged God with being the author of all evil. In the parable of the shepherd Jesus puts his own interpretation on his work and mission, and represents himself as the good shepherd, feeding and taking charge of the sheep. He said, "He that entereth not in by the door [by himself] into the sheepfold, but climbeth up some other way, the same is a thief and a robber." Christ said that all who came before him claiming to be the Messiah were deceivers. At the time of Christ's coming there was much agitation concerning the appearance of the world's Messiah. The Jewish nation expected that a great deliverer would come, and there were men who took advantage of this expectation, turning it to the service of themselves, that they might be thereby profited and glorified. Prophecy had foretold that these deceivers would arise. The deceivers did not come in the way in which it was prophesied that the world's Redeemer should come; but Christ came, answering every specification. Types and symbols had represented him, and in him type met antitype. In the life, mission, and death of Jesus every specification was fulfilled.

Jesus was the good shepherd to

whom the porter openeth, who knows the sheep, calleth his own by name, and leadeth them out. He it is who is stronger than the thief and the robber, those who enter not in at the door, but climb up some other way. The Pharisees were not able to discern that this parable was spoken against them, the professed leaders of the people, pastors of the flock. Jesus presented himself in contrast to them, and when they reasoned in their hearts as to what he could mean by the parable, he said: "I am the door of the sheep. . . . By me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy; I am come that they might have life, and that they might have it more abundantly. I am the good shepherd; the good shepherd giveth his life for the sheep." Christ presented himself as the only one in whom were qualifications for making a good shepherd. He is represented as the "Chief Shepherd." Peter writes, "When the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." Again he is called the great Shepherd. "Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory forever and ever." "But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and

leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep."

The Pharisees had just cut one off from the fold because he had acknowledged that Jesus had wrought a wonderful miracle, and had opened his eyes. They had called the blind man to them after his healing and had said: "Give God the praise; we know that this man is a sinner. He could never have wrought the miracle. As to this man doing the miracle, you are wrong. It is only a deception." But the restored man answered, "Whether he be a sinner or no, I know not; one thing I know, that, whereas I was blind, now I see." Then they asked again, "What did he to thee? how opened he thine eyes? How hard they were to convince! How hard they tried to cover up with unbelief the mighty work of Jesus, and sought to persuade the man to disbelieve his own senses! They were false shepherds indeed, and sought to scatter the sheep. But the blind man who had been made to see answered their caviling, asking them if they too would be his disciples. They were indignant that this ignorant man should presume to teach them, and could scarcely find words to express their contempt. They were men who had been educated in the schools, and claimed to be expositors of the Scriptures. They were not to be thought of as disciples of any pretender, and declared themselves to be the disciples of Moses.

But the man upon whom the

miracle was wrought was not to be intimidated by their scorn, and said: "Why herein is a marvelous thing, that ye know not from whence he is, and yet he hath opened mine eyes. Now we know that God heareth not sinners; but if any man be a worshiper of God, and doeth his will, him he heareth. Since the world began was it not heard that any man opened the eyes of one that was born blind. If this man were not of God, he could do nothing." The indignation of the scribes and Pharisees knew no bounds. Gathering their robes about them, as though they feared contamination, shaking the dust

from their feet against him, and treating him with the utmost contempt and derision, they said, "Thou wast altogether born in sins, and dost thou teach us?" And in no gentle manner they thrust him out of the synagogue. The sheep was cast out of the fold for being a living witness to the power of Christ. Many have been cast out of the church whose names were registered upon the book of life. Wolves in sheep's clothing were ready to cast out of the fold and devour one who was entitled to the Lord's pasture; but Jesus, the True Shepherd, sought him, and gave him a place within the fold.

Chapter 49

Truth Revealed to the Humble.

Signs of the Times December 11, 1893 By Mrs. E. G. White.

"Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes." The Lord Jesus presented the heavenly treasures to the Jewish people, but many of them would not receive them. The educated men thought themselves too wise to need instruction, too righteous to need salvation, too well honored to need the honor that Jesus would confer upon them in making them laborers together with God. In the scribes, Pharisees, and rulers, Jesus found not the bottles for his new wine. He was obliged to turn from them to humble men, whose hearts were not filled with envy, covetousness, and self-righteousness. The lowly fishermen obeyed the call of the divine

Teacher, while the scribes and Pharisees refused to become converted.

The disciples that Jesus called were uneducated, and were far from being perfect in character when Jesus united them with himself; but they were willing to learn from the greatest Teacher the world ever knew. They were truly converted men, and became the new bottles into which Jesus could pour the new wine of his kingdom. But though they were converted to Christ, yet, because of their limited earthly comprehension--the result of the teaching they had had from the Jews--they were unable fully to understand the spiritual nature of the truth he could impart. The burden of his instruction was the necessity of his followers having pure and holy hearts, for holiness alone

would fit them to become subjects of his heavenly kingdom.

The divine Sower scattered grains of precious seed, which we cannot see until a skillful laborer, under the guidance of the Holy Spirit, gathers them together and presents them to us as a complete system of truth, unfolding the depths of divine love. For all ages Jesus, the author of truth, through prophets and people, had presented truth upon truth to the Jews, from the pillar of cloud and fire. But the truth he had given had become mingled with error, and it was necessary to separate from the companionship of heresy and evil. It was necessary to readjust it in the framework of the gospel, in order that it might shine forth in its original luster and illuminate the moral darkness of the world. Wherever he found a gem of truth that had been lost from its setting, or had been marred with error, he reset it, and stamped upon it the signature of Jehovah. He proved himself to be the word and the wisdom of God.

The commonplace matters of time and earth had engrossed the minds of the people at the time of Christ, just as Satan had designed that they should. Sin had expelled from the heart the love of God, and instead of the love of God there was found in the heart the love of the world, the love of sinful indulgence of evil passions. Christ alone could adjust the claims between heaven and earth. Man's vision had become blinded, because he did not keep in view the spiritual and eternal world. But the kind of teaching that Christ gave to the world did not harmonize

with the teaching of the scribes and Pharisees; for their religion consisted in a round of forms and ceremonies, and the offering of sacrifices, which had been designed by Christ to keep his sacrifice in mind, had lost its significance. Unless the sacrifices were offered in faith, accompanied with contrition and humility, they were valueless in the eyes of God, and even an abomination to him. God repeatedly had declared that the sacrifices acceptable to him were a broken and a contrite heart. He said, "The Lord is nigh unto them that are of a broken heart, and saveth such as be of a contrite spirit."

In Christ's perfection of character was found the ransom for the sinner, the way in which the rebel against God might be reconciled to God. Those who will submit to the drawing power of Christ, may be justified by a just God. Jesus is the ladder which Jacob saw. The base of this ladder rests upon the earth, in the human nature of our Lord, and its top reaches the throne of God, in his divinity. The light of the glory of God illuminates the whole ladder, and that light shines into every believing heart, enlightening, strengthening, encouraging. Angels of shining brightness ascend and descend upon this ladder, and minister to those who shall be heirs of salvation. Through the merit of Christ, intercourse between heaven and earth has been opened, and the system of sacrifices instituted at Adam's fall had no virtue except as they showed forth the great Mediator between God and man. Jesus was the true Sacrifice, who was to

die for man's transgression. The sacrifice of Cain was rejected because it was not an offering that acknowledged the sacrifice of Christ for the sins of the world. In Cain's offering there was no confession of sin, no acknowledgment that he was in need of a Saviour. Today there are thousands and tens of thousands who are making the same mistake as did Cain, and as did the Pharisees in the days of Christ. They are trusting in self, and depending upon their own wisdom, and do not realize their own spiritual poverty. To them comes the Laodicean message: "I know thy works, that thou art neither cold nor hot; I would that thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked."

As in the days of Christ, the Pharisees do not know their own spiritual destitution. The Lord says, "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see." Faith and love are the gold tried in the fire. But with the Pharisees the gold has become dim, and the rich treasure has been lost. To them it is said: "I have somewhat against thee, because thou hast 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 while these messages of reproof are addressed to those who have backslidden, and who have left their first love, yet He who knows all things has given us this precious promise: "I will bring the blind by a way that they knew not; I will lead them in paths that they have not known; I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them." One who has been anointed with the spirit of wisdom and understanding, is able to lead every soul who will submit to be led, and He has trodden every step of the way before us. "If any man lack wisdom," let him lean upon his fellow-man?--No; "let him ask of God, who giveth to all men liberally, and upbraideth not."

In the person and work of Christ the holiness of God is revealed; for Christ came to reveal the Father. Satan had cast his shadow athwart the pathway of humanity, and misrepresented the character of God. The controversy of Satan did not end when he was expelled from the courts of heaven. He hated Christ for his position in the courts of God, and he hated him the more when he himself was dethroned. He hated him when he came to a ruined world, to show mercy and manifest his compassion toward a race of sinners. Through the chief priests and Pharisees the hatred of Satan was manifested toward the Lamb of God that taketh away the sins of the world.

The Character to Be Tested.

Signs of the Times December 18, 1893 By Mrs. E. G. White.

We are to form characters after the divine Model, Jesus Christ, and bring every power and capability of our natures into subordination to him in this life, that we may through him have a right hold of the future immortal life. "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou has sent." Those who have a character that will be found worthy of a place in the kingdom of God, will be those who have become acquainted with God, who have obeyed the explicit directions given in his word. They will be entitled to a seat at the marriage supper of the Lamb.

The only way in which we can distinguish between the true Christian and the pretender to Christianity is by the fruit of the life. The works will testify whether or not Christ, the hope of glory, is formed within. Everyone who enters the kingdom of heaven will have been tested and proved. Judas was one who was favored in being associated with Christ and his disciples. He was with Jesus during the time of his public ministry, and he possessed qualities of character that would have made him a blessing to the church had he but submitted to the discipline that Jesus desired him to have. He was privileged to have the same advantages as did John and the other disciples, and might have been benefited by the education and training of the greatest Teacher the world ever knew.

In Christ he beheld a character

that was pure, harmless, and undefiled, and his heart was drawn out in love for his Master. But the light that was shed upon him from the character of Christ, brought with it the responsibility of yielding up every natural or acquired trait that was not in harmony with the character of Christ. In this Judas did not stand the test. The love of the world was deeply rooted in his heart, and he did not give up his love for the world, nor surrender his ambition to Christ. He never came to the point of surrendering himself fully to Jesus. He felt that he could retain his own individual judgment and opinion. While he accepted the position of the minister of Christ, yet he never brought himself under the divine moulding of Christ. He clung to his objectionable traits of character, and indulged in his own sinful habits, and, instead of becoming pure and Christlike, he became selfish and covetous. Selfishness became the controlling power of his life.

Judas listened to the lessons which Christ gave to his disciples and to the multitudes, and he did not offer any opposition, or seem to question their importance. He made no outward murmur until the time that Mary anointed the feet of Jesus. The record says:

"Then Jesus six days before the passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead. There they made him a supper; and Martha served; but Lazarus was one

of them that sat at the table with him. Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair; and the house was filled with the odor of the ointment. Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him, Why was not this ointment sold for three hundred pence, and given to the poor? This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein."

In the circumstance of Mary's anointing Jesus' feet, the plague spot of Judas' character was revealed. The crisis had come in the life of Judas, and the ruling trait of character took its supremacy over every other trait. Covetousness, which is idolatry, had been cultivated, and had strengthened in his heart, and when temptation came upon him, he was held under its control. The temptations of Satan will ever thus meet a response from the elements of depravity that are in the human character that have not been resisted and overcome. The covetous greed that Judas had indulged for years, now held in control and overpowered every other characteristic of his nature. He harmonized with the drawings of Satan, and evil triumphed as he yielded to temptation. Although he was professedly a follower of Jesus, yet he was in heart strengthening the evil of his character. Jesus knew every transgression, and he now looked sorrowfully upon him who was numbered with the twelve, and who was yet not a doer of the

words of Christ.

The disciples could not discern the evil of Judas' heart; only the eye of God could discern the hidden motive, the unholy desire. When an impure thought is welcomed, an unholy desire cherished, a rebellious purpose formed, the purity of the soul is stained and its innocence is ruined, temptations prevail, and hell triumphs. "Every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death." A man is tempted to sin when some attractive object or indulgence is presented to him, and he is drawn to overstep principle, and to violate his conscience in doing that which he knows to be wrong. This was what Judas was doing. He had no oil in his vessel with his lamp. He professed to have a deep interest in the welfare of the poor, but all his professions were pretenses, mere hypocrisy. He wanted to give others the impression that he was a very pious man, but the fact was that he was nothing else than a self-conceited sinner.

It was his day to seek grace and purity and holiness; but he failed to seek them. He did not cultivate humility, and die to the world. He did not cultivate hope and love, and manifest pure devotion to God. He did not obtain a strong, noble character, full of faith and holy endeavor, but permitted the wild, unsanctified elements of character to prevail. During his whole life he continually repeated acts of selfishness, though wearing the garb of

religion.

Those who are satisfied in having merely a form of religion, who do not carry out the lessons of Christ in their practical life, make manifest the weakness of their character when trial and temptation come upon them, and they prove that they were not Christians. Every duty that is performed in love to Jesus, in simplicity and humility, divested of all selfishness, has its effect on the character and shapes it after the divine Model. Through faithfulness in the Christian life the soul is braced to withstand sudden assaults of temptation; for the true Christian learns to depend upon Christ for strength and grace. When the first temptation is met and resisted, the second is more easily met and resisted. We may be able to resist every temptation that assails the heart by calling upon our mighty Deliverer.

It is not in the power of Satan to force anyone to sin. Sin is the sinner's individual act. Before sin exists in the heart, the consent of the will must be given, and as soon as it is given, sin is triumphant, and hell rejoices. But there is no excuse for sin, either great or little. Christ has been provided as the tempted one's refuge. "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."

"For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

Temptation is not sin, and is no indication that God is displeased with us. The Lord suffers us to be tempted, but he measures every temptation, and apportions it according to our power to resist and overcome evil. It is in time of trial and temptation that we are enabled to measure the degree of our faith and trust in God, and to estimate the stability of our Christian character. If we are easily jostled and overcome, we should be alarmed; for our strength is small. Let us consider the words of comfort that have been left on record for our instruction: "There hath 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 ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." God has apportioned the temptation in proportion to the strength he can supply, and he never permits us to be tempted beyond our ability to resist or to endure. "The Lord knoweth how to deliver the godly out of temptation." "Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him." Through prayer and

the word of God we shall be enabled to overcome temptation.

Chapter 51

"Walk in the Spirit."

Signs of the Times December 25, 1893 By Mrs. E. G. White.

"If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vain-glory, provoking one another, envying one another." Many are deceiving their own souls, because, while they assent to the truth, they fail to become sanctified through the truth. To have a right religious experience it is essential not only to have an intelligent idea as to what is the theory of truth, but the heart and mind must be trained, and the habits must be in harmony with the expressed will of God. The word, the requirements of God, must be studied; for if we weave into our experience incorrect principles, we shall cherish false ideas as to what constitutes a Christian, and shall not be found obeying the voice of God. We cannot spiritually discern the character of God, or accept of Jesus Christ by faith, unless our life and character are marked by purity, by the casting down of imaginations, and of every high thing that exalts itself against the knowledge of God, and by bringing into captivity every thought to the obedience of Christ.

It is sin that has dragged down and degraded the faculties of the soul; but through faith in Jesus Christ as our Redeemer, we may be restored to holiness and truth. All who would learn of Christ must be emptied of human wisdom. The soul must be cleansed from all vanity and pride, and vacated by all that has held it in prepossession, and

Christ must be enthroned in the heart. The constant strife in the soul that results from selfishness and self-sufficiency must be rebuked, and humility and meekness must take the place of our natural self-esteem. I am pained beyond measure when I see men and women professing the name of Christ, and yet manifesting not the Spirit of Christ; for I know that they are dwelling in fatal delusion. Many are satisfied with a mere semblance of religion, and they have no experimental knowledge of the virtues of Christ, no vital connection with Jesus. They listen to the most searching presentation of truth, but make no application of the truth to their own souls, because they are clothed with a garment of self-righteousness. Every salutary impression is warded off with the thought that they are Christians, and that the close, searching appeals are not meant for them. The most solemn message from the great Teacher through his delegated servants is lost upon them, because they do not see the need of any such warning or appeal. They have not come to the point of realizing that they are sick and in need of a physician. Christ said, "They that are whole need not a physician, but they that are sick."

Solemn conviction of sin will lead individuals to tremble at the word of God, and surrender their ways, their ideas, and their will to

God. I tremble when I see so many who feel perfectly contended. They will admit that they have little experience in religious things, and when given an opportunity to gain an experience, they do not advance, because they do not feel their need, and so the matter ends where it began; for they do not seek divine enlightenment with true contrition of soul.

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

The Comforter is given that he may take of the things of Christ and show them unto us, that he may present in their rich assurance the

words that fell from his lips, and convey them with living power to the soul who is obedient, who is emptied of self. It is then that the soul receives the image and superscription of the divine. Then Jesus Christ is formed within the hope of glory.

"Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." Those who are called to be shepherds of the flock of God are called to be laborers together with God. The Lord Jesus is the great Worker, and he prayed to his Father that his followers might be sanctified through the truth. If we are doers of the word of God, we shall understand that we cannot retain any sinful habit, or indulge in any crooked or guileful way. His truth, his word, must be brought with divine power into our human hearts, and we must purify our hearts by obeying the truth. We must renounce all the hidden things of dishonesty, all craftiness and Satanic wiles. We must be where we shall be enabled to discern the snares of him who lieth in wait to deceive. Sin must be sensed in its true, hateful character, and expelled from the soul. All who preach the word in verity and truth can afford to be fair in its presentation. We are not to be deceitful in any way. Not handling the word of God deceitfully, we are to let the cross of Christ stand in prominence in all our teaching. We are not to hide the gospel, or cover the cross of Christ with ornamental roses,

and thus make the preaching of it of no effect. Let no one shun the cross of self-denial. Make the instruction plain as to what it means to be a Christian. "If any man will come after me," said Jesus, "let him deny himself, and take up his cross daily, and follow me". "He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him." Food is the substance of which we partake, that our bodies may be strengthened and built up. In like manner we are to feed upon that which will build up our spiritual nature. Jesus said, "It is the spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life." Our bodies are composed of that upon which we feed; so our spiritual life will be composed of that upon which we feed. If we feed on Christ, by thinking of him, by obeying his words, we are built up in him, and grow in grace and in the knowledge of the truth unto the full stature of men and women in Christ Jesus. "Receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear."

As God works in us to will, we are to cooperate with God, manifesting a determination like that of Daniel to do the will of God, working in harmony with the divine Agent. Then we shall have rest in God. Teachers of the word of God are not to keep back any part of the counsel of God, lest the people shall be ignorant of their duty, and not understand what is the will of God concerning them, and stumble and

fall into perdition. But while the teacher of truth should be faithful in presenting the gospel, let him never pour out a mass of matter which the people cannot comprehend because it is new to them and hard to understand. Take one point at a time, and make that one point plain, speaking slowly and in a distinct voice. Speak in such a way that the people shall see what is the relation of that one point to other truths of vital importance. Every man who becomes a teacher must also become a learner, and daily sit at the feet of Jesus. It is impossible for anyone to rightly divide the word of truth, unless he earnestly seeks wisdom from on high that he may understand what is taught in the Scriptures. The Holy Spirit must attend the word spoken to the heart. It will be difficult to create prejudice in the hearts of those who are seeking for truth as for hidden treasure, if the speaker will hide himself in Christ; for he will then reveal Christ, not himself.

"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." But though God has set these different laborers in the church, there is to be no neglect on the part of one in the performance of duty. Let no one neglect to give faithful and plain instruction upon tithing. Let there be instruc-

tion as to giving to the Lord that which he claims as his own; for the commendation of the Lord will not rest upon a people who rob him in tithes and offerings. There will be need of often setting before the people their duty in this matter, that they may render unto God his own. Let the one who first presents the truth be faithful in presenting this duty, and let him also who follows up the interest, make plain the requirement of God on tithing, that the people may see that in all points the laborers are teaching the same truth, and are of one mind in urging them to yield obedience to all the requirements of God.

But let laborers have discretion, and not give strong meat to those who are as babes, but feed them with the sincere milk of the word. In no case mingle your own spirit and ideas with the truth, and cover up the precepts of God by traditions or

suppositions. Let the people have the truth as it is in Jesus, and do not mingle it with concoctions of your own devising, for your presentation of the truth will taste so strongly of self that it will disgust the hearers. Be able to say with Paul: "I have kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house, testifying both to the Jews, and to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. . . . I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God." There is most earnest work to be done in order that you may so search the Scriptures that you may be able to declare unto those with whom you meet the whole counsel of God.

Chapter 52

Christ Seeks the Lost through Human Agents.

Signs of the Times January 1, 1894 By Mrs. E. G. White.

"God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

The scribes and Pharisees had built up a wall of separation between their nation and every other people. They passed by the publicans and sinners, as though communication with them would bring upon them some moral defilement. Imagine their contempt of Christ when he received publicans and sinners and ate with them. The Lord desired to break down the wall

of separation; for he loved the souls who had never known a better way. He is no respecter of persons, and willeth not the death of any sinner, but would that all men might come unto him and live.

In this age, as then, there are lost sheep to be sought and saved. There are many who need personal labor. No prophet, like John the Baptist, has cried out the message of warning to them. No one has pointed them to "the Lamb of God, which taketh away the sin of the world." But this is not because the Lord has no interest in these souls

who are ready to perish, represented as lost sheep. But the Lord is not chargeable with any neglect on his part. Look to Calvary and answer decidedly, No, no. The Lord has made every provision to save men in giving his Son. Jesus thought it not robbery to be equal with God, for in him dwelleth all the fullness of the godhead bodily. When he claimed the highest prerogatives, he did not make an empty boast. Yet when he was among men, he did not call together a concourse of people, and sound a trumpet before him, and command attention. The great Teacher came in simplicity, though he was the light of the world. He taught the people in plain, simple words, which all could understand. He said, "As the Father knoweth me, even so know I the Father. . . . My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one." "All things that the Father hath are mine." With the familiarity and ease of eternal habitude, Jesus lays his hand on the throne of God.

In giving Jesus to the world God gave all heaven in one gift. Then why is it, when God has left nothing undone that could be done, that there are not more brought from darkness to light?--It is because the human will does not cooperate with the divine intelligences. If the Lord's will and way were carried out, hu-

manity would be reached through humanity, and every lost prodigal would be brought home, and saved through the grace of our Lord Jesus Christ, who tasted death for every man. Sin would no longer exist. But it is humanity that bars the way. It is for lack of the copartnership of man, because of rebellion, that the way is blocked up. The revelation of God's truth comes to us through human agents. Christ came to the world as the Son of Man. This was the only way in which he could reach humanity. Jesus enters into humanity, that through his power and grace humanity may become partaker of the divine nature. "Ye are laborers together with God." Man must cooperate with Jesus Christ, and through earnest endeavor work out his own salvation with fear and trembling; for it is God that worketh in us to will and to do of his good pleasure. Man works out what God works in, not by means of finite endeavor, but by the strength imparted through the divine nature. Those who are building up a Christlike character, will not, cannot, withhold their interest from the work of aiding Christ in seeking and saving that which is lost.

The Jews looked upon the whole world as cursed, and Satan claimed the world. He claimed the publicans and sinners as his own subjects, but Christ came to dispute his claims and challenge his usurped authority. In this work man is brought into cooperation with God, and is to work as God works for the salvation of fallen men. What are we individually doing to let our light

shine forth to others? It is the neglect of men in failing to cooperate with Jesus that leaves the world so long unreclaimed. Jesus has said of his followers, "As Thou hast sent me into the world, even so have I sent them into the world." As Christ represented the Father, so he has commissioned his believing ones to represent him in character. We are to show forth his self-denial and self-sacrifice, and to establish his kingdom in righteousness. We are to speak the words that Christ has spoken, and do the works that Christ has done. The work of Christ was not to destroy, but to save. He gave his disciples lessons that are of the highest value; for through their words many are to come to the knowledge of Bible truth, and teach others also the lessons which they have learned. The disciples were to know that they were not simply combating the influence of finite enemies, but that they were also contending with demons. Light and darkness were in opposition, truth and delusion, good and evil, heaven and hell. Satanic supernatural agencies were united with evil men to corrupt and destroy.

The publicans and sinners, so despised by the Pharisees, were drawn to Christ, and their hearts were awakened to ask, "What is truth?" The Pharisees, closed their eyes and their ears lest they should see and hear and be converted from the error of their ways, and thus be saved. Heavenly intelligences watched the battle with awe and reverence. As those who are lost, and bound by Satan, struggle to burst the bands that enchain them,

they are led to fly to Christ, the only begotten of the Father, full of grace and truth. The sinful, repenting soul becomes hopeful, follows Jesus, and catches the words from his lips. Heaven looks upon the scene with rejoicing; but the scribes and Pharisees look on with lowering brow and with sneering, contemptuous words.

What a contrast is the attitude of the Pharisees to that of the angels! The angels look upon Jesus as the Commander of heaven, the Son of the highest, and see him contending with the prince of darkness. The prize for which they are battling is the human soul, for which Christ has come to die, that he may redeem the lost. It is well to contemplate the divine condescension, the sacrifice, the self-denial, the humiliation, the resistance the Son of God must encounter in doing his work for fallen men. Well may we come forth from contemplation of his sufferings, exclaiming, Amazing condescension! Angels marvel as with intense interest they watch the Son of God descending step by step the path of humiliation. It is the mystery of godliness. It is the glory of God to conceal himself and his ways, not by keeping men in ignorance of heavenly light and knowledge, but by surpassing the uttermost capacity of men to know. Humanity can comprehend in part, but that is all that man can bear. The love of Christ passes knowledge. The mystery of redemption will continue to be the mystery, the unexhausted science and everlasting song of eternity. Well may humanity exclaim, Who can know God? We

may, as did Elijah, wrap our mantles about us, and listen to hear the

still, small voice of God.

Chapter 53

The Sabbath of the Fourth Commandment Unchanged.

Signs of the Times January 8, 1894 By Mrs. E. G. White.

The commandment for Sabbath observance reads: "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle; not 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."

The Sabbath commandment is placed in the very bosom of the Decalogue, amid the unchangeable precepts of Jehovah. And yet from many pulpits of our land a contemptuous cry is raised against the Sabbath instituted by the Lord God of heaven, and it is stigmatized as "the old Jewish Sabbath." Let all who are seeking for truth remember that the Sabbath was instituted in Eden before there was a Jew in existence, and that the Saviour said, "The Sabbath was made for man." The fourth commandment was spoken with the other nine of God's moral precepts, amid the thunders and grandeur of Mount Sinai, and in the holy of holies in the heavenly sanctuary above, is the ark of God. It is called the "ark of the testament," and under its cover,--the mercy seat,--are the ten command-

ments that were written with the finger of God.

On the tables of the law, written with the finger of the infinite God, is the fourth commandment. Does the commandment read, "The first day is the Sabbath of the Lord thy God?"--No, it reads: "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt 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 first day?] the seventh day; wherefore the Lord blessed the Sabbath day; and hallowed it." Thus it reads today in the sacred law as engraven by the finger of God, and thus it is preserved in the ark in the temple of God in heaven.

The institution of the Sabbath was made when the foundation of the earth was laid, when the morning stars sang together, and all the sons of God shouted for joy. Like the other nine precepts of the law, it is of imperishable obligation. It is the memorial of God's creative power, the reminder of his exalted work. The fourth commandment occupies a sacred position in the law, and bears the same hallowed nature as do the other great moral

precepts of God. God has stamped it with his divine authority as a law of his eternal government. No change can come to it, nothing can alter the thing that has gone out of his lips, or lessen in any degree its sacred obligation. The law of the Sabbath is placed in the very midst of the Decalogue, and walled in with the sacred immutability of truth, justice, and holiness.

The fall of Adam was a terrible thing, and the consequences of his sin so fraught with evil that language cannot portray it. By his disobedience of the divine law, the world was thrown into disorder and rebellion. Because of his disobedience, man was under the penalty of breaking the law, doomed to death. The only definition given in the word of God as to what is sin, is found in 1 John 3:4: "Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law." The law of God is that standard by which character is to be measured in the judgment. Do those who are contending that the first day of the week should be observed instead of the day commanded by Jehovah, understand what they are doing? Do they realize that they are leading men to trample upon one of the precepts of Jehovah?

What significance has the Sabbath if its observance is transferred to the first day of the week? God gave it to men as a memorial of his creative work in six days and his rest upon the seventh. "And the Lord spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily my Sab-

baths ye shall keep; for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. Ye shall keep the Sabbath therefore; for it is holy unto you; everyone that defileth it shall surely be put to death; for whosoever doeth 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 doeth 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. And he gave unto Moses, when he had made an end of communing with him upon Mount Sinai, two tables of testimony, tables of stone, written with the finger of God."

Satan, the apostle, the rebel against the government of God, has proposed to obliterate the fourth commandment, which brings to view the Creator of the heavens and the earth, and, instead of the Sabbath, he designs to cause all men to honor a common working day. God blessed the seventh day, he rested upon it and sanctified it for man's observance, but Satan is determined to set aside the claims of the Sabbath, and cause men to accept a spurious sabbath. The excuse for refusing to observe the Sabbath of God's appointment is often made

that it does not make any difference upon which day we rest, so long as it is one day in the seven. But it makes every difference upon which day you rest. Resting upon the day God commanded reveals the fact that you honor the Maker of heaven and earth; but disregarding that fact makes it evident that you do not honor God or obey his commandment to "remember the Sabbath day to keep it holy." Your non-observance of the memorial of creation shows that you place no merit upon the day that has been sanctified and blessed, and think that you will be excused if you observe the day that has been appointed by the Papacy, which has exalted itself above God and all that is worshiped.

You accept a common working day instead of the day that has been sanctified and blessed, but in thus doing you offer positive insult to the God of heaven. In holding to an observance commanded by the Papal Church, you exalt the opinions and traditions of men above the com-

mandments of the God of heaven.

The Lord understood in just what lines the enemy would work in seeking to tear down his memorial, thus destroying from the minds of men the reminder of his creative work and rest. But to his children he has given this message,—that the Sabbath shall have such significance in their eyes that they will not be moved away from obedience to his requirements: "Speak thou also unto the children of Israel, saying, Verily my Sabbaths ye shall keep; for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. . . . 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." "And hallow my Sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God."

Chapter 54

"This Man Receiveth Sinners."

Signs of the Times January 15, 1894 By Mrs. E. G. White.

"Then drew near unto him all the publicans and sinners for to hear him. And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them. And he spake this parable unto them, saying, What man of you, having an hundred sheep, if he lose one of them, doth 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 layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbors, saying unto them, Rejoice with me; for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance."

The scribes and Pharisees prided

themselves upon the idea that they were God's chosen people, and they were filled with self-righteousness. "Christ came unto his own, and his own received him not." He did not flatter the Pharisees or exalt them in any way. He received the publicans and sinners whom the Jews heartily despised, and, because his lessons of humility, compassions, and love rebuked their selfishness and pride, they would none of him, but turned from him in scorn. They made great ostentation, wore long robes, and stood praying on the corners of the streets, but none of these pretensions to piety awed the great Teacher or drew from him one word of approval. They flattered themselves, but he did not flatter them. The teaching of Christ was against all vanity and pride, for these were abhorrent to the Most High. It is the humble and the contrite whose prayers are heard in heaven. The Lord declares that he knoweth the proud afar off. He says, "To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word."

When the scribes and Pharisees saw the publicans and sinners following Christ and listening with living interest to his teaching, they could not tolerate either teacher or listeners. They hated Christ and said, "This man receiveth sinners, and eateth with them." By this accusation they thought to make the false impression that Jesus loved the association of those who were sinful and defiled, and was insensible to their wickedness. To this reproach Jesus replied by the parable of the lost sheep. "God so loved the

world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

The parable of the lost sheep places man in the position of one who is helpless and undone. All are lost unless they are transformed in character. The lost condition of the sheep necessitates the coming of the True Shepherd, that, at any cost to himself, he may seek and save those that are perishing. Those who are wise in their own conceit do not realize the position in which they are placed by this parable. The Son of Man came to seek and to save that which is lost. Doth not the shepherd leave the ninety and nine in the wilderness and go after that which is lost until he find it?

In giving his only-begotten Son to save us, the Lord God shows what is the estimate he puts upon man. To the question, What is the price of the soul of man? the answer is, The life of the only-begotten Son of God. And as Christ came to save man, high or low, rich or poor, white or black, are any to be treated with contempt? Satan has studied to lay in ruins the image of God, and, through intemperance and sin, obliterate all trace of his character in man. Christ came, clothing his divinity with humanity, that he might meet humanity and not extinguish humanity by divinity. He came to save the lost sheep, and became a servant in lowly ministry to lift up the lowly.

The science of salvation is a grand theme, and all the glory of restoring the image of God in man is to be laid at the feet of the Eternal.

Holy angels have left the royal courts, and have come down to earth to encamp in the valleys in chariots of fire, a vast army, not to despise, not to rule, or require man to worship them, but to minister unto those who shall be heirs of salvation. Could human eyes be opened, they would see in times of danger when Satan goes forth as a roaring lion, seeking whom he may devour, that heavenly beings encamp around the little flock who love and fear God.

The heavenly Shepherd left the ninety and nine to seek the lost one. However dark the night, however severe the tempest, the Shepherd goes forth, at every step calling by name his lost sheep, until he hears its terrified, faint, and dying cry. Then he hunts amid the dangerous places, crosses the tangled briers, and finds his sheep. He rescues it from peril, places it on his shoulder, and with rejoicing returns to the fold. At every step he cries, "Rejoice

with me; for I have found my sheep which was lost. "And when he cometh home, he calleth together his friends and neighbors, saying unto them, Rejoice with me; for I have found my sheep which was lost."

Could we see the heavenly angels watching with intense interest the steps of the Shepherd as he goes into the desert to seek and to save the lost, what wonder would fill our hearts! "I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons [in their own estimation], which need no repentance." It is he who is sick who feels the need of physician, and the mission of Christ to the world was to seek and to save those who were perishing. "For God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Chapter 55

A Representation of God's Love for the Sinner.

Signs of the Times January 22, 1894 By Mrs. E. G. White.

In the parable of the shepherd seeking for the lost sheep is a representation of the tender patience, perseverance, and great love of God. As we contemplate the unselfish love of God, our hearts well up with gratitude, praise, and thanksgiving. We praise him for the priceless gift of his only-begotten Son. There is no animal so helpless and bewildered as is the sheep that has strayed away from the fold. If the wanderer is not sought for by the

compassionate shepherd, it will never find its way back to the fold. The shepherd must take it in his arms himself, and bear it to the fold. This care on the part of the shepherd, and helplessness on the part of the sheep, represent God's care for the sinner and the condition of the soul that has wandered away from God. He is as helpless as the poor lost sheep, and, unless divine love comes to his rescue, he will never find his way to the Fa-

ther's house.

There is no possible way in which, of himself, man may recover his purity. The natural powers are perverted. Jesus, the good Shepherd, says, "I know my sheep, and am known of mine." The Pharisees were ready to accuse and condemn Jesus, because he did not, like themselves, repulse and condemn the publicans and sinners. The Pharisees put their trust in the law, and yet Jesus declared they did not keep the law. They thought that the law would justify them, and they would not consider the compassion and mercy that Jesus presented in his lessons as necessary to be brought into their practical life. Jesus came to the world to erect the cross, and beneath it all publicans and sinners may find refuge, and the Pharisees also may find peace, but only on the same terms by which those thought to be the greatest sinners may come to Christ.

"For God sent not his Son into the world to condemn the world; but that the world through him might be saved." Christ never invited the wicked to come to him to be saved in their sins, but to be saved from their sins. Oh, what hope does this give the sinner, for there is a way whereby he may return to his Father's house! The bright beams of the Sun of Righteousness shine upon his pathway, making it the royal path of holiness. The scribes and Pharisees can be saved only by entering in at the door of the sheepfold, --through faith in Jesus Christ.

The mercy and compassion of

Christ stand out in clear contrast beside the indifference of the Sadducees and the contempt of the Pharisees toward those they looked upon as inferior to themselves. Christ did not ordain the plan of salvation for any one people or nation. He said: "I lay down my life for the sheep. And other sheep I have, which are not of this fold; them also must I bring, and they shall hear my voice; and there shall be one fold, and one shepherd." Christ is not only the propitiation for our sins, but also for the sins of the whole world. The value of the offering of Jesus Christ cannot be estimated; yet, by beholding the sufferings of the Son of God on Calvary, we may obtain some idea of the value at which God estimates the world. The value of the offering was deemed sufficient to save every soul from Adam's time down to the close of earth's history. "With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." Salvation is proffered to all men. The Jews, the Greeks, the Gentiles, the bond, the free, all tribes and nations, may come to Christ.

But while heaven rejoices over the restoration of one lost sheep, the scribes and Pharisees looked upon Jesus with contempt, and the result of his expressed compassion and love led them to determine to kill him. When the Lord works through human instrumentalities, and they are moved with power from above, Satan leads his agents to cry, "Fanaticism," and to warn the servants of God not to go to extremes. Let all be careful how they

raise this cry; for, while there is spurious coin, the value of the genuine is unreduced. Because there are many spurious revivals and spurious conversions, it does not follow that all revivals are to be held in suspicion. Shall we have no reason to rejoice on earth when angels rejoice in heaven? Will not those who claim to be children of God stand in harmony with the angels of heaven in their rejoicing? Let them not voice the words and reveal the contempt expressed by the Pharisees as they said, "This man receiveth sinners, and eateth with them." We have abundant reason given by our Lord to make us afraid of sneering at his work in the conversion of souls. The manifestation of God's renewing grace on sinful man, pronounced in heaven as genuine, causing angels to rejoice, has by many through unbelief been termed fanaticism, and the messenger through whom God has worked has been spoken of as one having zeal not according to knowledge.

Let every desponding, distrustful soul take courage, even though he may have done wickedly. Read the parable of the lost sheep, the lost piece of silver, and the prodigal son, and take courage. You are not to think that perhaps God will pardon your transgressions, and permit you to approach into his presence, but you are to remember that it is God who has made the first advance, that he has come forth to seek you while you were still in rebellion against him. With the tender heart of the shepherd, he has left the ninety and nine, and gone out into the wilderness to seek his wander-

ing one. His lost sheep is precious to his heart of love, and he will bring back every wanderer to his Father's house who will let him do so. In the return of the lost sheep to the fold not only does the shepherd rejoice, but the angels also rejoice over the restoration of the wanderer more than over the ninety and nine who think themselves just persons.

Try to contemplate the rejoicing of heaven over the success of the Shepherd in finding the one that was lost, and in no case be intimidated by the indifference, the contempt, and scorn of the scribes and Pharisees. Jesus said: "Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? And when she hath found it, she calleth 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 repenteth."

If diligent search was made by the woman who had lost a piece of silver only, should there not be persevering effort made by those who are seeking to save the human soul, and as much more diligent effort made as the human soul is of greater value than is the piece of silver? How is it that greater zeal is manifested in obtaining the common things of life than is manifested in saving the soul for whom Christ has died? Is not the saving of the lost a work that should arouse every dormant faculty of our being? If the ardor and enthusiasm en-

couraged as necessary to the success of attaining worldly things is not commendable in seeking the salvation of the lost, which has a twofold object,--to bless and to make us a blessing,--what is? Through conversion we are personally placed in vital connection with Jesus Christ, who is made unto us wisdom, righteousness, sanctification, and redemption. Every truly converted person carries about with

him that which signifies and proves the power of Christianity upon the human soul. The search for the piece of silver was diligent; but of how much greater diligence should be our search for the lost, since every soul who lays hold of Jesus Christ by faith is capable of the highest achievements, and, if obedient and faithful, will have life that measures with the life of God, and live through eternal ages.

Chapter 56

The Prodigal Son.

Signs of the Times January 29, 1894 By Mrs. E. G. White.

"And 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 falleth 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 fain have filled his belly with the husks that the swine did eat; and no man gave unto him. 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. . . . 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 gavest 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 thine. 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."

It was to answer the accusation of the scribes and Pharisees to the effect that Jesus chose the companionship of sinners that he spake the parables concerning the lost sheep, the lost silver, and the prodigal son, and in these presentations showed that his mission to the world was not to make miserable, not to condemn and destroy, but to recover that which was lost. This was the reason he did not exclude himself from those who were sinful. These were the very ones that needed a Saviour. The Pharisees felt that they had need of nothing to make them spiritually perfect. They were just in their own eyes, and felt no need of repentance, and they condemned Christ in his work of seeking to save those who felt themselves lost and undone.

The prodigal son was not a dutiful son, not one who would please his father, but one who desired his own way. He wished to follow the dictates of his own inclination, and was tired of counsel and advice from the father who loved him, and who only wished him to act in such

a way that his happiness would be insured. The tender sympathy and love of his father were misinterpreted, and the more patient, kind, and benevolent the father acted, the more restless the son became. He thought his liberty was restricted, for his idea of liberty was wild license, and as he craved to be independent of all authority, he broke loose from all the restraint of his father's house, and soon spent his fortune in riotous living. A great famine arose in the country in which he sojourned, and in his hunger he would fain have filled himself with the husks that the swine did eat.

This was the result that followed this youth's impetuous course. He did not know that the best place in the world is home; for the home atmosphere had become disagreeable to him, because he could not be as independent as he desired. Any place looked better to him than home. Evil companions helped to plunge him deeper and deeper into sin, and a false excitement was kept up, and he imagined that he was happy in being free from all restraint. He had no one now to say: "Do not do that; for you will do injury to yourself. Do this, because it is right." But when his means failed, and he was obliged to take time to consider, he found himself without the bare necessities of life; and, to make his situation more trying, a famine had come upon the land.

Starvation stared him in the face, and he joined himself to a citizen of the place. He was sent to do the most menial of work,--to feed

the swine. Although this to a Jew was the most disreputable of callings, yet he was willing to do anything, so great was his need. Miserable and suffering, he sat in the fields doing his task. Because he had been unwilling to submit to the restraint of home, he now had the place of the lowest of servants. He had left home for liberty, but his liberty had been turned into the lowest of drudgery.

Where now is his riotous joy? Stilling his conscience, benumbing his sensibilities, he had thought himself happy in scenes of revelry; but now, with money spent, with pride humbled, with his moral nature dwarfed, with his will weak and unreliable, with his finer feelings seemingly dead, he is the most wretched of mortals. He is suffering keen hunger, and cannot fill his want, and, under these circumstances, he remembers that his father has bread enough and to spare, and resolves to go to his father. He says: "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."

Having made this decision, he does not wait to make himself more respectable. It seems that the only way to save his life is to return; for there is bread in his father's house, and he is perishing with hunger. "And when he was a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him." The father sees before him one who is on the verge of starvation, and with the marks of dissipation upon him; but

this does not make him hesitate. He covers him with his own robe. And the son says, "Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son;" but the father brings him into the house, and says to the 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."

The home looks just as it did when he left it; but what a difference there is in himself. How could he have abused his father's love, and have chosen his own way? The father has no words of upbraiding to offer, and, though the son wept out his repentance, the father thought only of rejoicing, weeping with joy on the neck of his son. The father does not give him a chance to say, "Make me as one of thy hired servants." The welcome he receives assures him that he is reinstated to the place of son.

Is not the reception of the prodigal son a representation of the way in which the Lord receives the repenting sinner? In the cross of Calvary mercy and truth are met together, righteousness and peace have kissed each other. Every penitent feels himself enfolded in the arms of the Heavenly Father. There is no taunting, no casting up of his evil course. He realizes that he is met by the Lord--"the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for

thousands, forgiving iniquity and transgression and sin."

"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 gavest 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 thine. 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."

Mark the points in the parable: The elder brother coming from the field, hearing the sound of rejoicing, inquires what it all means, and is told of the return of his brother, and how the fatted calf has been killed to provide for the feast. Then is revealed in the elder brother selfishness, pride, envy, and malignity. He feels that favor to the prodigal is an insult to himself, and the father remonstrates with him, but he will not look upon the matter in the right light, nor will he unite with the father in rejoicing that the lost is

found. He gives the father to understand that, had he been in the father's place, he would not have received the son back, and forgets that the poor prodigal is his own brother. He speaks with disrespect to his father, charging him with injustice to himself, while he shows favor to one who has wasted his living. He speaks of the prodigal to his father as "this thy son." Yet, notwithstanding all this unfilial conduct, his expressions of contempt and arrogance, the father deals patiently and tenderly with him. He presents before the elder son the facts of the case, and vindicates his course of action toward the returned wanderer, and seeks to awaken tenderness in the heart of the brother.

Did the elder son finally come to see his unworthiness of so kind and considerate a father? Did he come to see that, though his brother had done wickedly, he was his brother still, that their relationship had not altered? and did he repent of his jealousy, and ask his father's forgiveness for so misrepresenting him to his face?

How true a representation was the action of this elder son of unrepenting and unbelieving Israel, who refused to acknowledge that the publicans and sinners were their brethren, who should be forgiven, and should be sought for, labored for, and not left to perish, but led to have everlasting life! How beautiful is this parable as it illustrates the welcome that every repentant soul will receive from the Heavenly Father! With what joy will the heavenly intelligences rejoice to see

souls returning to their Father's house! The sinners will meet with no reproach, no taunt, no reminder of their unworthiness. All that is required is penitence. The Psalmist says, "For thou desirest not sacrifice; else would I give it; thou delightest not in burnt offering. The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou will not despise." "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile." "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 forgavest the iniquity of my sin."

"Wherewith shall I come before the Lord, and bow myself before the high God? shall I come before him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my first born for my transgression, the fruit of my body for the sin of my soul? He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

Chapter 57

God's Love Unmeasured.

Signs of the Times February 5, 1894 By Mrs. E. G. White.

"Walk while ye have the light, lest darkness come upon you; for he that walketh in darkness knoweth not whither he goeth." From Christ, the Sun of Righteousness, beam forth rays of life and light. Would you have Jesus lift upon you the health and light of his countenance?--Then turn your face toward him, and look and live. Talk of Jesus; dwell on his matchless charms; eat of the bread of life; take of the water of life freely. Do you desire to love God supremely and your fellowmen as Jesus loved them?--Keep your heart in meditation upon the spotless character of Christ. His divine heart was moved with compassion and love for suffering humanity. His love cannot be fathomed, except as we take in the sacrifice made on Calvary. Through the re-

nunciation of all selfishness, we need to be able to comprehend what is the height and depth and length and breadth of the love of God, which passeth knowledge.

If we constantly cherish the love of Christ, we shall have the love that cannot be repressed. We shall love the atmosphere of light and love and truth and righteousness. We shall be constantly inquiring after truth, and, knowing that there is such a wealth of precious ore of truth to be found, we shall not grasp for thorns and thistles. Humbly and sincerely we shall search after divine knowledge, realizing that all we can carry with us to heaven is that which is akin to heaven. We shall know that it is very poor policy to be cultivating ourselves in the art of seeing every-

thing that is objectionable, for all the knowledge of God that we can here obtain we shall carry with us to heaven. We can safely cultivate purity, love, and devotion to God and our Redeemer. The love of God must be planted in the heart in this life, and it will enable us to have happiness, and joy, and peace, because the kingdom of heaven will be set up in our hearts. Heaven is to begin on earth. The word of God will reveal to us whatsoever is real and abiding, and these permanent excellences will find a place in our hearts, so that we may now have within us the perfection of heaven.

Can anyone think it possible that pride can exist in the heart and yet that heart have a place in the kingdom of God? It was pride that caused the fall of Satan. His heart was lifted up because of his beauty. All his wisdom and glory were the gift of God; but the very gift bestowed by the generous love of God was perverted to wrong use in exalting himself, as if his glorious endowments were something that he himself had originated. At that time no pride had been before manifested, and the results of evil had not been made manifest. Pride will never be admitted into heaven. Can we cherish envy in our hearts and yet be found in the kingdom of God? --No; envy cannot be transplanted into the kingdom of God. Satan originated this terrible evil, and its result was that Satan desired and sought to take the place of the only-begotten Son of God. It was because he could not have the place of Christ that Satan revolted in heaven.

Heart burnings, unhappiness, result where unlawful yearnings are cherished for the place and position of another. He who is full of envy looks upon the one he envies with dislike and seeks to show himself superior to his rival; unless he sees and repents of his sin, he will grudge against the one he envies, and all love of Christ will die out of his heart. Can one who cherishes envy be permitted to enter into the kingdom of heaven?--No; for envy brings evil surmisings, deception, pride, accusations, and enmity, and all these have been expelled from heaven. Unless we are divested of all that is evil, we shall not enter into the kingdom of God, but will find ourselves shut out of its gates.

What is it that will gain us an entrance into the kingdom of God?--A character after the likeness of that of Jesus Christ. The Lord God has given to the world all opportunity, all privilege, the grace of the Holy Spirit, the gift of Jesus Christ, in order that we might have a character like that of our Lord, and find abundant entrance into the kingdom of God. Christ's mission to the world made it evident that the human race was standing under the menace of incensed justice, on the verge of eternal ruin, in helplessness and ignorance. To our help Jesus came, bringing the fullest assurance of relief. What has the Father done?--"God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

The question has been asked, "Would not a lesser gift from God

have been adequate for the redemption of lost man?" "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." The question is unanswerable, and it is not profitable for us to spend our time in making conjectures. All our thoughts and imaginations will not alter in the least any part of the plan of redemption devised from all eternity. God loved the world to such an extent that he gave full and complete evidence of the fact. He did not leave any chance for the tempter to say that he did not love us, for he gave a gift whose value could not be estimated. Had he done less, Satan and his agencies would have sought to have inspired jealousy against God by intimating that he could have done more than he did. God so loved the world that he determined to give a gift beyond all computation, and make manifest how immeasurable was his love. The gift of God would be a wonder to all worlds, to all created intelligences, ever enlarging their ideas of what God's love was in its infinity and greatness. Contemplation of this love would uproot from the heart all selfishness, and so transform the soul that men would cherish generosity, practice self-denial, and imitate the example of God. God so loved the world that he gave heaven's best gift, in order that the most guilty transgressor should not be deferred from coming to Christ, however great his sin, and be en-

abled to ask for pardon at a throne of mercy.

Since God has given the greatest gift in his power, we are to render to him our whole heart. He has poured out to the world the treasures of heaven, giving with such largeness that there is nothing more to bestow, no reserve grace or power or glory, and we are to respond to this love by rendering willing service to Jesus, who has died for us on Calvary's cross.

At the time when sin had become a science, when the hostility of man was most violent against heaven, when rebellion struck its roots deep into the human heart, when vice was consecrated as a part of religion, when Satan exulted in the idea that he had led men to such a state of evil that God would destroy the world, Jesus was sent into the world, not to condemn it, but, amazing grace! to save the world. The unfallen worlds watched with intense interest to see Jehovah arise and sweep away the inhabitants of the earth, and Satan boasted that if God did do this, he would complete his plans and secure for himself the allegiance of unfallen worlds. He had arguments ready by which to cast blame upon God, and to spread his rebellion to the world's above; but at this crisis, instead of destroying the world, God sent his Son to save it. The apostle caught a glimpse of the plan, and he kindled into inspiration upon the great theme. Language cannot express his conception, but ever falls below the reality. John exclaims: "Behold, what manner of love the Father hath bestowed upon us, that

we should be called the sons of God; therefore the world knoweth us not, because it knew him not."

Before the coming of Christ to the world evidences abundant had been given that God loved the human race. But in the gift of Christ to a race so undeserving was demonstrated the love of God beyond all dispute. This gift outweighed all else, showed that his love could not be measured. We have no line to measure it, no plummet by which to sound its depths, no chain by which to encompass it, no standard with which to compare it. All we can say is that "God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Jesus said, "Therefore doth my Father love me, because I lay down my life." He gave his life for the sheep. The only-begotten Son of God accepts all the liabilities that fall upon the transgressor of the law, vindicates its unchangeable and holy character. The death of Christ removes every argument that Satan could bring against the precepts of Jehovah. Satan has de-

clared that men could not enter the kingdom of heaven unless the law was abolished and a way devised by which transgressors could be reinstated into the favor of God, and made heirs of heaven. He made the claim that the law must be changed, that the reins of government must be slackened in heaven, that sin must be tolerated, and sinners pitied and saved in their sins. But every such plea was cast aside when Christ died as a substitute for the sinner. He who was made equal with God bore the sin of the transgressor, and thereby made a channel whereby the love of God could be communicated to a fallen world, and his grace and power imparted to those who came to Christ in penitence for their sin.

The sum and substance of the arguments of Satan is that sin may be immortalized, that Christ abolished the law, and that evil doers may be in favor with God. But the death of Christ tells a different story; for he died to vindicate the claims of the law, to give to the world and to angels an unanswerable argument of the immutability of the law of Jehovah.

Chapter 58

Co-operation With God a Necessity.

Signs of the Times February 12, 1894 By Mrs. E. G. White.

"Behold the Lamb of God, which taketh away the sin of the world!" I repeat the words of John, "Behold the Lamb of God!" We are to contemplate the character of Christ. We are to meditate upon the cross of Calvary; for it is the unanswerable argument of Christianity. The mes-

sage we are to bear to the impenitent, the warning we are to give to the backslider, is, "Behold the Lamb of God, which taketh away the sin of the world! Those who bring the message to the soul may turn aside from the truth, but he who would be saved must keep his eye on Je-

sus. By beholding Christ he will learn to hate sin, that has brought to his Redeemer suffering and death. By beholding, his faith is made strong, and he comes to know "the only true God, and Jesus Christ, whom Thou hast sent." The sinner sees Jesus as he is, full of compassion and tender love, and by beholding the manifestation of his great love toward fallen man in his sufferings of Calvary, he is transformed in character.

While our salvation is wholly dependent upon Jesus, yet we have a work to do in order that we shall be saved. The apostle says, "Work out your own salvation with fear and trembling; for it is God which worketh in you both to will and to do of his good pleasure." The work that we are to do is not independent of what God is to do, but a work of cooperation with God. The power and the grace of God is to be wrought into the heart by the divine Worker, but some go astray here, claiming that man has a work to do that is wholly independent of any work of God. Another class take the other extreme, and say that man is free from all obligation, because God does the whole work--both the willing and doing. But the true ground to take is that the human will must be in subjection to the divine will. The will of man is not to be forced into cooperation with divine agencies, but must be voluntarily submitted. Man has no power of himself to work out his own salvation. Salvation must be the result of cooperation with divine power, and God will not do that for man which he can do for himself. Man is

wholly dependent on the grace of Christ. He has no power to move one step in the direction of Christ unless the Spirit of God draws him. The Holy Spirit is continually drawing the soul, and will continue to draw until by persistent refusal the sinner grieves away the tender messenger of God.

In the heavenly councils it has been decided by what means and methods the grace of Christ shall prove effectual in saving the soul. And it is clear that unless the sinner consents to be drawn, unless he will cooperate with divine agencies, the end will not be attained. The work to be done is a united work. The divine and the human are to work together, and the sinner is to depend upon grace, while rendering willing obedience to the dictates of the Spirit of God. "Work out your own salvation with fear and trembling; for it is God which worketh in you both to will and to do of his good pleasure."

God has endowed men with reason and with intellectual faculties, but if these are untrained, left uncultivated, men will become like the savage heathen. The mind must be cultivated, and it is necessary that teachers present line upon line and precept upon precept, guiding and training the free-will moral agent so that he shall understand what it is to cooperate with God. God works in the human agent by the light of truth, and the mind, enlightened by truth, is capable of seeing truth in distinction from error. Open to the light of truth, free from prejudice, unbound by the opinions and traditions of men, the enlightened mind

clearly sees the evidences of the truth, and believes it as from God. The man enlightened by truth will not call falsehood truth, and light darkness. The Spirit reveals to the mind the things of God, and to him who cooperates with God is the realization that a Divine Presence is hovering near. When the heart is open to Jesus and the mind responds to the truth, Jesus abides in the soul. The Spirit's energy works in the heart, and leads the inclinations toward Jesus. By living faith, the Christian places entire dependence on divine power, expecting that God will and do that which is according to his good pleasure. As fast as the soul resolves and acts in accordance with the light that is revealed, the Spirit takes the things of God and gives more light to the soul.

"As many as received him, to them gave he power to become the sons of God, even to them that believed on his name." "And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only-begotten of the Father), full of grace and truth." The Spirit of God is not commissioned to do our part of the work, either in willing or doing. It is the work of the human agent to cooperate with divine agencies. As soon as we incline our will to harmonize with God's will, the grace of Christ is supplied to cooperate with our resolve. But it is not to be a substitute to do our work,--to work in spite of our resolutions and actions. Therefore, our success in the Christian life will not be because of an abundance of light and evidence, but will depend upon

our acceptation of the light given, upon the rousing of the energies, and operating with the heavenly ministers appointed of God to work for the salvation of the soul.

If the sinner or the backslider settles himself in sin, the light of heaven may flash about him to no purpose, as it did about Saul when the bewitching power of the world's deception was upon him. Unless the human agent inclines his will to do the will of God, as finally Saul did, the light will shine in vain, and a thousand-fold more light and evidence would do no good. God knows when the sinner has sufficient evidence, and says to such, "They have Moses and the prophets; let them hear them." "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead."

Paul had a terrible awakening when the light from heaven flashed upon him, and a voice said to him, "Saul, Saul, why persecutest thou me?" Paul answered, "Who art thou, Lord?" And Christ said, "I am Jesus whom thou persecutest; it is hard for thee to kick against the pricks." And the Lord said, "Arise, and go into the city, and it shall be told thee what thou must do." The Lord always gives the human agent his work to do. Paul was to work in compliance with the divine command. If Saul had said, "Lord, I am not in the least inclined to follow your directions in working out my salvation," then, should the Lord have showered upon him a light tenfold as bright, it would have been useless. It is man's part to cooperate with the divine. Here is

where the conflict is to be sternest, hardest, and most fierce--in yielding the will and way to God's will and way, relying upon the gracious influences which God has exerted upon the human soul throughout all the life. The man must do the work of inclining. "For it is God that worketh in you both to will and to do." The character of the actions will testify what has been the nature of the resolve. The doing was not in accordance with feeling and natural inclination, but in harmony with the will of the Father in heaven. Follow and obey the leadings of the Holy Spirit; obey not the

voice of the deceiver, which is in harmony with the unsanctified will, but obey the impulse God has given. This is what the heavenly intelligences are constantly working to have us do,--the will of our Father which is in heaven.

Everything is at stake. Will the human agent cooperate with divine agencies to will and to do? If a man places his will on the side of God's will, fully surrendering self to do his will, the rubbish will be cleared from the door of the heart, the defiance of the soul will be broken down, and Jesus will enter to abide as a welcome guest.

Chapter 59

Romanism the Religion of Human Nature.

Signs of the Times February 19, 1894 By Mrs. E. G. White.

There is great need that all who claim to be Bible Christians should take the Scriptures as they read. There is need of arriving at right conclusions as to what the Scriptures mean in their reference to the man of sin, who thought to change times and laws. He had no real power to change the time and the law of God, but he thought himself able to do this work; for he "opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God." He is an imitator of the first great rebel, the originator of sin. In heaven Satan thought to change the laws of God, and for this purpose he changed his character and his position in the heavenly courts, and influenced others until they united with him in the work of rebellion against God;

but he did not succeed in changing the law of God. God did not alter or change his form of government to suit Satan's ideas, but made it manifest that the foundation of his government in heaven and earth is as unchangeable as is the throne itself.

When Satan could not induce all the angels to revolt against the law of God, he made the earth the scene of his rebellion, and through the man of sin seeks to carry out his diabolical purpose. Through the Papacy, the Roman power, the man of sin, the purpose of Satan is carried out among men; the law and the time of God are set aside. In this we see that Protestantism is giving encouragement to popery; and false systems of worship, against which our fathers manfully opposed themselves, imperiling even property and life, are fostered and cherished and

encouraged to extend and gain wide influence. Protestants do not search their Bibles as they should, and do not heed the warning that has been given concerning the work of the man of sin. The Roman Church claims that the pope is invested with supreme authority over all bishops and pastors, and this claim of supremacy was once denied by Protestants. They took the position that the Bible, and the Bible alone, constituted the rule of faith and doctrine, that the word of God is the only unerring guide for human souls, and that it is unnecessary and harmful to take the words of priests and prelates instead of the word of God.

To the Romanist the Bible is a forbidden book, because it plainly reveals the errors of the Roman system; and whoever searches the Bible with an enlightened understanding, cannot long be in harmony with Romanism. He who searches the Bible to understand the truth, will find no authority in the word of God for the assumption of power on the part of popes and cardinals. There is no word of God that sanctions their assumed superiority or supremacy over their people, as there is no word to sanction the claim that Lucifer made in heaven of superiority over Christ. The claim of the Papacy to superiority is made under the influence of the first great usurper, who so persistently urged his right to supremacy over the host of God. Through the Dark Ages,--that long night of ignorance and superstition,--the claim of the Papacy to superiority and supremacy was conceded by

emperors and kings, although God had sanctioned no such concession, and raised up men to dispute the claim, and to break the Romish yoke from the church of God. Through his appointed agencies God summoned the church to reassert her independence, and in the strength of God she stood forth in the liberty wherewith Christ had made her free. She broke away from the papal yoke, and with the word of God in her hand, met the giant evil of Romanism, even as David met Goliath in the name of heaven, using his sling and a few pebble-stones. The defier of Israel was slain before the man of faith; and while men cling to the word of the Lord, they cannot affiliate with the great system of error.

The Lord has pronounced a curse upon those who take from or add to the Scriptures. The great I AM has decided what shall constitute the rule of faith and doctrine, and he has designed that the Bible shall be a household book. The church that holds to the word of God is irreconcilably separated from Rome. Protestants were once thus apart from this great church of apostasy, but they have approached more nearly to her, and are still in the path of reconciliation to the Church of Rome. Rome never changes. Her principles have not altered in the least. She has not lessened the breach between herself and Protestants; they have done all the advancing. But what does this argue for the Protestantism of this day? It is the rejection of Bible truth which makes men approach to infidelity. It is a backsliding church

that lessens the distance between itself and the Papacy.

It is souls like Luther, Cranmer, Ridley, Hooper, and the thousands of noble men who were martyrs for the truth's sake, who are the true Protestants. They stood as faithful sentinels of truth, declaring that Protestantism is incapable of union with Romanism, but must be as far separated from the principles of the Papacy as is the east from the west. Such advocates of truth could no more harmonize with "the man of sin" than could Christ and his apostles. In earlier ages the righteous felt that it was impossible to affiliate with Rome, and, though their antagonism to this system of error was maintained at risk of property and life, yet they had courage to maintain their separation, and manfully struggled for the truth. Bible truth was dearer to them than wealth, honor, or even life itself. They could not endure to see the truth buried under a mass of superstition and lying sophistry. They took the word of God in their hands, and raised the standard of truth before the people, boldly declaring that which God had revealed unto them through diligent searching of the Bible. They died the cruelest of deaths for their fidelity to God, but by their blood they purchased for us liberties and privileges that many who claim to be Protestants are easily yielding up to the power of evil. But shall we yield up these dearly bought privileges? Shall we offer insult to the God of heaven, and, after he has freed us from the Romish yoke, again place ourselves in bondage to this antichristian power?

Shall we prove our degeneracy by signing away our religious liberty, our right to worship God according to the dictates of our own conscience?

The voice of Luther, that echoed in mountains and valleys, that shook Europe as with an earthquake, summoned forth an army of noble apostles of Jesus, and the truth they advocated could not be silenced by fagots, by tortures, by dungeons, by death; and still the voices of the noble army of martyrs are telling us that the Roman power is the predicted apostasy of the last days, the mystery of iniquity which Paul saw beginning to work even in his day. Roman Catholicism is rapidly gaining ground. Popery is on the increase, and those who have turned their ears away from hearing the truth are listening to her delusive fables. Papal chapels, papal colleges, nunneries, and monasteries are on the increase, and the Protestant world seems to be asleep. Protestants are losing the mark of distinction that distinguished them from the world, and they are lessening the distance between themselves and the Roman power. They have turned away their ears from hearing the truth; they have been unwilling to accept light which God shed upon their pathway, and are therefore going into darkness. They speak with contempt of the idea that there will be a revival of the past cruel persecution on the part of Romanists and those who affiliate with them. They do not recognize the fact that the word of God fully predicts such a revival, and will not concede that the people of God in

the last days shall suffer persecution, although the Bible says, "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."

Popery is the religion of human nature, and the mass of humanity love a doctrine that permits them to commit sin, and yet frees them from its consequences. People must have some form of religion, and this religion, formed by human device, and yet claiming divine authority, suits the carnal mind. Men who think themselves wise and intelligent turn away in pride from the standard of righteousness, the ten commandments, and do not think it is in harmony with their dignity to inquire into the ways of God. Therefore they go into false ways, into forbidden paths, become self-sufficient, self-inflated, after the pattern of the pope, not after the pattern of Jesus Christ. They must have the form of religion that has the least requirement of spirituality and self-denial, and as unsanctified human wisdom will not lead them to loathe popery, they are naturally drawn toward its provisions and doctrines. They do not want to walk in the ways of the Lord. They are altogether too much enlightened to seek God prayerfully and humbly, with an intelligent knowledge of his word. Not caring to know the ways of the Lord, their minds are all open to delusions, all ready to accept and believe a lie. They are willing to have the most unreasonable, most inconsistent falsehoods palmed off upon them as truth.

Satan's masterpiece of deception is popery; and while it has been demonstrated that a day of great intellectual darkness was favorable to Romanism, it will also be demonstrated that a day of great intellectual light is also favorable to its power; for the minds of men are concentrated on their own superiority, and do not like to retain God in their knowledge. Rome claims infallibility, and Protestants are following in the same line. They do not desire to search for truth and go on from light to a greater light. They wall themselves in with prejudice, and seem willing to be deceived and to deceive others.

But though the attitude of the churches is discouraging, yet there is no need of being disheartened; for God has a people who will preserve their fidelity to his truth, who will make the Bible, and the Bible alone, their rule of faith and doctrine, who will elevate the standard, and hold aloft the banner on which is inscribed, "The commandments of God and the faith of Jesus." They will value a pure gospel, and make the Bible the foundation of their faith and doctrine.

For such a time as this, when men are casting aside the law of the Lord of hosts, the prayer of David is applicable,--"It is time for thee, Lord, to work; for they have made void thy law." We are coming to a time when almost universal scorn will be heaped upon the law of God, and God's commandment-keeping people will be severely tried; but will they lose their respect for the law of Jehovah because others do not see and realize its binding claims? Let

God's commandment-keeping people, like David, reverence God's law in proportion as men cast it aside

and heap upon it disrespect and contempt.

Chapter 60

Put Away the Evil of Your Doings.

Signs of the Times February 26, 1894 By Mrs. E. G. White.

"Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?" The doing of these things is the keeping of the commandments of God; but the people to whom these words are addressed, though claiming to keep God's commandments, are yet transgressors of his law. The prophet is instructed by the Lord to give them a message of warning and reproof. "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins. Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God; they ask of me the ordinances of justice; they take delight in approaching to God."

Though making high professions, they were not sincerely seeking to understand the plain "Thus saith the Lord." The Lord condescends to open before them the errors and deceptions which they were cherishing, while professing to be his worshipers. He says: "Behold, in the day of your fast ye find pleas-

ure, and exact all your labors. Behold, ye fast for strife and debate, and to smite with the fist of wickedness; ye shall not fast as ye do this day, to make your voice to be heard on high. Is it such a fast that I have chosen? a day for a man to afflict his soul? is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day to the Lord?" "To what purpose is the multitude of your sacrifice upon me? . . . bring no more vain oblations; incense is an abomination unto me; . . . and when ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers, I will not hear; your hands are full of blood." How much lifting and spreading forth of the hands in self-righteousness and self-importance there is, while at heart many of the professed workers for God are transgressing the principles of the law of God in their daily practices.

The Lord says to this class of professors: "Wash ye, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come now, and let us reason together, saith 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. If ye be willing and obedient, ye shall eat the good of the land; but if ye refuse and rebel, ye shall be devoured with the sword; for the mouth of the Lord hath spoken it."

Why is it that so many are deceiving their souls, apparently delighting in the service of God, and yet trampling upon his precepts? The law of God is a transcript of his character; it is the standard of righteousness. "Fear God, and keep his commandments; for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Man is required to render obedience to the revealed will of God in the smallest requirement of the law. Terrible results followed the transgression of the law when our first parents sinned. The flood gates of woe were opened upon our world. With the history of sin before us, how dare we disregard and ignore any one of the commandments that God has given us? The law of God is the foundation of his government, and is exactly what is needed to preserve life and righteousness. Every principle of the law emanates from the Infinite God, and man will fail in his duty to God and his neighbor unless he believes and weaves the principles of the law into his life. Without faith it is impossible to please God, for it is through faith that we may render obedience to the law.

Man belongs to God, both by creation and redemption. "Ye are not your own, for ye are bought with a price; therefore glorify God in

your body, and in your spirit, which are God's." Man owes to God his life, and should therefore yield all his powers in submission to the will of God. "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."

The Lord has universal supremacy and sovereign authority over the human family. They are recipients of his mercies and bounties, and dependent upon him for life and protection. To them he says: "Ye shall do my judgments, and keep mine ordinances, to walk therein; I am the Lord your God. . . . Ye shall therefore keep my statutes, and my judgments; which if a man do, he shall live in them; I am the Lord." "And I gave them my statutes, and showed them my judgments, which if a man do, he shall even live in them. Moreover also 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."

God has given to the world a clearly-defined revelation of his will, and he has shown the richness and fullness of his mercy and grace through Jesus Christ, that we might be partakers of the divine nature, and escape the corruptions that are in the world through lust. "For the grace of God that bringeth 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 Saviour 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."

In order that we may make no mistakes where our eternal interests are involved, the Lord has given us plain instruction as to what to receive as truth. He says, "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." We shall be in danger of being misled if we trust to ministers, or councils of men, or depend upon the interpretation that men may put upon the Scriptures. Whatever doctrine is brought to us, we should diligently search the Scriptures, as

did the noble Bereans, to know for ourselves whether the messenger's exposition is in harmony with the sure word of prophecy. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." God has given us the precious endowment of reason and intellect, and we shall be held accountable for our mistakes if we do not use the mind in earnest study of the word of God. God has endowed us with capabilities whereby we may understand what is acceptable unto him. Our human ideas, our human wills, are not to take the throne, but the will of God is to be supreme.

Chapter 61

Character and Aims of the Papacy.

Signs of the Times March 5, 1894 By Mrs. E. G. White.

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Romanism is now regarded by Protestants with far greater favor than in former years. There is an increasing indifference concerning the doctrines that separate the reformed churches from the papal hierarchy; the opinion is gaining ground that, after all, we do not differ so widely upon vital points as has been supposed, and that a little concession on our part will bring us into a better understanding with Rome. The time was when Protestants placed a high value upon the liberty of conscience which has been so dearly purchased. They taught their children to abhor popery, and held that to remain at peace with Rome would be disloy-

alty to God. But how widely different are the sentiments now expressed.

The defenders of popery declare that she has been maligned; and the Protestant world is inclined to accept the statement. Many urge that it is unjust to judge the Romish Church of today by the abominations and absurdities that marked her reign during the centuries of ignorance and darkness. They excuse her horrible cruelty as the result of the barbarism of the times, and plead that civilization has changed her sentiments.

Have these persons forgotten the claim of infallibility for eight hundred years put forth by this haughty

power? So far from relinquishing this claim, the church in the nineteenth century has affirmed it with greater positiveness than ever before. As Rome asserts that she has never erred, and never can err, how can she renounce the principles which governed her course in past ages?

The papal church will never relinquish her claim to infallibility. All that she has done in her persecution of those who reject her dogmas, she holds to be right; and would she not repeat the same acts, should the opportunity be presented? Let the restraints now imposed by secular governments be removed, and Rome be re-instated in her former power, and there would speedily be a revival of her tyranny and persecution.

It is true that there are real Christians in the Roman Catholic communion. Thousands in that church are serving God according to the best light they have. They are not allowed access to his word, and therefore they do not discern the truth. They have never seen the contrast between a living heart-service and a round of mere forms and ceremonies. But God looks with pitying tenderness upon these souls, educated as they are in a faith that is delusive and unsatisfying. He will cause rays of light to penetrate the dense darkness that surrounds them. He will reveal to them the truth as it is in Jesus, and they will yet take their position with his people.

But Romanism as a system is no more in harmony with the gospel of Christ now than at any former pe-

riod in her history. The Protestant churches are in great darkness, or they would discern the signs of the times. The Roman Church is far-reaching in her plans and modes of operation. She is employing every device to extend her influence and increase her power in preparation for a fierce and determined conflict to regain control of the world, to re-establish persecution, and to undo all that Protestantism has done. Catholicism is gaining ground in our country upon every side. Look at the number of her churches and chapels. Look at her colleges and seminaries, so widely patronized by Protestants. These things should awaken the anxiety of all who prize the pure principles of the gospel.

Protestants have tampered with and patronized popery; they have made compromises and concessions which papists themselves are surprised to see, and fail to understand. Men are closing their eyes to the real character of Romanism, and the dangers to be apprehended from her supremacy. The people of our land need to be aroused to resist the advances of this most dangerous foe to civil and religious liberty.

Many suppose that the Catholic religion is unattractive, and that its worship is a dull, stupid round of ceremony. Here they mistake. While Romanism is based upon deception, it is not a coarse and clumsy imposture. The religious service of the Romish Church is a most impressive ceremonial. Its gorgeous display and solemn rites fascinate the senses of the people, and silence the voice of reason and of con-

science. The eye is charmed. Magnificent churches, imposing processions, golden altars, jeweled shrines, choice paintings, and exquisite sculpture appeal to the love of beauty. The ear also is captivated. There is nothing to excel the music. The rich notes of the deep-toned organ, blending with the melody of many voices as it swells through the lofty domes and pillared aisles of her grand cathedrals, cannot fail to impress the mind with awe and reverence.

This outward splendor, pomp, and ceremony, that only mocks the longings of the sin-sick soul, is an evidence of inward corruption. The religion of Christ needs not such attractions to recommend it. In the light shining from the cross, true Christianity appears so pure and lovely that external decorations only hide its true worth. It is the beauty of holiness, a meek and quiet spirit, which is of value with God.

Brilliancy of style is not an index of pure, elevated thought. The highest conceptions of art, the most delicate refinement of taste, often spring from minds wholly earthly and sensual. They are often employed by Satan to lead men to forget the necessities of the soul, to lose sight of the future, immortal life, to turn away from their infinite Helper, and to live for this world alone.

A religion of externals is attractive to the unrenewed heart. The pomp and ceremony of the Catholic worship have a seductive, bewitching power by which many are deceived; and they come to look upon the Roman Church as the very gate

of Heaven. None are proof against her influence but those who have planted their feet firmly upon the foundation of truth, and whose hearts are renewed by the Spirit of God. Thousands who have not an experimental knowledge of Christ will be swept into this deception. A form of godliness without the power is just what they desire. The Romanist feels at liberty to sin, because the church claims the right to pardon. To him who loves self-indulgence, it is more pleasing to confess to a fellow-mortal than to open the soul to God. It is more palatable to human nature to do penance than to renounce sin. It is easier to mortify the flesh by sackcloth and nettles and galling chains than to crucify fleshly lusts. Heavy is the yoke which the carnal heart is willing to bear rather than bow to the yoke of Christ.

There is a striking similarity between the church of Rome and the Jewish church at the time of Christ's first advent. While the Jews secretly trampled upon every principle of the law of God, they were outwardly rigorous in the observance of its precepts, loading it down with exactions and traditions that made obedience painful and burdensome. As the Jews professed to revere the law, so do Romanists claim to reverence the cross. They exalt the symbol of Christ's sufferings, while in their lives they deny him whom it represents.

Papists place crosses upon their churches, upon their altars, and upon their garments. Everywhere is seen the insignia of the cross. Everywhere it is outwardly honored and

exalted. But the teachings of Christ are buried beneath a mass of senseless traditions, false interpretations, and rigorous exactions. The Saviour's words concerning the bigoted Jews apply with still greater force to the Romish leaders: "They bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers." [Matthew 23:4.] Conscientious souls are kept in constant terror, fearing the wrath of an offended God, while the dignitaries of the church are living in luxury and sensual pleasure.

Satan instigates the worship of images, the invocation of saints, and the exaltation of the pope, to attract the minds of the people from God and from his Son. To accomplish their ruin, he endeavors to turn their attention from Him through whom alone they can find salvation. He will direct them to any one that can be substituted for the One who has said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." [Matthew 11:28.]

It is Satan's constant effort to misrepresent the character of God, the nature of sin, and the real issues at stake in the great controversy. By his sophistry he blinds the minds of men, and secures them as his agents to war against God. By perverted conceptions of the divine attributes, heathen nations were led to believe human sacrifices necessary to secure the favor of Deity; and the most horrible cruelties have been perpetrated under the various forms of idolatry. The

Romish Church, uniting the forms of paganism and Christianity, and in a similar manner misrepresenting the character of God, has resorted to practices no less cruel and revolting. In the days of Rome's supremacy there were instruments of torture to compel assent to her doctrines. There was the stake for those who would not concede to her claims. There were massacres on a scale that will never be known to mortals. Dignitaries of the church studied, under Satan their master, to invent means to cause the greatest possible torture, and not end the life of their victim. The infernal process was repeated to the utmost limit of human endurance, until nature gave up the struggle, and the sufferer hailed death as a sweet release.

Such was the fate of Rome's opponents. For her adherents she had the discipline of the scourge, of famishing hunger, of bodily austerities in every conceivable, heart-sickening form. To secure the favor of Heaven, penitents violated the laws of God by violating the laws of nature. They were taught to sunder every tie which he has formed to bless and gladden man's earthly sojourn. The churchyard contains millions of victims who spent their lives in vain endeavors to subdue their natural affections, to repress, as offensive to God, every thought and feeling of sympathy with their fellow-creatures.

If we desire to understand the determined cruelty of Satan, manifested for hundreds of years, not among those who never heard of God, but in the very heart and

throughout the extent of Christendom, we have only to look at the history of Romanism. And as we see how he succeeds in disguising himself, and accomplishing his work through the leaders of the church, we may better understand why he has so great antipathy to the Bible. If that book is read, the mercy and love of God will be revealed; it will be seen that he lays upon men none of these heavy burdens. All that he asks is a broken and contrite heart, a humble, obedient spirit.

Christ gives no example in his life for men and women to shut themselves in monasteries in order to become fitted for Heaven. He has never taught that love and sympathy must be repressed. The Saviour's heart overflowed with love. The nearer man approaches to moral perfection, the keener are his sensibilities, the more acute is his perception of sin, and the deeper his sympathy for the afflicted. The pope claims to be the vicar of Christ. How does his character bear comparison with that of our Saviour? Was Christ ever known to consign men to the prison or the rack because they did not pay him homage as the King of Heaven? Was his voice heard condemning to death those who did not accept him? When he was slighted by the people of a Samaritan village, the apostle John was filled with indignation, and inquired, "Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?" Jesus looked with pity upon his disciple, and rebuked his harsh spirit, saying, "The Son of man is not come to

destroy men's lives, but to save them. [Luke 9:54, 56.] How different from the spirit manifested by Christ is that of his professed vicar.

The Romish Church now presents a fair front to the world, covering with apologies her record of horrible cruelties. She has clothed herself in Christlike garments; but she is unchanged. Every principle of popery that existed in ages past exists today. The doctrines devised in the darkest ages are still held. Let none deceive themselves. The popery that Protestants are now so ready to embrace and honor is the same that ruled the world in the days of the Reformation, when men of God stood up at the peril of their lives to expose her iniquity. She possesses the same pride and arrogant assumption that lorded it over kings and princes, and claimed the prerogatives of God. Her spirit is no less cruel and despotic now than when she crushed out human liberty, and slew the saints of the Most High.

Popery is just what prophecy declared that she would be,—the apostasy of the latter times. It is a part of her policy to assume the character which will best accomplish her purpose; but beneath the variable appearance of the chameleon, she conceals the invariable venom of the serpent. "We are not bound to keep faith and promises to heretics," she declares. Shall this power, whose record for a thousand years is written in the blood of the saints, be now acknowledged as a part of the church of Christ?

It is not without reason that the claim has been put forth that Ca-

tholicism is now almost like Protestantism. There has been a change; but the change is in Protestants, not in Romanists. Catholicism indeed resembles the Protestantism that now exists; but it is far removed from Protestantism as it was in the days of Cranmer, Ridley, Knox, and other reformers.

As the Protestant churches have been seeking the favor of the world, false charity has blinded their eyes. They do not see but that it is right to believe good of all evil; and as the inevitable result, they will finally believe evil of all good. Instead of standing in defense of the faith once delivered to the saints, they are now, as it were, apologizing to Rome for their uncharitable opinion of her, begging pardon for their bigotry.

A large class, even of those who look upon Romanism with no favor, apprehend little danger from her power and influence. Many urge that the intellectual and moral darkness prevailing during the Middle Ages favored the spread of her dogmas, superstitions, and oppression, and that the greater intelligence of modern times, the general diffusion of knowledge, and the increasing liberality in matters of religion, forbid a revival of intolerance and tyranny. The very thought that such a state of things will exist in this enlightened age is ridiculed. It is true that great light, intellectual, moral, and religious, is shining upon this generation. In the open pages of God's holy word, light from Heaven has been shed upon the world. But it should be remembered that the greater the light bestowed,

the greater the darkness of those who pervert or reject it.

A prayerful study of the Bible would show Protestants the real character of the papacy, and would cause them to abhor and to shun it; but men are so wise in their own conceit that they feel no need of humbly seeking God that they may be led into the truth. Although priding themselves on their enlightenment, they are ignorant both of the Scriptures and of the power of God. They must have some means of quieting their consciences; and they seek that which is least spiritual and humiliating. What they desire is a method of forgetting God which shall pass as a method of remembering him. The papacy is well adapted to meet the wants of all these. It is prepared for two classes of mankind, embracing nearly the whole world,--those who would be saved by their merits, and those who would be saved in their sins. Here is the secret of its power.

A day of great intellectual darkness has been shown to be favorable to the success of popery. It will yet be demonstrated that a day of great intellectual light is equally favorable for its success. In past ages, when men were without God's word, and without the knowledge of the truth, their eyes were blindfolded, and thousands were ensnared, not seeing the net spread for their feet. In this generation there are many whose eyes become dazzled by the glare of human speculations, "science falsely so called;" they discern not the net, and walk into it as readily as if blindfolded. God designed that man's intellectual pow-

ers should be held as a gift from his Maker, and employed in the service of truth and righteousness; but when they are idolized, and laid upon the shrine of Satan to be employed in the service of a false religion, then intelligence can accomplish greater harm than ignorance.

In the movements now in progress in this country to secure for the institutions and usages of the church the support of the State, Protestants are following in the steps of papists. Nay, more, they are opening the door for popery to regain in Protestant America the supremacy which she has lost in the Old World. And that which gives greater significance to this movement is the fact that the principal object contemplated is the enforcement of Sunday observance, --a custom which originated with Rome, and which she claims as the sign of her authority.

The spirit of the papacy,--the spirit of conformity to worldly customs, the veneration for human traditions above the commands of God, --is permeating the Protestant churches, and leading them on to do the same work of Sunday exaltation which the papacy has done before them. Would the reader understand the agencies to be employed in the soon-coming contest? He has but to trace the record of the means which Rome employed for the same object in ages past. Would he know how papists and Protestants united will deal with those who reject their dogmas? Let him see the spirit which Rome manifested toward the Sabbath and its defenders.

Royal edicts, human councils,

and church ordinances sustained by secular power, were the steps by which the pagan festival attained its position of honor in the Christian world. The first public measure enforcing Sunday observance was the law enacted [A. D. 321.] by Constantine, two years before his profession of Christianity. This edict required towns-people to rest on the venerable day of the sun, but permitted countrymen to continue their agricultural pursuits. Though originally a heathen statute, it was enforced by the emperor after his nominal acceptance of the Christian religion.

The royal mandate not proving a sufficient substitute for divine authority, the bishop of Rome soon after conferred upon the Sunday the title of Lord's day. Another bishop, who also sought the favor of princes, and who was the special friend and flatterer of Constantine, advanced the claim that Christ had transferred the Sabbath to Sunday. Not a single testimony of the Scriptures was produced in proof of the new doctrine. The sacred garments in which the spurious Sabbath was arrayed were of man's own manufacture; but they served to embolden men in trampling upon the law of God. All who desired to be honored by the world accepted the popular festival.

As the papacy became firmly established, the work of Sunday exaltation was continued. For a time the people engaged in agricultural labor when not attending church, and the name Sabbath was still attached to the seventh day. But steadily and surely a change was effected. Those

in holy office were forbidden to pass judgment in any civil controversy on the Sunday. Soon after, persons of all rank were commanded to refrain from common labor, on pain of a fine for freemen, and stripes in the case of servants. Later it was decreed that rich men should be punished with the loss of half of their estates; and finally, that if still obstinate they should be made slaves. The lower classes were to suffer perpetual banishment.

Miracles also were called into requisition. Among other wonders it was reported that as a husbandman who was about to plow his field on Sunday, cleaned his plow with an iron, the iron stuck fast in his hand, and for two years he carried it about with him, "to his exceeding great pain and shame."

Later, the pope gave directions that the parish priest should admonish the violators of Sunday, and wish them to go to church and say their prayers, lest they bring some great calamity on themselves and neighbors. An ecclesiastical council brought forward the argument since so widely employed, that because persons had been struck by lightning while laboring on Sunday, it must be the Sabbath. "It is apparent," said the prelates, "how high the displeasure of God was upon their neglect of this day." An appeal was then made that priests and ministers, kings and princes, and all faithful people, "use their utmost endeavors and care that the day be restored to its honor, and, for the credit of Christianity, more devoutly observed for time to come."

The decrees of councils proving

insufficient, the secular authorities were besought to issue an edict that would strike terror to the hearts of the people, and force them to refrain from labor on the Sunday. At a synod held in Rome, all previous decisions were reaffirmed with greater force and solemnity. They were also incorporated into the ecclesiastical law, and enforced by the civil authorities throughout nearly all Christendom.

Still the absence of scriptural authority for Sunday-keeping occasioned no little embarrassment. The people questioned the right of their teachers to deny the positive declaration of Jehovah, "The seventh day is the Sabbath of the Lord thy God," in order to honor the day of the sun. To supply the lack of Bible testimony, Satan was ready with expedients. A zealous advocate of Sunday, who about the close of the twelfth century visited the churches of England, was resisted by faithful witnesses for the truth; and so fruitless were his efforts that he departed from the country for a season, and cast about him for some means to enforce his teachings. When he returned, the lack was supplied, and in his after-labors he met with greater success. He brought with him a roll purporting to be from God himself, and containing the needed command for Sunday observance, and awful threats to terrify the disobedient. This precious document--as base a counterfeit as the institution it supported--was said to have fallen from heaven, and to have been found in Jerusalem, upon the altar of St. Simeon, in Golgotha. The pontifical

palace at Rome was the source whence it proceeded. Frauds and forgeries to advance the power and prosperity of the church have in all ages been esteemed lawful by the papal hierarchy.

The roll forbade labor from the ninth hour, three o'clock, on Saturday afternoon, till sunrise on Monday; and its authority was declared to be confirmed by many miracles. It was reported that persons laboring beyond the appointed hour were stricken with paralysis. A miller who attempted to grind his corn, saw, instead of flour, a torrent of blood come forth, and the mill-wheel stood still, notwithstanding the strong rush of the water. A woman who placed dough in the oven, found it raw when taken out, though the oven was very hot. Another who had dough prepared for baking at the ninth hour, but determined to set it aside till Monday, found the next day that it had been made into loaves and baked by divine power. A man who baked bread after the ninth hour on Saturday, found, when he broke it the next morning, that blood started therefrom. By such absurd and superstitious fabrications did the advocates of Sunday endeavor to establish its sacredness.

In Scotland, as in England, a greater regard for Sunday was secured by uniting with it a portion of the ancient Sabbath. But the time required to be kept holy varied. A law was passed that Saturday from twelve at noon ought to be accounted holy, and that no man, from that time till Monday morning, should engage in worldly business.

But notwithstanding all the efforts to establish Sunday sacredness, papists themselves publicly confessed the divine authority of the Sabbath, and the human origin of the institution by which it had been supplanted. In the sixteenth century a papal council plainly declared: "Let all Christians remember that the seventh day was consecrated by God, and hath been received and observed, not only by the Jews, but by all others who pretend to worship God; though we Christians have changed their Sabbath into the Lord's day." Those who were tampering with the divine law were not ignorant of the character of their work. They were deliberately setting themselves above God.

A striking illustration of Rome's policy toward those who honor the Sabbath was given in the long and bloody persecution of the Waldenses. Others suffered in a similar manner for their fidelity to the same truth. Amid the gloom of the Dark Ages, the Christians of Central Africa were lost sight of and forgotten by the world, and for many centuries they enjoyed freedom in the exercise of their faith. But at last Rome learned of their existence, and the emperor of Abyssinia was soon beguiled into an acknowledgment of the pope as the vicar of Christ. Other concessions followed. An edict was issued forbidding the observance of the Sabbath under the severest penalties. But papal tyranny soon became a galling yoke; and the Abyssinians determined to break it from their necks. After a terrible struggle, the Romanists were banished from their

dominions, and the ancient faith was restored. The churches rejoiced in their freedom, and they never forgot the lesson they had learned concerning the deception, the fanaticism, and the despotic power of Rome. Within their solitary realm they were content to remain, unknown to the rest of Christendom.

The churches of Africa held the Sabbath as it was held by the papal church before her complete apostasy. While they kept the seventh day in obedience to the commandment of God, they abstained from labor on the Sunday in conformity to the custom of the church. Upon obtaining supreme power, Rome had trampled upon the Sabbath of God to exalt her own; but the churches of Africa, hidden for nearly a thousand years, did not share in this apostasy. When brought under the sway of Rome, they were forced to set aside the true and exalt the false Sabbath; but no sooner had they regained their independence than they returned to obedience to the fourth commandment.

These records of the past clearly reveal the enmity of Rome toward the true Sabbath and its defenders, and the means which she employs to honor the institution of her creating. The word of God teaches that these scenes are to be repeated as papists and Protestants shall unite for the exaltation of the Sunday. For nearly forty years Sabbath reformers have presented this testimony to the world. In the events now taking place is seen a rapid advance toward the fulfillment of the prediction. There is the same claim of di-

vine authority for Sunday-keeping, and the same lack of scriptural evidence, as in the days of papal supremacy. The assertion that God's judgments are visited upon men for their violation of the Sunday-Sabbath, will be repeated. Already it is beginning to be urged.

Marvelous in her shrewdness and cunning is the Romish Church. She can read what is to be. She bides her time, seeing that the Protestant churches are paying her homage in their acceptance of the false Sabbath, and that they are preparing to employ the very means which she herself employed in bygone days. Those who reject the light of truth will yet seek the aid of this self-styled infallible power to exalt an institution that originated with her. How readily she will come to the help of Protestants in this work, it is not difficult to conjecture. Who understands better than popery how to deal with those who are disobedient to the church?

The Christian world will learn what Romanism really is, 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. Throughout the land she is piling up her lofty and massive structures, in the secret recesses of which her former persecutions will be repeated. She is stealthily and unsuspectingly 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 soon to be given her. In the near future we shall 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.

Chapter 62

Whom Are We Serving?

March 12, 1894 By Mrs. E. G. White.

"Wherewith shall I come before the Lord, and bow myself before the high God? shall I come before him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul? He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" Professed Christians would do well to inquire what God they are serving. Are they serving the God that made heaven and earth, who gave the human race his law, in the bosom of which he placed the fourth commandment, requiring men to "remember the Sabbath day to keep it holy"? The seventh-day Sabbath is a memorial of the creative power of God, and is to be sacredly observed throughout all generations.

After Israel had been in bondage in Egypt, and through witnessing idolatry had almost forgotten God and the precepts which he had given, the Lord led them forth into the wilderness. He had them assemble about Mount Sinai, and there, amid awful grandeur, Jesus Christ, who was the founder of the whole Jewish economy, spoke the ten precepts of God to the people. Christ unites in himself both the law and

the gospel; they are not divided. Those who are offering prayers to the God of heaven and earth will not refuse to be obedient to the plainest precept of the law. They will listen to the voice of Christ, and will "remember the Sabbath day to keep it holy," as the day on which the Creator of the heavens and the earth rested from all the work which he had done. They will not turn away from the holy commandment, and accept a spurious sabbath instead of the holy, sanctified day that God instituted in Eden as a memorial of his creative power. The Sabbath was given to man as a sign that was to show to whom the allegiance of the people was given.

In the counsels of the synagogue of Satan it was determined to obliterate the sign of allegiance to God in the world. Antichrist, the man of sin, exalted himself as supreme in the earth, and through him Satan has worked in a masterly way to create rebellion against the law of God and against the memorial of his created works. Is this not sin and iniquity? What greater contempt could be cast upon the Lord God, the Creator of the heavens and the earth, than is cast upon him by ignoring the Sabbath, which he instituted, sanctified, and blessed, that it might ever be a memorial of his power as Creator? How dare men change and profane the day which

God has sanctified? How dare the Christian world accept the spurious sabbath, the child of the Papacy? The Christian world has nourished and cherished the spurious sabbath, as though it had a divine origin, when the fact is that it originated with the father of lies, and was introduced to the world by his human agent, the man of sin. The false sabbath has been upheld through superhuman agency in order that God might be dishonored. It is a sign of Satan's supremacy in the earth, for men are worshiping the God of this world.

The Prince of Light and the prince of darkness are contending for the victory. When Jesus, the Prince of Life, came forth from Joseph's sepulcher, his triumph was assured. As he came forth from the grave, and proclaimed himself the resurrection and the life, the end of Satan's reign on the earth was made certain; but well may the hosts of heaven be astonished to see men exalting him who is the leader of the great rebellion against God. Those who are choosing to honor Satan by exalting the spurious sabbath are making a choice similar to that which the people made when they rejected Christ, that Barabbas, a robber and murderer, should be given unto them.

But because the great majority of the world have accepted the spurious sabbath, it does not give it importance and sanctity in the eyes of heaven. The dishonor to God is none the less because great numbers accept the false sabbath and ignore the Sabbath of the Lord their God. The confederacy of evil in the

earth has always been to outward appearance the largest confederacy. At a time of rebellion in Israel men of renown, men famous in the congregation, joined with Korah, Dathan, and Abiram in their work of rebellion. In spirit and principle the whole congregation of Israel were one with the workers of iniquity. After the earth had opened and swallowed up the most prominent of the rebels, and a fire from the Lord had burst forth and consumed two hundred and fifty of the princes of Israel, the people were still full of unbelief and rebellion. They came to Moses and Aaron the next day, saying, "Ye have killed the people of the Lord." They persisted in stubborn resistance of light, and would not be convinced, even when God worked in a miraculous way to convince them of the truth. But large numbers on the side of error do not strengthen the cause of iniquity. "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper. The ungodly are not so; but are like the chaff which the wind driveth away. Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous. For the Lord knoweth the way of the righteous; but the way of the ungodly shall perish."

The Lord hath a controversy with his people, and, although in his great mercy he bear long with them, yet if they persist in living in transgression of his law, they will not stand in the day of his rebuke. He has seen the backsliding and iniquity of his professed people. He has noted the unbelief, the hypocrisy, the pride, the selfishness, the disobedience to his law, and he will punish for these things. God cannot be in harmony with the people who will not obey his commandments who are wickedly departing from his precepts and by their example of disobedience at leading their children and their neighbor in the way of transgression. The professed church of Christ is strengthening the hand of sinners in their evil work by making void through their traditions, the commandment of Jehovah.

If parents had educated their children to reverence the law of God, as Christ enjoined that they should educate them, we should not see wickedness reaching so great proportions. Through disobedience the world is fast becoming as it was in the days before the flood and as it was in the days of Sodom and Gomorrah. The church has taken the world into her fellowship, and has

given her affections to the enemies of holiness. The church and the world are standing on the same ground in transgression of the law of God. The church prefers to assimilate to the world rather than separate from its customs and vanities.

But God will bless all those who do his commandments. He will give grace upon grace to all them that fear him, and walk in the light of truth as they find it by diligently and prayerfully searching the Scriptures. There will be a remnant who will do the will of God. "And they that shall be of thee shall build the old waste places; thou shalt raise up the foundations of many generations and 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 shalt honor him not doing thine own ways, nor finding thine own pleasure, nor speaking thine 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."

Chapter 63

Missionary's Pattern.

Signs of the Times March 19, 1894 The By Mrs. E. G. White.

"Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; 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."

There is need for every soul to study the Pattern, Christ Jesus. Those who follow his methods of labor will have freedom in utterance and earnestness in manner. They will be inspired by the sacred themes of truth. Christ understood the needs of all classes, and was successful in preaching the gospel to the poor. He understood all their temptations. We need to study methods whereby we may preach the gospel to the poor and down-trodden and degraded of humanity. But let no one think that God will approve of a method which will require a man to act the part of a clown, or like a man who has lost his senses. Such methods as these are wholly unnecessary and inappropriate.

Among the Salvation Army workers such methods as these have been employed; but it is more necessary that they should study and preach the word than act in a sensational way in order to draw the attention of the people. It is the word of truth that, like a strong, golden chain, will bind men to God, where they will learn of the great Teacher. It is the word of God that is to test character. The Lord has precious, conscientious souls who have joined the Army; but they need to advance and receive other and higher truths of the word of God.

Those who are teaching the way to life have much to learn, and the Lord invites all who will to come to him and learn of him who is meek and lowly of heart. He declares, "My yoke is easy, and my burden is light; and ye shall find rest unto

your souls." Take your text from the word of God, and make use of the scenes of nature, and of events and objects about you, to make the meaning plain, and find your way to the hearts of the people, and angels of God will make a personal application of the truth to the hearts of those who are ignorant. You need not be formal or mechanical. You need not depend upon notes, neither need you be rough and uncouth, and use coarse language and slang expressions, thinking that in this way you will reach the uneducated classes. Look at the manner in which Jesus addressed the poor. His language was pure, but it was simplicity itself, and through the imagination and the heart he reached the hearts of the people. Boisterous gesticulation, jumping up and down, and pounding on the desk, is not after the order of Christ, and the good that has been accomplished has not been on account of these things, but in spite of them.

Personal labor is far more effective than is preaching, and yet this essential feature of the work has been strangely neglected. The ministers of different denominations do little personal labor; but we should not wait for needy souls to come to us. We should go forth to seek and to save that which is lost. We should seek individual intercourse with the wealthy as well as with the poor; for generally the rich are poorer in spiritual knowledge and experience than are the poor. The sermons that they hear do not touch them, and laborers are needed who will dare not only to

seek out the jewels from among the low and degraded, but who will also go to the rich, and bring to them a knowledge of the word of the Lord. There are some who have had a knowledge of the word of God who have once been in high position, but have become poor through misfortune and failure, and are obliged to occupy a position among the very poor. In circumstances of this kind some are seeking to keep alive the feeble flame that they have kindled at the divine altar. There are also souls who, through intemperance, have been brought very low, who are in misery hardly to be conceived of by those who have never acted the part of a true missionary. There are souls in the strongholds of sin who have nothing to give them a ray of hope, or inspire in them a spark of courage that they may live a better life.

Oh, that all who claim to be Christians might have a view of the misery, the destitution, of those who are low down in the scale of humanity, and might realize at the same time that these are souls for whom Christ died! God understands every woe. His heart is touched with human woe and sorrow, and it is time that all Christians should wear his yoke, and work in his line, identifying themselves with human sympathy in the way in which he identified himself with our fallen race.

Whatever may be your office, your position, your wealth, if you are a laborer together with Christ, you will seek out the needy and the distressed, the bereaved and afflicted, and will make their interests your own. You will possess the

spirit of self-sacrifice and self-denial, which led Jesus to yield up his life as a sacrifice for man on Calvary's cross. You will carry forward his work, and walk in his footsteps, and will look upon all as the purchase of the blood of the Son of God. Jesus died for every son and daughter of Adam, that whosoever believeth in him should not perish, but have everlasting life. The love of Christ in the heart will be manifested in unselfish missionary labor, and will be more mighty to deal with the evil doer than will the sword and the courts of justice. These are necessary to strike terror to the heart of the law breaker, but the loving missionary can do more than this. The medical missionary can take up his appointed work, and relieve not only the physical maladies, but, through the grace and love of Christ, can lead the sinner to the great Physician, who can heal the soul of its leprosy of sin.

However much we may deserve rebuke, the heart will harden under reproof; but it will melt under the love of Christ. It is to manifest his love to the fallen that Jesus has enlisted every follower of his, that the transgressor may be brought back to allegiance to God. Jesus accepts all who will give themselves to his service, who will cooperate with heavenly agencies, as they seek to restore the moral image of God in man. The work we are given is to bid the sinner hope in God, and not feel that he is an outcast in the world, a discouraged, desperate sufferer, but that he is a prisoner of hope. Let your words to him be, "Behold the Lamb of God, which ta-

keth away the sin of the world." Present before him a love that cannot be measured, and bring the lost back to faith in God.

He who is actuated by the love of Jesus will see in every soul, whether rich or poor, a value that cannot be computed, in comparison with which the world sinks into insignificance. Oh, the love that God has revealed for the soul is infinite, beyond estimation! He who is a partaker of the divine nature will love as Christ loved; he will work as

Christ worked, and will manifest sympathy and compassion. He will not fail not be discouraged. This love can exist and be kept pure and refined and elevated only by continual communion with Jesus Christ. All coldness and hardness of heart will pass away from those who come into the sunshine of Christ's presence; and those who abide in him, and let him abide in them, will naturally, willingly obey his injunction, "Love one another as I have loved you."

Chapter 64

Christ's Victory Gained Through Pain and Death.

Signs of the Times March 26, 1894 By Mrs. E. G. White.

Charged with an embassy of mercy, Christ came to the world, not to condemn the world, but that the world through him might be saved. He saw that rebellion had overspread his provinces, and that despite was done to God in every section and by every tenant of the earth. Man was in rebellion against God; but "God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

When sin first entered the world, God had promised a deliverer. He had said to the serpent, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." When Jesus came to the world, his own nation despised him, his friends denied him, his brethren did not believe on him. The unbelief with which he was met was indeed a bruising of his heel. Christ, the

world's Redeemer, was buffeted with temptation, but it had been written of him, "He shall not fail, nor be discouraged, till he have set judgment in the earth." Through the very bruising of his heel by Satan, because of affliction, temptation, and sorrow, Christ was gaining the victory in behalf of the human family; for he triumphed over his enemy in not yielding to his temptation, and thus bruised the head of the serpent. He endured the contradiction of sinners against himself, and every pang of anguish he suffered, every temptation he resisted, as man's substitute and surety, was elevating the human family in the scale of moral worth, and was procuring for man deliverance from Satan's power and bondage. The character of Satan, through his efforts to overcome and destroy the Son of God, was developing before the universe, and was being made manifest in its true malignity before the un-fallen worlds that had been created

by Christ. Every time he stung the heel of Christ with his murderous fang, the serpent was making more sure his own discomfiture and ruin.

Could Satan have caused the Son of the infinite God to become in the least degree a partaker of his own hellish attributes, then Satan would have wounded the head of Christ, and in hellish exultation he would have triumphed over him, and the world would have remained his dominion, the human family his slaves. The synagogue of Satan would have been victorious, and man would have perished, without God and without hope. Satan could cause pain to the Son of God, but he could not force him to transgress the law of God. He could cause him to suffer, but he could not defile him. He did make the Saviour's life one of sorrow and affliction; but Jesus patiently endured grief, for he knew that through his conflict with the powers of darkness, the chains of Satan could be broken from the human family, and he would place them on vantage ground before God. With his human arm Jesus encircled the human race, and with his divine arm he grasped the throne of the Infinite. To him was given power to unite whoever would consent to be drawn to him, to the Father's throne.

Jesus became the world's Redeemer, rendering perfect obedience to every word that proceedeth out of the mouth of God. He redeemed Adam's disgraceful fall, and threw the kingdoms of this world back into favor with God, uniting the earth, that had been divorced by sin from God, to the continent of

heaven. It was in the very sight of Heaven that Satan led on the Jewish priests and rulers, and made them his agents to stir up the passions of the murderous mob against the Prince of life. It was in the hearing of Heaven that the hoarse cry was raised against the Majesty of heaven, "Crucify him; crucify him." It was in the sight of Heaven that they scourged him, that they plaited the crown of thorns, that they mocked and derided him. But in these very scenes it was made manifest to angels and principalities what is the power of Satan over the human mind. It was made plain that under the dominion of the deceiver men became liars and murderers. The railings of the multitude reached the ears of God and holy angels. The hoarse cries, that sounded like the bellowing of wild beasts, made their record for time and eternity. Those who instigated the suffering that Jesus endured as a malefactor, will yet behold him in all his glory. They will see that He whom they derided and rejected and crucified, that He whom they set aside for a robber and murderer, is none other than the King of kings, and the Lord of lords.

In the scenes that transpired at the judgment hall, and at Calvary, we see what the human heart is capable of when under the influence of Satan. Christ submitted to crucifixion, although the heavenly host could have delivered him. The angels suffered with Christ. God himself was crucified with Christ; for Christ was one with the Father. Those who reject Christ, those who will not have this man to rule over

them, choose to place themselves under the rule of Satan, to do his work as his bond slaves. Yet for them Christ yielded up his life on Calvary.

In the death of Christ on Calvary's cross, the temple seemed to be destroyed, the head seemed to have been bruised; but this was not so. Satan, in the very act of grasping his prey, demolished his own throne. Satan, evil angels, and evil men united in a desperate companionship, and thought to claim the victory, but it was in the death of Christ, in the cruel suffering and crucifixion, that the Son of God accomplished the very work for which he was ordained from before the foundation of the world. He died a victim to jealousy and hate, a victim to false religious zeal. But in his dying agony he was victor over the powers of earth and hell. He reinstated man in the position from which Satan had hurled him through temptation and sin, and, by his own perfect obedience to the law of God, placed him on vantage ground. In his death he broke the spell that had held millions in slavery, under perfect subjection to Satan's rule and jurisdiction.

A stronger than the strong man armed had come and overpowered the one who had seduced man, and led him away from allegiance to God. Against Christ evil angels and evil men had combined in an unholy confederacy of rebellion. They had made war on God and his government. But help had been laid upon One who was mighty to save, who could measure weapons with the apostate. Satan was next in

power to Christ; he was highly exalted the covering cherub, and none but Christ could engage in battle with him, enduring successfully the temptations with which he had beset the human family.

Satan had come to Christ in the wilderness, representing himself as an angel of light; but though he attacked Christ in the moment of his greatest weakness, he was vanquished by the Prince of life. Thus, as man's substitute and surety, did he make it possible for every son and daughter of Adam to be an overcomer, to return to allegiance to God, and render perfect obedience to the law of Jehovah. All this man is required to do, notwithstanding his weakness, his degradation and sinfulness; for moral power has been provided for him in Christ. Through faith in Christ man is made complete: for Christ gave his life in order that we might be rescued from the power of Satan.

Jesus measured weapons with the prince of darkness in the garden of Gethsemane, where the agony was so great that he sweat as it were great drops of blood. It forced from his pale and quivering lips a cry of agonizing prayer, when he besought his Father, saying, "If it be possible, let this cup pass from me." Three times he raised this prayer to God, but at last added the submissive words, "Nevertheless, not as I will, but as thou wilt."

He had said, "Destroy this temple [speaking of the temple of his body], and in three days I will raise it up." On the cross he received the wounds that will mark his form through the ceaseless ages of eter-

nity; but those very wounds will be his glory, the insignia of his triumph over him who bruised his heel; for he shall bruise the serpent's head. On the cross he cried, "It is finished," and bowed his head and died. He descended into the grave; but after three days a mighty angel, clothed with the panoply of heaven, parted the darkness from his track, and caused the Roman guard to fall as dead men at his feet. The angel rolled back the stone from the sepulcher, and the Roman seal was broken, and Christ came forth from the prison of death, and, over the rent sepulcher of Joseph, proclaimed himself "the resurrec-

tion and the life." Through him it was announced that every son and daughter of Adam might be emancipated from their bondage to Satan, to sin and transgression; for, as man's substitute and surety, Jesus had won the victory. The world and its inhabitants were his inheritance, purchased at infinite cost, and every soul who believed in his name, might be an heir of God and a joint heir with Jesus Christ. When Christ rose from the dead, the victory was proclaimed in triumph by the loftiest order of heavenly intelligence, and joy, inexpressible joy, filled the courts of God.

Chapter 65

"Look and Live."

Signs of the Times April 2, 1894 By Mrs. E. G. White.

"And they journeyed from Mount Hor by the way of the Red Sea, to compass the land of Edom; and the soul of the people was much discouraged because of the way." The Lord does not remove all the difficulties and trials and hardships from the pathway of his people. He would have them learn to put their trust in him, believing that the invisible God is their mighty helper. The children of Israel became accustomed to the presence of the pillar of cloud, that covered them as a canopy by day, and was as a pillar of fire by night. They came to look upon the cloud as a common thing. They did not appreciate the fact that they were favored with the presence of the only-begotten Son of God, who was equal with God; and, in spite of all their perversity, their murmuring and rebellion, he had

done wonderful things for them in all their journeyings.

The Lord had said: "Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions; for my name is in him. But if thou shalt indeed obey his voice, and do all that I speak; than I will be an enemy unto thine enemies, and an adversary unto thine adversaries. For mine Angel shall go before thee." The one great object of the care and guardianship of Christ was the church in the wilderness. He said of Israel: "I am the Lord thy God, the Holy One of Israel, thy Saviour; I gave Egypt for thy ransom, Ethiopia and Seba for thee. Since thou wast precious in my

sight, thou hast been honorable, and I have loved thee; therefore will I give men for thee, and people for thy life." Egypt was desolated with plagues and became a wasted land, in order that Israel might be freed from bondage; but the people did not appreciate the goodness and mercy and love of God. The Lord, their Redeemer, undertook to lead and guide them, but when he brought them into strait places, they were discouraged because of the way, and spake against God and Moses, saying: "Wherefore have ye brought us up out of Egypt to die in the wilderness? for there is no bread, neither is there any water; and our soul loatheth this light bread. And the Lord sent fiery serpents among the people, and they bit the people; and much people of Israel died."

The Lord had fed them with the bread of heaven, even with angels' food; and yet they murmured against him. By his power he had held in check the wild beasts of the forests, and the reptiles of the wilderness, so that they had not hurt his people; but now he removed his restraining hand, and let the poisonous serpents do as they would have done all along the way had the Lord not restrained them. The real trouble that now came upon them served to bring them to their senses, and to awaken their paralyzed thoughts as to what course to pursue. "Therefore the people came to Moses, and said, We have sinned, for we have spoken against the Lord, and against thee; pray unto the Lord, that he take away the serpents from us. . . . And the Lord

said unto Moses, Make thee a fiery serpent, and set it upon a pole; and it shall come to pass, that everyone that is bitten, when he looketh upon it, shall live. And Moses made a serpent of brass, and put it upon a pole; and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived."

Throughout the camp of Israel there were the suffering and the dying who had been wounded by the deadly sting of the serpent. But Jesus Christ spoke from the pillar of cloud, and gave directions whereby the people might be healed. The promise was made that whosoever looked upon the brazen serpent should live; and to those who looked the promise was verified. But if anyone said: "What good will it do to look? I shall certainly die under the serpent's deadly sting;" if he continued to talk of his deadly wound, and declared that his case was hopeless, and would not perform the simple act of obedience, he would die. But everyone who looked, lived.

Jesus said: "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; that whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only-begotten Son, that whosoever believeth 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." Christ is speaking to us now as certainly as he spoke to the children of Israel in the wilderness.

He is the Healer of both body and soul. Our attention is now called to the Great Physician. "Behold the Lamb of God, which taketh away the sin of the world." Just as long as we look at our sins, and talk of and deplore our wretched condition, our wounds and putrefying sores will remain. It is when we take our eyes from ourselves, and fasten them upon the uplifted Saviour, that our souls find hope and peace. The Lord speaks to us through his word, bidding us "look and live." "He that hath received his testimony hath set to his seal that God is true. For he whom God hath sent speaketh the words of God; for God giveth not the Spirit by measure unto him. The Father loveth the Son, and hath given all things into his hand. He that believeth on the Son hath everlasting life."

There is every reason why we should be encouraged to hope for the salvation of our souls. In Jesus Christ every provision for our salvation has been made. No matter what may have been our sins and shortcomings, there is a fountain open in the house of David for all sin and uncleanness. "Come now, and let us reason together, saith 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." This is the word of the Lord. Shall we accept it? Shall we believe on him?

David had been bitten by the fiery serpent,--he had been poisoned with the venom of sin,--yet hear the words that describe his experience after looking upon the uplifted Saviour: "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile. . . . 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 forgavest the iniquity of my sin. For this shall everyone that is godly pray unto thee in a time when thou mayest be found; surely in the floods of great waters they shall not come nigh unto him. Thou art my hiding place; thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance." "The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit. . . . The Lord redeemeth the souls of his servants, and none of them that trust in him shall be desolate."

Look not to Self but to Christ.

Signs of the Times April 9, 1894 By Mrs. E. G. White.

It is in looking upon our sinful condition, and talking and mourning over our wretchedness, that distress becomes more keen, and pain accumulates. Let the sinner arise in the strength of Jesus, for he has no strength of his own, and let him assert his liberty. Let him believe that the Lord has spoken truth, and trust in him, whatever may be the feelings of the heart. Let the sinner say, I will look away from my own misery, from the wound of the serpent, to the uplifted Saviour, who has said, "Him that cometh to me, I will in nowise cast out." Look upon Jesus. Behold the Lamb of God, which taketh away the sin of the world."

Let no one make his feelings his idol, and bow his soul down to worship and serve his sensations. "Thou shalt worship the Lord thy God, and him only shalt thou serve." It is your privilege to believe that Christ has borne your sins; for God hath laid on him the iniquity of us all. You are under the shelter of the sure refuge, under the cover of the atoning blood of the acceptable sacrifice.

All legalism, all the sorrow and woe by which you may encompass yourself, will not give you one moment of relief. You cannot rightly estimate sin. You must accept God's estimate, and it is heavy indeed. If you bore the guilt of your sin, it would crush you; but the sinless One has taken your place, and, though, undeserving, he has borne your guilt. By accepting the provi-

sion God has made, you may stand free before God in the merit and virtue of your Substitute. You will then have a proper estimate of sin, and the godly sorrow of true repentance will take the place of hopeless discouragement and grief, for you will turn from sin with grief and abhorrence.

Jesus says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Do not think for an instant that any human being has a more loving heart, and a more tender compassion for you, than he who died on Calvary to save you. Do not turn from the divine to the human. The human messenger may bid you hope, on the ground that God's word bids you hope. Your Heavenly Father invites you to come to him as a little child to a loving parent, and say, Thou hast said: "Ask, and it shall be given you; seek and ye shall find; knock, and it shall be opened unto you. For everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? or if he shall ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask him?"

Christ is the friend of sinners. When the scribes and the Pharisees

accused him of eating with publicans and sinners, Jesus said, "I come not to call the righteous, but sinners to repentance." If you feel yourself to be the greatest of sinners, then Christ is just what you need; for he is the greatest of Saviours. Lift up your head, and look away from yourself, away from the poisoned wound of the serpent, to the Lamb of God, who taketh away the sins of the world. What will all your groaning and the torturing of your soul avail? You may entertain thoughts that condemn you, but in them there is no salvation. Put away your thoughts, and receive the thoughts of God, through which your mind may be elevated, your soul purified and uplifted. The Lord says: "For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer." Why will you carry your burden of sin, when Christ has come to be your burden bearer? Roll your sins at the foot of the cross. Unload! unload! He takes away the sins of the world. "I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins."

You have been pronounced a sinner, and Christ has announced himself a Saviour. Accept the remedy God has provided for you in a sin-pardoning Saviour. How would you have felt had you been in the camp of Israel and seen the people groaning and shrieking in distress because of their swollen and painful wounds, when the brazen serpent

was uplifted, and when by one look they might be healed? Would you not have exclaimed: "Why do they not look at the uplifted serpent? How strange it is that they do not perform the one simple act by which they might receive healing!" But is it not as inconsistent for you to refuse to look at the crucified Saviour?--Heed the invitation: "Seek ye the Lord while he may be found, call ye upon him while he is near; let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him: and to our God, for he will abundantly pardon."

Why should the repenting sinner forsake his thoughts? It is because they are not in accordance with truth. He is tempted to believe that because of his sins God has given him up to the will of his enemy, and that there is no pardon for so great a sinner as he. But all these thoughts are dishonoring to God, because man is God's possession, both by creation and redemption. "God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him [as his personal Saviour, and accepts him as the only provision whereby he can be saved] should not perish, but have everlasting life." You are one of the whosoever may believe. But while you cherish unbelief, and permit feeling to govern you, your case will look hopeless to yourself. Forsake these unbelieving thoughts. God says: "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the

earth, so are my ways higher than your ways, and my thoughts than your thoughts."

"God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Poor, doubting, discouraged soul, I would address you as one of that world for whom God gave his Son. He loves you, and will save you if you will but receive the gift of his only-begotten Son. Moses prayed that God would show him his glory, "and the Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord. And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty." This is the character of the God in whom you are to put your trust. "God is love." Repeat this sentence whenever temptation presses upon you. Remember that he is just and merciful, true and gracious, and will by no means clear the guilty. God can be just, and yet be the justifier of him that believeth in Jesus. He will accept you just as you are; for there is no hope of your becoming better until you come to Jesus for pardon and sanctification. Mourning and weeping will not purify you. You may mourn your life away in unbelief, and in bitterness of soul, but the power to cleanse the vilest sinner is vested wholly in him who can save unto the uttermost.

God does not ask you to feel that

Jesus is your Saviour, but to believe that he died for you, and that his blood now cleanseth you from all sin. You have been bitten by the serpent, and as the serpent was lifted up in the wilderness that the dying might look and live, so Christ was lifted up, that whosoever believeth in him should not perish, but have eternal life. Saving faith is simplicity itself. You must cry no more; you must cease to hang down your head as a bulrush. Look to the uplifted Saviour, and, however, grievous may have been your sins, believe he saves you. All the remedies and medicines of the world would have failed to cure one soul who had been bitten by the venomous serpent; but God had provided a remedy that cannot fail. "Believe on the Lord Jesus Christ, and thou shalt be saved." Be not among the number to whom the Saviour said, "Ye will not come unto me that ye might have life." Oh, how he longed to save them; for while we were yet sinners (not waiting for us to make ourselves good), Christ died for us.

Believe now that God loves you; for he hath declared it, and when Satan tries to fasten the burden of sin and horror upon you, take your Bible, and read, "God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life." You cannot repulse the enemy by relating your fearful doubts, by telling him that you are horrified by the thought that you are lost. All this is music in his ears. He wants to make you as miserable as he is himself, but you can answer him by

proclaiming the promise that you believe in the Son, and therefore shall not perish. As you turn your eyes away to the Lamb of God, who taketh away the sins of the world, the controversy with the enemy will be ended for that season. You can repulse him by declaring that "Christ was wounded for my transgressions. He was bruised for my iniquities. The chastisement of my peace was upon him, and with his stripes I am healed."

Take the word of Jesus Christ as more sure and valuable than any

word that can come from the human agent. Thank God with your whole heart and soul and voice that you are barricaded with the rich promises of his infallible word, so that the wicked one shall not touch you. God will give you the Holy Spirit, even though it may seem to you that it is too good to be true. "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?"

Chapter 67

Christ Came to Break Sin's Chain.

Signs of the Times April 16, 1894 By Mrs. E. G. White.

"God so loved the world, that he gave his only-begotten Son, that whosoever believeth 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."

A great and infinite sacrifice has been made in our behalf. We are the objects of God's love, and he has shown to us that he identifies his interests with those of suffering humanity. As Christ has given himself for us, we should place a proper estimate upon the soul. He has given us heavenly endowments, done everything that a God could do, in order that we might not perish, but have everlasting life, the life that measures with the life of God. Can our finite minds grasp this great and wonderful fact?--Not unless we empty ourselves of vanity and break away from the bondage of Satan.

The mission of Christ to the

world was to break the chain of Satan from the soul, and to set at liberty those that are bound. It cost an infinite price to deliver the captives of Satan from the captivity of sin. In the councils of heaven it was determined that Christ should die for the sins of the whole world. He laid aside his royal crown, his royal robe, clothed his divinity with humanity, that he might touch humanity, and yet he was not received by the world. Goodness, mercy, and love attended his steps. He healed the sick, he comforted the desponding, brought hope to the despairing, and preached the gospel to the poor. Those who listened to his teaching did not need to consult a dictionary to find out his meaning. His words were so simple that a child could grasp his meaning. He did not take a text and then give a discourse on science, though he could have opened the mysteries of science to the world. He could have

told the world that of which they had not dreamed. He did not preach from a newspaper, but he bent his energies toward one object,--the salvation of the lost. He did not build so grand a house of worship that the poor were excluded from its doors, but he sought the great thoroughfares of travel, and sought out the people, that they might hear the gracious tidings he had to bear to them. He would lead the multitudes to the seashore, and, in a fisherman's boat, would put out a little from the shore, and there preach to the people who thronged his steps.

Ministers of the gospel who believe that the end of all things is at hand, preach the gospel in simplicity to the people, preach the truth as it is in Jesus. Christ prayed before leaving his disciples, "Sanctify them through thy truth; thy word is truth." When the truth is received and believed, it will have a sanctifying effect upon the heart and character. Jesus came to earth that he might transform the character and develop in man the moral image of God. Oh, we must not meet Jesus unready! We do not desire that you shall miss your way. If we knew the value of the human soul, we would not be indifferent to our own salvation or to that of others.

Jesus, the Prince of life, took the battle field to meet and to contend with the prince of darkness, and to dispute his claims. From the time of his birth until he hung on Calvary's cross he warred with the evil one in our behalf. His purity of character was a rebuke to the world, and men hated him because of his divine and holy character. He did not come to

our world as an angel of glory, but as a man. He was made in the likeness of sinful flesh, and condemned sin in the flesh. With his human arm he encircled the race, and with his divine arm he grasped the throne of the infinite, linked man with God, and earth with heaven. Oh, who are there who are collaborators with Christ, who are feeding the starving flock of God?

We read concerning the mission of Christ as it was announced by himself in Nazareth, and can understand what is the character of the work that the follower of Christ must do: "And 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. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken hearted, to preach deliverance to the captives, and the recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." The work of Christ was to rescue those who were bowed down by the power of Satan, and to set them free from his yoke of bondage. Then why is it that so many choose to remain bound to Satan's chariot? Why is it that men do not accept of God's promises?--The reason is that Satan is presenting to every human intelligence the temptations he presented to Christ in the wilderness, and

they are carried away with his delusions. They look on the things that are temporal, and lose sight of that which is spiritual and eternal; they do not realize the value of the exceeding and eternal weight of glory. They permit the business of this life to engross their attention and to take up their time.

Christ has sent forth an invitation bidding men to the marriage supper of the Lamb, but, as it is represented in the Bible, "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." These matters of temporal interest were of more value in the minds of those who were bidden to the wedding than the eternal weight of glory.

On every side we see that it is the affairs of this life that are engaging the minds and affections of men. Christ came to break the spell of infatuation that Satan has wrought upon the human mind. He came to bring eternity to our view,

in order that we should not lose heaven out of our reckoning, but extend our vision beyond the things of this life.

Many do not know God, they do not know Jesus Christ, whom he hath sent. If they did, do you think man would engage in a business that would ruin his fellow-men? Would there be found in the world the public houses that now abound on every side? Would you see men in the possession of reason of going into public houses to sell it for a draught of liquor, and coming out madmen? Look at that man who has entered the public house and has come out again. Look at his bleared eyes, at his countenance, from which all intelligence has departed. His tongue is thick; his words are of a low, sensual character. His lips utter that which is degrading and profane. Nature protests that she has never made him what he is. He is the slave of habit, but Christ came that he might set at liberty those who are bound. The Lord declares, "Ye are laborers together with God;" but are these men who sell the vile poison which degrades men to a level below the brute creation, laborers together with God?

Christ Came To Break Sins's Chain.

Signs of the Times April 23, 1894 By Mrs. E. G. White.
(Concluded.)

Fathers and mothers, are you laborers together with God? How are you bearing the weighty responsibilities that rest upon you? How are you educating and training your children? Are you from their babyhood teaching them habits of self-

control? Do you educate them to know that they cannot have everything they want? Are you teaching them to become missionaries for God, that they may go to the islands of the sea and proclaim the message of mercy to those who are in the

darkness of error? Teach them that Christ, the precious Saviour, came to our world to save men from the transgression of the law of God. When God gave Jesus to the world, he gave all heaven in one rich gift. God made it manifest to the world, to angels, seraphim and cherubim, that his gift could not be excelled; for in the gift of Christ all was given.

Christ came to the world as a sin bearer. John exclaims, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." Jesus takes our sins away, and then imparts his own righteousness. The whole world is lying in wickedness. We see on every side crime, murder, embezzlement, pleasure seeking, gambling, horse racing, and every manner of evil. Who is the leader in all this engrossing of the minds of men in evil? It is Satan, who soon expects to gather in the harvest of the whole earth. But when the judgment shall sit, and the books be opened, every man shall be judged out of those things which are written in the books according to his works. What preparation are we individually making to meet that great day? Are we seeking to remove temptation from the rising generation? Are we making the name of Christ a familiar one in our homes? God grant that you may educate your children for heaven.

Fathers and mothers, a sacred trust has been committed to you. You are to be godly, firm, temperate. Let no one find you smoking or drinking. Remember that you transmit these depraved appetites to

your children. God wants you to keep before them the fact that there is a heaven to win, a hell to shun. He wants you to keep them pure from the vicious, vile habits of the world. Keep your children at their home, and if people say to you, "Your children will not know how to conduct themselves in the world," tell your friends that you are not so concerned about that matter, but that you do want to take them to the Master for his blessing, even as the mothers of old took their children to Jesus. Say to your advisers: "Children are the heritage of the Lord, and I want to prove faithful to my trust. The presence of God must be in my household, in order that as a family we shall present to the world evidences of his divine power. My children must be brought up in such a way that they shall not be swayed by the influences of the world, but where, when tempted to sin, they may be able to say a square, hearty no. They must be trained in such a way as to be able to say, 'I will cling to the promises of God.'" "Blessed are they that do his commandments, that they may have a right to the tree of life, and may enter in through the gates into the city." Tell your friends and neighbors that you want to see your family inside the gates of the beautiful city. Teach your children to know God; teach them that eternal life is of more value to them than the fleeting pleasures and honors of the world. Train them, mothers, from their earliest years in the principles of Christianity, in love, in truth, in genuine Christian politeness.

The wealthy classes are not excused from serving Christ, and from educating their children for the courts of heaven. What difference will it make with the judgment of your children if you have lived in palaces equal to that of Solomon? Is not Christ everything to us? and is it not necessary for us to be laborers together with God? We should tell our children that we desire them to join the army of the Lord. We should teach them to have beauty and loveliness of character. Jesus says, "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." Teach your children that the beautiful flowers that God has caused to grow are the expression of his love for us. Clothe your children in simple garments, and take time to open the Scriptures to them.

It is a most grievous thing to let children grow up without the knowledge of God. The knowledge of God did not unfit Daniel to be one of the greatest statesmen in the proud court of Babylon. The God of heaven recognized him as his child. He would not defile himself with strong drink and with the rich food from the king's table. And God gave him wisdom. But would God have given him wisdom if he had not walked in his counsel? Satan does not give true wisdom to men. When Daniel and his fellows were examined by the king, they were found to be ten times better than all the astrologers that were in the king's court. The record declares: "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. . . . 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."

We need the wisdom of God to carry with us through this life into the future, immortal life. We know not when our probation shall end. I have just read of a man who went out with his cart to his business, and in one hour he was killed. We hear of many who are cut off in a moment. We value every human soul, because God has given great opportunities to men, and in eternity alone can the length of the chain be measured by which you are to be saved. You can measure the love of God only as you look to Calvary.

What have you done with your intellect, in order that you may be complete in Christ Jesus? If mothers and fathers had learned of Christ, the greatest Teacher the world ever knew, we should see families that would be symbols of the family of heaven. If God endowed them with wealth, they would not use it all for the adornment of their poor bodies, but would realize that God had given it to them in trust, to feed the hungry and to clothe the naked.

The Bible is the garden of God. Are you discouraged? Are you bereaved? The word of God tells you not to sorrow as those who have no hope, for there will be a relinking of

the family chain. When we look upon our dead, we think of the morning when the trump of God shall sound, and when the dead shall be raised incorruptible, and we shall be changed. Over the rent sepulcher of Joseph, Christ proclaimed, "I am the resurrection and the life." A little longer, and we shall see the King in his beauty. A little longer, and he shall wipe away all tears from our eyes. A little longer, and we shall have a robe of purity, whiter than any fuller on earth could whiten it. It is the garment woven in the loom of heaven, not to cover over our sins, for Jesus takes away the sin of the world, but to clothe us in the righteousness of Christ. I want to behold him until I shall be changed into his likeness; for by beholding we become

changed. We should talk of the crown of life, of the heaven of bliss that awaits the faithful. May God help us to press the battle to the gate. He will place the crown of life upon our heads as we proclaim, "Worthy, worthy is the Conqueror." We shall exclaim, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing."

Do you want heaven? Then will you show the line of demarkation between you and the world, and hear at last the words of approbation, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."

Chapter 68

Parents Should Be Christlike.

Signs of the Times April 30, 1894 By Mrs. E. G. White.

The home circle should be an educating circle. Fathers and mothers should realize that they themselves should be in subjection to our Heavenly Father, in order that they may understand how to educate and train the children to be under discipline, and in subjection to parental authority. Parents have brought children into the world, and the children have no voice or part in the matter. Parents are under most weighty responsibility to so educate and train these children that they shall not miss the way leading to eternal life. Parents make a most terrible mistake when they neglect the work of giving their children religious training, thinking

that they will come out all right in the future, and, as they get older, will of themselves be anxious for a religious experience. Cannot you see, parents, that if you do not plant the precious seeds of truth, of love, of heavenly attributes, in the heart, Satan will sow the field of the heart with tares? He will pre-occupy the field, and sow the seeds of stubbornness, of selfishness, of love, of pleasure, and turn the mind into channels of pride and sinfulness.

As parents, we shall do well to consider the case of Abraham, "the father of the faithful." He was a representative man, and his example in the home life is worthy of imitation. The Lord said of him, "I know him,

that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment." Abraham was selected by God to introduce into society a higher standard than that found in the world. He was to cultivate home religion, and cause the fear of the Lord to permeate his household. He who blesses the habitation of the righteous, said of Abraham, "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord." There would be on his part no betraying of sacred trusts, no indulgence of sin in excusing his children in evil ways. This sinful indulgence of children is the veriest cruelty that could be practiced toward them; for it confirms them in evil.

Children are the heritage of the Lord, and should be trained and disciplined in such a way that they will form characters which the Lord can approve. Both parents and children are under the government of God, and are to be ruled by him. Fathers and mothers should combine their influence and authority and affection, and rule their homes after the direction that God has given us in his word. They are not to rule by impulse. There is to be no oppression on the part of parents, and no disobedience on the part of children. We are not to reach the standard of worldlings, but the standard that God himself has erected. Parents should inquire diligently what God has said in his holy word; for the word must be the rule from which there can be no turning aside. The motto of parents

should be, "As for me and my house, we will serve the Lord."

It is very delicate work to deal with human minds. The discipline necessary for one would crush another; therefore let parents study the characters of their children. Never be abrupt and act from impulse. I have seen a mother snatch something from the hand of her child which was giving it special pleasure, and the child would not understand what to make of the deprivation. The little one burst forth into a cry, for it felt abused and injured. Then the parent, to stop its crying, gave it a sharp chastisement, and, as far as outward appearances were concerned, the battle was over. But that battle left its impression on the tender mind of the child, and it could not be easily effaced. I said to the mother: "You have deeply wronged your child. You have hurt its soul, and lost its confidence in you. How this will be restored I know not." This mother was very unwise; she followed her feelings, and did not move cautiously, reasoning from cause to effect. Her harsh, injudicious management stirred up the worst passions in the heart of her child. To act from impulse in governing a family is the very worst of policy. When parents contend with their children in such a way, it is a most unequal struggle that ensues. How unjust it is to put years and maturity of strength against a helpless, ignorant little child! Every exhibition of anger on the part of the parents confirms rebellion in the heart of the child. It is not through one act that the character is formed, but

by a repetition of acts that habits are established and character confirmed. To have a Christ-like character it is necessary to act in a Christlike way. Christians will exhibit a holy temper, and their actions and impulses will be prompted by the Holy Spirit.

It takes far less time and pains to spoil the disposition of a child than to imprint upon the tablets of the soul, principles that will result in habits of righteousness. Let parents be careful never to correct their children in anger. Never lay your hand upon a child when you are provoked and filled with passion. In so doing you will make him partaker of your own impulsive, passionate, unreasonable spirit. You may ask, "Shall I never punish my child by the use of the rod?" It may be necessary to whip a child at times. But every other resort should first be tried before you cause your child physical pain. If you are a Christian father or mother, you will reveal the love you have for your poor, erring little ones. If you do have to punish your child, you will manifest real sorrow for its affliction. You will bow before God with the child, and, with a heart full of sorrow, will ask the Lord to forgive the erring little one, and not permit that Satan shall have control of his soul. Present before the little ones the sympathizing Redeemer. Speak his own words to them, telling them that Jesus said, "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of heaven." Your prayer, uttered in contrition of soul, will bring angels to your side, and the child's

heart may be all broken in penitence, and thus the victory be gained, and there be no necessity of using the rod at all.

But if you take a child and correct it in the heat of passion, you pursue a course that may make a demon of your child, and then you may wonder why it is that your children have such unlovely traits of character, when you have so faithfully tried to break their stubborn wills. Here is where so many make a great mistake, in thinking that it is necessary to break and destroy a child's will. What you are to do is to guide and discipline and train the will by precept and example. In order to do this you must first learn how to control your own hasty temper, and subdue your own will, in order that you may mould and fashion the character of your child. If you act out your hasty temper, and show an undisciplined will before your child, you will certainly educate him to imitate your words and actions, and you have no reason to wonder why your children are so bad. It is your manner of training that is ruining your household.

Have you love for your child? Do you cultivate affection for the little ones you have brought into the world, and express that love in your words and manners? If your child is playing with something that is not a proper article for him to use as a toy, do not snatch it from him; but get him to exchange it for something that will be proper for him, and that will give him as much pleasure. Let your children have evidence that you love them, and that you want to make them happy.

The more unlovely they are, the greater pains you must take to win their confidence and love; and when they realize that father and mother will use every justifiable means to make them happy, the barriers will be broken down. What a victory is

gained when it is possible to mould the character of your children after the character of Christ! It should be the constant aim of parents to develop the capacities of their children in such a way that they will be fitted to honor God and bless humanity.

Chapter 69

Self-Discipline Necessary to Parents.

Signs of the Times May 7, 1894 By Mrs. E. G. White.

It is the work of parents to educate and discipline themselves, in order that they may educate and discipline their children. Let parents remember that they have transmitted to their children their own hereditary tendencies. Let them deal sharply with themselves as they see themselves mirrored in the dispositions of their children. Let parents open the door of their own hearts to Jesus, that his love and grace may take possession of the soul, and bring their will and ways into conformity to Christ's will and ways; then they will be able to impart divine instruction to their children.

It is a mistake for parents to notice every little defect in the manners of their children. They should not criticise them continually, but when they see wrong traits of character developing, they should make most strenuous efforts to correct the wrong by strengthening traits of an opposite nature. If you roughly lay hold on these disagreeable developments, and battle with them concerning their objectionable traits, you will be in danger of causing two evils to exist in trying to eradicate one. When children are inclined toward evil, seek to draw their minds away from the things

that will mar them, and turn their attention in a different channel.

If you would train a precious pink, or rose, or lily, how would you minister to it? Ask the gardener by what process he makes every branch and leaf to flourish so beautifully, to develop in symmetry and loveliness. He will tell you that it was by no rude touch, no violent effort, for this would only break the boughs, but by little attentions oft repeated. He moistened the soil and protected the plants from the fierce blasts and from the scorching sun, and God, by his miraculous power, caused the plants to flourish and to blossom into loveliness. Parents should follow the method of the gardener in dealing with their children, and if the grace of Christ is in the heart, parents will seek in various ways to educate and train their children, to fashion their characters after the divine model. Parents should not be satisfied until they see the image of the divine in the characters of their children. They may give God all the glory for their success, because it has been the grace of Jesus Christ that has made the fathers and mothers wise to train their children.

That cannot be a happy home

where love is not cultivated between husband and wife, between parents and children. If parents have been self-centered, and have trained their children in an atmosphere where love was not manifested in affectionate words and actions, then change the atmosphere of your home as quickly as possible. Let husbands love their wives, and let the wives see that they reverence their husbands. The plan of salvation was devised in order to transform the natural character, and fashion it after the divine image. When the grace of Christ is received in the heart, it will soften whatever is harsh, and subdue that which is coarse and unkind. Courtesy will be expressed in the affairs of home life. Let father and mother remember that they themselves are but grown-up children. Though great light has shone upon their pathway, and they have had long experience, yet how easily are they stirred to envy, jealousy, and evil surmisings! Because of their own mistakes and errors, they should learn to deal gently with their erring children.

Just as you conduct yourself in your home life, you are registered in the books of heaven. He who would become a saint in heaven, must first become a saint in his own family. If fathers and mothers are true Christians in the family, they will be useful members of the church, and will be able to conduct affairs in the church and in society after the same manner in which they conduct their family concerns. Parents, let not your religion be simply a profession, but let it become a reality. When truth is brought into the

inner sanctuary of the soul, it has a wonderful and powerful effect upon the life. It will expel the love of self, indulgence of self, hastiness and petulance of temper, sensitiveness, and pride. These are the things that drive Christ from the heart, and when they are manifested in the life, the professors of religion cannot experience that noble joy that makes the servant of Christ free. He who professes to love the truth, and yet does not bring it into practical life, is bearing a heavy yoke. He admits the principles of truth to be right, and yet fails to carry them out in his actions, and thus cuts off his influence. He is subject to various caprices of his own natural character, and robs God of the service for which he was purchased by the precious blood of Christ.

Until Christianity is planted in the heart, it cannot control the life, for it is the evil in the heart that must be corrected. It is not enough to have a form of godliness without holiness to the Lord, for it is like cleansing the outside of the cup while impurities remain within. A belief of doctrines, however pure they may be, will not save a soul from death, unless they are brought into contact with the life. The heart must be purified through obedience to the truth.

Parents, you need to study your Bibles in order to know how to bring up your children in the nurture and admonition of the Lord. You cannot continue to indulge in your fitful manner of managing your children, and yet be accounted as true and faithful before God. You must watch for the souls of your

children as those that must give an account. You should consider it your duty before God to educate your children in some useful employment. They cannot be permitted to spend their lives in amusing themselves simply, without being exposed to temptation. You should train your children to orderly habits, teaching them to bear responsibilities according to their years. You should train them also in habits of economy, instructing them to bind about their wants and restrict their desires for indulgence in dress and holiday pleasures.

Parents who profess to believe the truth should earnestly strive for the salvation of their children, teaching them, both by precept and example, that "the fear of the Lord is the beginning of wisdom." It is with God, who looks upon the heart, that we have to do. Have the parents given the whole heart to God? Have parents appreciated the countless blessings he has bestowed? Have they educated themselves in presenting gratitude offerings to God in response for all his blessings until their affections are set on things above, and not on things on the earth? The heart is the citadel of the whole man, and, until the heart is wholly on the Lord's side, the enemy will find his stronghold there, and no human power can dislodge him. The Lord alone can do this work.

There are many professed Christian parents whose souls are preoccupied with so many other things that there is no room in the soul temple for the presence of Jesus. They have given to their idols the

devotion that is due alone to God. The door of the heart is closed against the truth, and Christ is misrepresented in spirit, in character, and in actions. Their children are unconverted, wayward, and pleasure loving, and no recommendation to the truth. Should some of these youth be cut down with disease and have no opportunity to repent, they would be lost, forever lost. They are indulging in worldly follies and pleasures, and this will not give their souls a fitness for the society of heavenly angels. Souls are perishing because they have not an experimental knowledge of God and of Jesus Christ whom he has sent. Many sit under the sound of the gospel, but they do not take it as the truth, because parents keep practical religion apart from their lives. The glad tidings that should awaken every soul is of none effect to them. They are pointed to the Lamb of God that taketh away the sins of the world, but they say, There will be time enough tomorrow, and the bewitching power of sin holds them firmly in its grasp. As they cannot serve Christ and the world at the same time, they choose the service of sin and receive its wages.

My brethren and sisters, will you not face heavenward? Will you not open the chambers of the mind to the bright beams of the Sun of Righteousness? Will you not open the door of the heart, and welcome Jesus in? There is healing in his wings. He will create the kindness and love in your hearts that should be cherished and exhibited in your family, and this love will not only

embrace your own household, but will flow out to those around you in the church and the world. We do not plead for a manifestation of what the world calls courtesy, but for that courtesy which everyone will take with him to the mansions of the blessed. Oh, what rays of softness and beauty shone forth in the daily life of our Saviour, and were revealed in all the associations which he cherished! There never was so perfect an illustration of

genuine courtesy as that which was exemplified in the life of Jesus. He bids parents to come unto him and learn of him, for he is meek and lowly of heart. He says to the children, "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God." Send them not to the rabbis, send them not to the Pharisees, but take the little children to Jesus for instruction and discipline.

Chapter 70

The Family Circle the School of Christ.

Signs of the Times May 14, 1894 By Mrs. E. G. White.

The family institution is a divine ordinance. Parents stand in the place of God to their children. How grievous in the sight of heaven is the neglect of parents to train their children for the future immortal life. Christians should look upon children as the younger members of the Lord's family, intrusted to the parents and to the church to be trained up as children of God, to be brought up in the nurture and admonition of the Lord. The Christian family is to be a school of Christ, where parents are to be the visible teachers, but Christ himself the great invisible teacher. The lessons which Christ imparts to the parents they are to repeat to their children line upon line and precept upon precept. Patiently, tenderly, and lovingly their steps are to be guided in the narrow path of holiness. Parents are not to compel their children to have a form of religion, but they are to place eternal principles before them in an attractive light.

The mother is to teach the chil-

dren through their earlier years, and in order to fulfill her great responsibility, she needs to be moulded and fashioned after the similitude of the character of Christ. She is never to use her influence fitfully, unwisely, arbitrarily, simply because it is in her power to do so. She must ever remember that she must render up an account to God for the way she has done her intrusted work. The father should see to it that the mother is not overburdened with the care of many children. Children are not to be crowded upon her so that her physical strength and training capabilities are taxed. Men and women should carefully, conscientiously consider, with an eye single to the glory of God, what is involved in bringing children into the world. When mothers bring forth children in rapid succession, the burdens of caring for and training them are so heavy that they become discouraged, and are not able to accomplish the work that they should in

educating their numerous and fast-increasing flock.

A mother is but a human being, and the husband and father of the family should unite his efforts with hers in building up a proper family discipline. If he neglects to do his part, failure is registered in the books of heaven against his name, and he will have to give an account of himself before the great white throne. Many fathers think family discipline a light matter, and it does not enter their mind that they have a part to act in cheerfully training and governing the children. The father frequently manifests passion and impatience, and alienates the hearts of his children from him, and yet he often charges the blame of this upon the poor management of the mother. Let Christian parents take heed how they deal with the younger members of the Lord's family. The father and mother should always be at agreement, not working counter to each other, in order that right impressions may be made on the minds of their children. Let parents seek wisdom of God; for he has said, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not."

It is the privilege of parents to rear their children in a divine atmosphere. As soon as the little ones are intelligent to understand, parents should tell to them the story of Jesus, that they may drink in the precious truth concerning the Babe of Bethlehem. Impress upon the children's minds sentiments of simple piety that are adapted to their years and ability. Bring your chil-

dren in prayer to Jesus, for he has made it possible for them to learn religion as they learn to frame the words of the language. Let children hear from the lips of their mother words of gentleness, purity, and truth. Let her maintain her authority, permitting no disobedience on the part of her children. Command your children and your household after you (as did Abraham) to keep the way of the Lord, to do justice and judgment. Parents must keep their hearts and minds in the love of God, and bring their children to the altar of prayer, where day by day the household may offer up supplication and thanksgiving.

When parents become old, and have young children to bring up, the father is likely to feel that the children must follow in the sturdy, rugged path in which he himself is traveling. It is difficult for him to realize that his children are in need of having life made pleasant and happy for them by their parents. Many parents deny the children an indulgence in that which is safe and innocent, and are so afraid of encouraging them in cultivating desires for unlawful things that they will not even allow their children to have the enjoyment that children should have. Through fear of evil results, they refuse permission to indulge in some simple pleasure that would have saved the very evil they seek to avoid, and thus the children think there is no use in expecting any favors, and therefore will not ask for them. They steal away to the pleasures they think will be forbidden. Confidence between the parents and children is

thus destroyed. If fathers and mothers have not themselves had a happy childhood, why should they shadow the lives of their children because of their own great loss in this respect? The father may think that this is the only course that will be safe to pursue; but let him remember that all minds are not constituted alike, and the greater the efforts made to restrict, the more uncontrollable will be the desire to obtain that which is denied, and the result will be disobedience to parental authority. The father will be grieved by what he considers the wayward course of his son, and his heart will feel sore over his rebellion. But would it not be well for him to consider the fact that the first cause of his son's disobedience was his own unwillingness to indulge him in that in which there was no sin. The father thinks that sufficient reason is given for his son's abstaining from his indulgence since he has denied it to him. But parents should remember that their children are intelligent beings, and they should deal with them as they themselves would like to be dealt with.

It is true that Christ is to be the model for children. He was subject unto his parents; but Christ is also the father's example, and his tender love should be shown by his human agent. The father should be enabled to say, "Thy gentleness hath made me great." Christ is the model of perfection, both in outward manner and inward grace, for he was meek and gentle of heart. He did not break the bruised reed, nor quench the smoking flax. He enjoyed seeing

children and youth happy. He never spoke an unkind, discourteous word. Even in his denunciations of the hypocrisy of the Pharisees, keen and searching though they were, there was no manifestation of an irritated temper. Divine grace alone can correct our objectionable tendencies.

When circumstances arise that tempt and irritate us, we should manifest love and sympathy, and cultivate patience under every provocation to anger. Under trying circumstances parents may think it right to manifest sternness; but this is the time when they will need to apply the oil of grace in order to prevent friction in the family. Harshness of temper must be softened and subdued by the love of Christ, in order that parents may be able to deal wisely with their children. When, by the wrong course of some members of the family, a most difficult combination of things comes into existence, which is hard to harmonize, different manifestations of mind will make themselves apparent in those who are to be reformed. Some will be excessively sensitive, others manifest a cold, proud reserve, others be nervous and timid, and others still be excessively irritable. Under such circumstances there will always be need of forbearance, patience, and love. Let all by repentance, forgiveness, and love seek to bring all the sunshine that is possible into the home life, that alienation may be healed, and the family come into unity.

The Christian must modify his stern traits of character through the grace of Christ, and cultivate that

which is gentle and peaceful. Great harm is done to the cause of Christ when Christians permit their unholy traits of character to misrepresent the gentle, courteous spirit of the gospel of Jesus Christ. Old age at times expects too much of inexperienced youth, and youth expect too much of the aged. Let all take Christ for their example, who never spoke a hasty, discourteous word,

or performed a rude action. It is just as much the sacred duty of the aged to grow old gracefully, mellowing in disposition in the autumn of life, as it is for the youth to represent the graces of the character of Christ. Manners are the expression of character, and divine grace can do everything to sanctify the character. Therefore, "let this mind be in you which was also in Christ Jesus."

Chapter 71

Delusions of the Last Days.

Signs of the Times May 28, 1894 By Mrs. E. G. White.

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron." Before the last developments of the work of apostasy there will be a confusion of faith. There will not be clear and definite ideas concerning the mystery of God. One truth after another will be corrupted. "And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." There are many who deny the preexistence of Christ, and therefore deny his divinity; they do not accept him as a personal Saviour. This is a total denial of Christ. He was the only-begotten Son of God, who was one with the Father from the beginning. By him the worlds were made.

In denying the miraculous incarnation of Christ, many turn from

other truths of heavenly origin, and accept fables of Satan's invention. They lose spiritual discernment, and practice that which is brought to them and impressed upon their minds through the agency of Satan. As the convict is branded and defaced by a hot iron, so their consciences are seared and marred by sin. They proclaim their own righteousness, and exalt themselves before the people in order to gain confidence and to draw to their side those who have not received the love of the truth. "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: Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables."

Spiritualism is about to take the world captive. There are many who think that Spiritualism is upheld through trickery and imposture; but this is far from the truth. Superhuman power is working in a variety of ways, and few have any idea as to what will be the manifestations of Spiritualism in the future. The foundation for the success of Spiritualism has been laid in the assertions that have been made from the pulpits of our land. The ministers have proclaimed, as Bible doctrines, falsehoods that have originated from the arch-deceiver. The doctrine of consciousness after death, of the spirits of the dead being in communion with the living, has no foundation in the Scriptures, and yet this theory is affirmed as truth. Through this false doctrine the way has been opened for the spirits of devils to deceive the people in representing themselves as the dead. Satanic agencies personate the dead, and thus bring souls into captivity. Satan has a religion, he has a synagogue and devout worshipers. To swell the ranks of his devotees he uses all manner of deception.

The signs and wonders of Spiritualism will become more and more pronounced as the professed Christian world rejects the plainly revealed truth of the word of God, and refuses to be guided by a plain "Thus saith the Lord," accepting instead the doctrines and the commandments of men. Through rejecting light and truth many are deciding their destiny for eternal death; and as men reject truth, the Spirit of God will gradually withdraw itself from the earth, and the prince of

this earth will have more and more control over his subjects. He will show great signs and wonders as credentials of his divine claims, and through Spiritualism will work against Christ and his agencies.

The Scriptures positively forbid intercourse with evil angels on the supposition of communion with the dead. Through this deception Satan can educate souls in his school of falsehood, and make of none effect the lessons that Christ would teach, which, if practiced, would result in the eternal life of those who obey. Satan is seeking to form a great confederacy of evil by uniting fallen men and fallen angels. But the Lord says: "When they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep and that mutter; should not a people seek unto their God? for the living to the dead? To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." "And the soul that turneth after such as have familiar spirits, and after wizards, to go a-whoring after them, I will even set my face against that soul, and will cut him off from among his people." "Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them; I am the Lord your God."

The great power that attends Spiritualism has its origin in the great leading rebel, Satan, the prince of devils. It is through his artifice that evil angels have been able to substitute themselves for the dead, and through lying hypocrisy they have led men to have intercourse with devils. Those who com-

mune with the supposed spirits of the dead are communing with those who will have a corrupting, demoralizing power upon the mind. Christ commanded that we should have no intercourse with sorcerers and with those who have familiar spirits. This class are represented in the Gospel as among those who shall perish in their iniquity,--"the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone."

For years Spiritualism has been growing in strength and gaining in popularity by advocating a certain kind of faith in Christ, and thus many Protestants are becoming infatuated with this mystery of iniquity. It is little wonder that they are deluded, when they persistently retain the error that, as soon as the breath leaves the body, the spirit goes immediately to heaven or hell. Through the hold this doctrine has upon them the way is prepared for the delusive working of the prince of the power of the air. Satan personated the serpent in Eden, regarding this creature as best adapted for his line of temptations. Satan has been increasing in skillful methods by constantly practicing upon the human mind. It is his one purpose to complete the work which he began in Eden, and work the ruin of mankind. Through his mysterious workings he can insinuate himself into the circles of the most educated and refined, for he was once an exalted being, in a high position of responsibility among the heavenly hosts. It

is a mistake to represent him as a monstrous being with hoofs and horns, for he is still a fallen angel. He is capable of uniting the highest intellectual greatness with the basest cruelty and the most degrading corruption. If he had not this power, many would escape his snares who are now charmed with his attractive representations and taken captive by his delusions.

As the Spirit of God shall be withdrawn from the earth, Satan's power will be more and more manifest. The knowledge that he had through being in connection with God, as a covering cherub, he will now use to subordinate his subjects who fell from their high estate. He will use every power of his exalted intellect to misrepresent God and to instigate rebellion against Jesus Christ, the Commander of heaven. In the synagogue of Satan he brings under his scepter, and into his counsels, those agents whom he can use to promote his worship. It is not a strange matter to find a species of refinement, and a manifestation of intellectual greatness, in the lives and characters of those who are inspired by fallen angels. Satan can impart scientific knowledge, and give men chapters upon philosophy. He is conversant with history, and versed in worldly wisdom.

Almost every phase of talent is now being brought into captivity to the prince of the power of darkness. Worldly minded men, because they wish to exalt themselves, and have separated from God, do not love to retain God in their knowledge, for they claim to possess a higher,

grander intellect than that of Jesus Christ. Satan envies Christ, and makes the claim that he is entitled to a higher position than the Commander of heaven. His self-exaltation led him to despise the law of God, and resulted in his expulsion from heaven.

Through the Papacy he has manifested his character, and brought out the principles of his government. Of this power the apostle Paul says: "Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God. . . . For the mystery of iniquity doth already work. . . . 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. And for this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness."

The confederacy of evil will not stand. The Lord says: "Associate yourselves, O ye people, and ye shall be broken in pieces. . . . Take counsel together, and it shall come

to naught; speak the word, and it shall not stand; for God is with us. For the Lord spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying, Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread. And he shall be for a sanctuary."

Satan will use his agencies to carry out diabolical devices, to overpower the saints of God, as in times past he used the Roman power to stay the course of Protestantism; yet the people of God can look calmly at the whole array of evil, and come to the triumphant conclusion that because Christ lives we shall live also. The people of God are to advance in the same spirit in which Jesus met the assaults of the prince of darkness in the past. The evil confederacy can advance only in the course which Jesus has marked out before them; every step of their advance brings the saints of God nearer the great white throne, nearer the successful termination of their warfare. The confederacy of evil will finally be destroyed; for the prophet says, "Behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be as stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Even of him whose heart was lifted up because of his beauty, who corrupted his wisdom by reason of his brightness, the

Lord says: "I will 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 shalt be a terror, and never shalt thou be any more."

Chapter 72

Satanic Delusions to Increase.

Signs of the Times June 4, 1894 By Mrs. E. G. White.

"For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." Prior to and at the first advent of Christ, religious teachers set forth strange ideas that were so mingled with portions of truth that they were full of deceptive power, and led souls away from God, although they still preserved the appearance of being his true worshipers. We find a similar condition of society in these last days, and those who depart from the faith, mingle with their belief diversities of human opinion. The Bible is brought into criticism. Is it because the Scriptures are inconsistent and contradictory that ministers differ so widely in their interpretation?--No, the trouble is that men are doing today as they did in the time of Christ, and are teaching for doctrines the commandments of men. Religious teachers are in the same condition as were the Pharisees of whom he said, "Ye are both ignorant of the Scriptures and of the power of God." The very men to whom these words were spoken were presumed to teach and interpret the Scriptures to the people.

Are the Scriptures vague and in-

consistent? Is there any foundation for the conflicting opinions and various sentiments and doctrines that find credence in the religious world? If so, then we may entertain doubts of their divine origin; for it is not the inspiration of God that leads people to come to diverse opinions. Those who undertake to interpret the Bible, have corrupted the word of God and wrested the Scripture from its true meaning, by seeking to harmonize the truth of God with the inventions and doctrines of men. The Scriptures are perverted and misapplied, and the gems of truth are set in the framework of error. These teachers are blinded, and cannot clearly discern what is the true meaning of the Scriptures.

In the time of the apostles, teachers of this character sought to insinuate themselves among the teachers of truth. They tried to mingle the chaff with the wheat, and their theories were called "strange doctrine;" but the Lord would have us distinguish truth from error. The apostle exhorts us to "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." Peter, John, Jude, and Paul had to contend with men who sought to unsettle the unstable, and who made the word of truth of none effect. Those who were filled with vain philosophy and impressed with science falsely so called, were prejudiced against the truth.

Human inventions please the carnal mind, and pacify the conscience as it clings to sin. It was not palatable to men to see and practice the faith that works by love and sanctifies the soul. Sin was not forsaken and despised, and in order to excuse it a means had to be devised by which the edge of the sword of truth might be blunted; so men brought in human reasonings and assertions. If men had permitted the word of God to do its work upon the heart and intellect, they would have distinguished and separated the spurious from the true. If they had received the Scriptures in their simplicity, they would not have given themselves up to worldly pursuits, to fulfilling their temporal hopes. But they made of none effect the word of God through their traditions, and wrested the Scripture from its true meaning. The Lord says that the word of truth is able to make men wise unto salvation. It is a safeguard and shield, and protects men from the delusions of the enemy. "Let no man deceive you with vain words; for because of these things cometh the wrath of God upon the children of disobedi-

ence. Be ye not therefore partakers with them. For ye were sometimes darkness, but now are ye light in the Lord; walk as children of light; for the fruit of the Spirit is in all goodness and righteousness and truth."

Jesus, who gave his life to save men, has given us a warning as to what shall come to pass in the last days. The disciples came to him privately to ask him concerning the end of the world, and Jesus said: "Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many," Satanic delusions and deceptions will increase as we near the end of earth's history. Jesus warned his followers as to what should take place just prior to his coming. He said: "Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore if they shall say unto you, Behold, he is in the desert, go not forth; behold, he is in the secret chambers, believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of Man be."

The deceiving power of Satan will continually increase to the very end. Through his agencies he will do great wonders, "so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those

miracles which he had power to do, . . . saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads; and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name."

Our world is fast approaching the boundary line when probation will no longer be granted.

A long-suffering God bore with the inhabitants of the world in the time of Noah; but at last he declared to his servant saying, "My spirit shall not always strive with man, for that he also is flesh; yet his days shall be an hundred and twenty years." "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." "And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth; and God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth."

The condition of society today is similar to what it was in the time of Noah; and if Jesus was among us, he would say, "Can ye not discern

the signs of the times?" "And 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 builded; 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."

"Watch therefore; for ye know not what hour your Lord doth 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 ye also ready; for in such an hour as ye think not the Son of Man cometh." The world is given up to the pursuit of temporal affairs, as men were in the days of Noah. They are eating, drinking, planting, building, marrying, and giving in marriage. These things are all lawful in themselves, but it is the carrying of them to excess that is sinful. The world has had great light, and has been greatly favored, and yet the people of the world come short of living up to their responsibilities. The warning Christ gave to the cities that had been most highly favored and had not repented, applies to the world in this day: "Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in

you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I

say unto you, It shall be more tolerable for the land of Sodom in the day of judgment than for thee."

Chapter 73

Harmony With Apostate Powers a Sign of Enmity to God.

Signs of the Times June 11, 1894 By Mrs. E. G. White.

"As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." These are the chosen of God; they are those to whom Christ addresses the words: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also."

The people of the world are so engrossed in temporal affairs that eternal realities seem of subordinate importance to them. They cannot distinguish truth from error. In spirit and in practice they are repeating the history of the Jews, and in these last days the chosen of God who keep his commandments will be objects of contempt, both to those in high position and those in the common walks of life. "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 ye may be able

to withstand in the evil day, and having done all, to stand."

In this age of the world there are those who live in the midst of the corrupt society of the world to whom the Lord says: "Thou hast 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 overcometh, 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 hath an ear, let him hear what the Spirit saith unto the churches. . . . These things saith He that is holy, He that is true, He that hath the key of David, He that openeth, and no man shutteth; and shutteth, and no man openeth: I know thy works; behold, I have set before thee an open door, and no man can shut it; for thou hast a little strength, and hast kept my word, and hast 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 hast 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 hast, that no man take thy crown."

We are to know the meaning of the words: "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." The enmity that exists in the heart against evil has no natural existence, but is an enmity that has been created through the agency of the Holy Spirit. "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." The natural man is in transgression, and his nature is in harmony with that of the first transgressor. There is no natural enmity between fallen men and fallen angels; both are partakers of the same spirit through indulgence in evil. It is according to the law of the synagogue of Satan that in the controversy of the evil against the good, fallen men and fallen angels shall unite in a desperate companionship. From the beginning Satan has worked continually to dethrone the Creator, and whatever may be the divisions among evil men and evil angels, there is no division in their opposition to God. They are banded together as with iron cords to oppose the Creator and Redeemer of man. Satan is determined to utterly deprave human nature through making of none effect the commandments of God. He originates traditions, and through his maxims he succeeds in assimilating to his own nature the nature of those who do not yield allegiance to

the law of God.

The harmony of nature between Satan and evil men is the key to all religious persecution from the day when Cain killed Abel to the present time. The same principle that actuated Satan in the courts of heaven to war against God is now working in the children of disobedience, and actuates them to manufacture spurious commandments that contradict the statutes of Jehovah. It is the power of apostasy that exalts religious potentates to the place of God. The false is honored above the true; and thus it is that the Sabbath of the fourth commandment is trampled in the dust, while the spurious sabbath is exalted by earthly powers.

The origin of false commandments may be clearly discerned by the principles which underlie them. All that is not in accordance with the known and expressed will of God, is at enmity with God, and has its origin in the synagogue of Satan. The will of God is expressed in his law, and sin is the transgression of the law. Those who disregard the commandments of God, and teach for doctrines the commandments of men, are working in Satan's line, and are in harmony with the great leader of apostasy. When the Jews were claiming Abraham for their father, while not doing the works of Abraham, Jesus said to them: "Ye are of your father the devil, and the lusts of your father ye will do; he was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar, and the father

of it." "He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil."

Light is shining amid the moral darkness in this age of the world. The Holy Spirit is working on the hearts of men to convince them of sin, and of righteousness, and of judgment to come. But those who refuse the light, and accept the excuses that Satan may frame as reasons why they should not obey the truth, will manifest Satanic enmity against those who obey God rather than man. Those who steadfastly follow the practice and customs of the world in the very face of light and truth, will obstinately oppose the commandments of God, and render unswerving loyalty to him who first rebelled against God, and was expelled from the courts of heaven; but in the face of the enmity of the world, those who truly believe in Christ will take him for their example in all things. Jesus says, "I have kept my Father's commandments, and abide in his love." The beloved disciple said: "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected; hereby know we that we are in him. He that saith he abideth in him ought himself so to walk, even as he walked. Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning."

Are the world keeping the law of

God?--No; but, although they do not keep the law, yet the professed Christian world unite with the opposers of truth in placing contempt upon those who keep the commandments of God. There is open war both in the professed Christian church and in the world against those who keep the fourth commandment and render obedience to all the moral precepts of Jehovah. The fourth commandment reads: "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt 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."

Let every soul who reads this commandment understand that it is to be observed exactly as it is written. It is not to be misapplied or wrested from its true meaning. The man of sin thought to change the time and the law of God; but no power in heaven or earth could change that which had been written by the finger of God, and placed in the ark of the testimony under the mercy-seat.

In holy vision John was taken into the heavenly sanctuary. He says: "The temple of God was opened in heaven, and there was seen in his temple the ark of his testament." "And after that I looked,

and, behold, the temple of the tabernacle of the testimony in heaven was opened." The sanctuary that Moses was commanded to make was to be after the pattern of the heavenly sanctuary. In the ark were placed the ten commandments which had been written by the finger of God. The law that was placed in the ark on earth was a copy of the law that is contained in the ark of the testament in heaven, and the precepts of Jehovah are immutable. The ten commandments constitute the moral standard of character. God requires on the part of man perfect conformity to his law, and a curse is pronounced against everyone who continues not in all things written in the law to do them.

The human race do not stand in the righteousness of character which Adam possessed at his creation. Although neglect to keep the requirements of God is sin, and the

wages of sin is death, yet there is no claim made that man may have eternal life except through the obedience and righteousness of Jesus Christ, who is the representative and head of all humanity. The sinner can find hope only through dependence upon the perfection of Christ. We are to avail ourselves of the merit of the sinless offering that was made through the death of the only-begotten Son of God. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure."

Harmony With Apostate Powers a Sign of Enmity to God

Signs of the Times June 18, 1894 By Mrs. E. G. White.

(Concluded.)

God has made provision in Jesus Christ that we shall keep the commandments of God. In this age of the world the powers of apostasy are seeking in every way to entice men into disobedience. The very work that Satan did in Eden he is doing today. He persuaded Adam and Eve that God had withheld some great good from them, and, while insinuating that God had not their welfare at heart, he pretended to have a deep interest in their advancement. Satan's falsehood prevailed; he succeeded in winning their confidence through promising

them a greater breadth of knowledge than they had yet attained, even declaring that they should be as gods. God had placed upon them a very slight test. They were simply prohibited from partaking of one tree in the midst of the garden. Yet a violation of this one slight prohibition resulted in the fall of the human race. Though the action might be accounted small, yet it was disobedience and transgression; and, when weighed in God's balances, it was seen to be a most heinous sin. Adam's disobedience to God was the result of unbelief and ingratitude,

and led him to take his position on the side of the great apostate, in giving credence to Satan's statements rather than to the word of God.

The history of Adam's transgression is before the human family, and is written for our admonition and warning, that we may realize how terrible is the sin of violating the least commandment of God.

We have full light upon the fact of how the Lord regarded Adam's transgression, and yet men presume to violate the fourth commandment. After the Lord created the world in six days, he rested on the seventh day, and sanctified the day of his rest, and bade men observe the day of rest throughout all generations. And yet men are repeating Adam's transgression, and are entering into a confederacy with Satan to war against God, in trampling upon the Sabbath institution. The church and the world are choosing Satan for their god and sovereign, and setting aside the God that made heaven and earth and all things that are therein.

Man lost his righteousness through transgression, and "God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Through the righteousness of Christ, our substitute and surety, our obedience to God's commandments is made acceptable. Christ clothed his divinity with humanity, and endured the test upon the point of appetite, ambition, and love of the world, thus making it possible for man to keep the commandments of

God through his imputed righteousness. Through faith in Christ, man becomes partaker of the divine nature, and is complete in him, as long as he walks in the light. But when light has come to a soul that has been in darkness in regard to the binding claims of the law of God, and the transgressor refuses to walk in the light, he is guilty before God, and is charged with apostasy. He chooses that sin shall have dominion over him, and therefore the penalty of the law is upon him. By his continued transgression he reveals the fact that he is at enmity with God, that his heart is carnal, and not subject to the law of God. He repeats the transgression of Adam, accepts the insinuations of the fallen foe, takes his place on the side of the man of sin, and exalts Satan above God. In refusing the light, he becomes one with the ranks of apostasy, and chooses to act with the confederacy of Satan.

It was necessary that Christ should take upon him our nature, in order to prove the falsity of Satan's statements. The apostate cast contempt upon the law of God, and declared that it was impossible for men to keep God's commandment, which had been preordained in the counsels of heaven. Therefore Christ became man's representative and surety, thus demonstrating to heavenly intelligences, to unfallen worlds, and to the human race, that, through cooperation with divine agencies, humanity could be pure and holy. By partaking of the divine nature they could meet the demand of a perfect and holy law. Of Christ it is written: "He is able

also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens."

Adam failed to obey the commandments of God. Shall the sons and daughters of Adam continue in transgression, and also fail to obey? No one can enter into life who persists in disloyalty, since Christ was given to our world that he might save his people from their sins. When the young man came to Christ, saying, "Good Master, what good thing shall I do, that I may have eternal life?" Jesus said to him, "If thou wilt enter into life, keep the commandments. It was not possible for the young man, or for anyone, to keep the commandments of God except through the merit of Jesus Christ. Without the shedding of the blood of Christ there could be no remission of sin, no imputation of the righteousness of Christ to the believing sinner. Christ endured the penalty of sin in his own body on the cross, and fulfilled all righteousness. The merit of the righteousness of Christ is the only ground upon which the sinner may hope for a title to eternal life; for Christ hath given himself for us, an offering and sacrifice to God, as a sweet-smelling savor. An infinite price was paid for man's redemption, not that he might be saved in his sins, not to make void the law of God. Paul says: "Do we then make void the law of God through faith? God forbid; yea, we establish the law." For though "by the deeds of the law

there shall no flesh be justified in his sight," yet the righteousness of God, which is by faith of Jesus Christ, is witnessed by the law and the prophets.

How strange it is that the church and the world are joined together in a confederacy to do a work that God has especially prohibited! They disobey the commandments of God with impunity. The prohibition of God in the Garden of Eden was disregarded by Adam and Eve, and the most terrible consequences resulted. The Lord is placing the same test upon the human family today, and proving them by bringing to their attention the Sabbath, which is a memorial of God's creative power. In this memorial God testifies to the world and to heavenly intelligences that he made the world in six days, and rested--on the first day?--No, but on the seventh day. The same instruction comes to us today as when the Lord spoke to the children of Israel, saying, "Verily my Sabbaths ye shall keep; for it is a sign between me and you throughout your generations."

The Lord sends messengers of truth to the people; but when he brings words of stern truth to bear upon their consciences, there are many who are in no way pleased or grateful. The message of truth disturbs them in their ease-loving service of God, and they do not like the rugged, thorny path that is pointed out to them. They do not wish to separate from the world, to practice self-denial and self-sacrifice, and to attain unto the likeness of Christ. They desire to live at peace, and glorify self, and do not wish to identify

their interest with that of Jesus Christ. They count that separation from the pleasures of the world, separation from the world's careless neglect of piety and devotion, is too heavy a cross for them to bear.

In rejection of light the hearts of men are hardened, and they finally unite with the agencies of apostasy in a work of compelling the conscience of those who do not agree with them, in persecuting and putting to death those who love God and keep his commandments. But the Lord says to his chosen people: "Behold, I send you forth as sheep in the midst of wolves; be ye therefore wise as serpents, and harmless as doves. But beware of men; for they will deliver you up to the councils, and they will scourge you in their synagogues; and ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles. But when they deliver you up, take no thought how or what ye shall speak; for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you. And the brother shall deliver up the brother to death, and the father the child; and the children shall rise up against their parents, and cause them to be put to death. And ye shall be hated of all men for my name's sake; but he that endureth to the end shall be saved. . . . And fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell. . . . Whosoever therefore shall confess me before men, him will I confess

also before my Father which is in heaven."

The remnant people of God are to endure persecutions. "And 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." They are to give the warning message against the power represented by "the beast." The prophet says of this power, which represents the Papacy: "There was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them; and power was given him over all kindreds, and tongues, and nations. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world." The remnant church of God are to give the warning of the third angel to the world: "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."

The church of God, despised 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 afflictions. For Jesus'

sake they endure opposition, hatred, calumny. 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. In holy vision the prophet saw the triumph of the people of God. He says: "I saw as it were a sea of glass min-

gled with fire; and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints."