

ELLEN G. WHITE ESTATE

BIBLE TRAINING SCHOOL



ELLEN G. WHITE

Bible Training School

Ellen G. White

1902

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About the Author

Ellen G. White (1827-1915) is considered the most widely translated American author, her works having been published in more than 160 languages. She wrote more than 100,000 pages on a wide variety of spiritual and practical topics. Guided by the Holy Spirit, she exalted Jesus and pointed to the Scriptures as the basis of one's faith.

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June 1, 1902

“The End of All Things is at Hand”

EGW

How many disasters are now taking place. These are admonitions to us that we are living in the last days. Daily we read of earthquakes; of the going down of many ships, with great loss of life; of destructive floods; and of the burning of immense buildings costing millions of dollars—buildings which men have pronounced fireproof, but which, when touched by the finger of God, are consumed. With a loud voice these things speak to us, saying, “The end of all things is at hand.”

We are living in the closing period of this earth’s history. What shall we do to awaken the people to a realization of their dangerous condition? Already the plagues of God are coming upon the world; yet many of those who for years have been expecting to behold Christ at His second appearing, are assuming an attitude of listless indifference to the daily events which show that His coming is drawing near.

In the twenty-fourth of Matthew is recorded Christ’s prophecy in regard to the signs that precede His second coming. After mentioning some of them, He says, “Now learn a parable of the fig-tree; when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh; so likewise ye, when ye shall see all these things, know that it is near, even at the doors. ... But of that day and hour knoweth no man, no, not the angels of heaven, but My Father only. 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.”

As the inhabitants of the antediluvian world “knew not” the time in which they were living, so the inhabitants of the world today know not, because they do not choose to know, that they are living in the last days. Christ has warned us to look for His second coming. He says, “Watch therefore, for ye know not what hour your Lord doth come. ... Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?” Everyone of us may well ask, “Does this scripture refer to me? Lord, is it I? “Blessed is that servant,” Christ says, “whom his lord when he cometh shall find so doing. Verily I say unto you, that he shall make him ruler over all his goods. But if that evil servant shall say in his heart, my lord delayeth his coming, and shall begin to smite his fellow servants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.”

Every Christian is now to stand in his lot. This is no time to be careless. The judgments of God are in the world. They will surprise many. Vessels filled with passengers will suddenly go down, and all on board will perish. Some one may be saved to bear witness to the intemperance of those on board,—the drinking, the card-playing, the swearing, the wickedness of every description. We need to watch, the Lord says, lest, coming suddenly, He find us sleeping in dreamland, or engaged in worldly projects and foolish diversions.

In these perilous times we should leave untried no means of warning the people. We should be deeply interested in every thing that will stay the tide of iniquity. Work on. Have faith in God. Christ has said, “All power is given unto me in heaven and in earth.” This is the power that He longs to bestow upon all. He declares that those who seek Him with all the heart shall find Him.

July 1, 1902

“Go Forward”

EGW

Keep the work of health reform to the front, is the message I am given to bear. Show so plainly the value of health reform that a widespread need for it will be felt. But never advocate a starvation diet. It is possible to have a wholesome, nutritious diet without using flesh-meat. Think of placing the flesh of animals on our tables. Abstinence from all hurtful food and drink is the fruit of true religion.

Men and women have many habits that are antagonistic to the principles of the Bible. The victims of strong drink and tobacco are corrupted, body, soul and spirit. Such ones should not be received into the church until they give evidence that they are truly converted, that they feel the need of the faith that works by love and purifies the soul. The truth of God will purify the true believer. He who is thoroughly converted will abandon every defiling habit and appetite. By total abstinence he will overcome his desire for health-destroying indulgences.

At this stage of the earth's history meat-eating is dishonoring to God. It is meat-eating and liquor-drinking that are making the world as it was in the days of Noah. These things are strengthening the lower passions of human beings, animalizing the race. By giving way to base passions, man is corrupting body, soul, and spirit. The murders committed by men under the influence of strong drink shows what a cruel, satanic spirit strong drink inspires in a man. Often the liquor sold is adulterated, poisoned; and those who drink it are made

mad. Under its influence they show a satanic ferocity. They place themselves under Satan's control and he works through them.

Liquor-drinking encourages the vilest debauchery and strengthens the most satanic propensities. Yet the law legalizes the liquor-traffic, because it brings the country a revenue.

As we face these things, and see the terrible consequences of liquor-drinking, shall we not do all in our power to rally to the help of God in fighting against this great evil? At the foundation of liquor-drinking lie wrong habits of eating. Those who believe present truth should refuse to drink tea or coffee; for these excite a desire for stronger stimulants. They should refuse to eat flesh-meat; for this, too excites a desire for strong drink. Wholesome food, prepared with taste and skill, should be our diet now.

Those who are not health-reformers treat themselves unfairly and unwisely. By the indulgence of appetite they do themselves fearful injury. Some may think that the question of diet is not important enough to be included in the question of religion. But such make a great mistake. God's word declares, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." The subject of temperance, in all its bearings, has an important place in the working out of our salvation. Because of wrong habits of eating, the world is becoming more and more immoral.

We are deeply pained as we see men and women of talent and influence, who are handling sacred truth, and at the same time ruining their digestive organs by eating unwholesome food, and by over-eating. We ask them to go further than abstaining from liquor and tobacco.

The work of teaching people how to prepare food that is at once wholesome and appetizing, is of the utmost importance. Greater interest should be shown in the education of workers for this line of work, which is far behind because those who ought to be foremost in advocating the need for instruction in the intelligent preparation of wholesome food, are standing back, unwilling to see the reform extend.

I am instructed to say to health-reform educators, "Go forward." The world needs every jot of the influence you can exert to press back the tide of moral woe. Let those who believe the truth stand true to their colors. "I beseech you ... by the mercies of God, that

ye present your *bodies* a living sacrifice, holy acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.”

September 1, 1902

A Call for Consecrated Workers

EGW

We are to give the message, “Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.... Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.” This message is to come to the churches. We are to consider the best plans for accomplishing this. The message must be so presented as to command the attention of reasoning minds.

These sacred truths, believed and practiced, are not to be carried in any coercive manner, but in the spirit of the Master. The Holy Spirit will reach noble minds and the better spirit of men. In all our sanitariums there should be men who understand the doctrine of the truth and who can present it by pen and voice. They will be brought in contact with men of no mean minds, and they should plead with them as they would plead with an only son. It should be our aim, saith the Lord, not to put in responsible positions of trust men who are not fitted by experience, men who do not take deep views of Bible truths.

Many suppose that appearance and style and pretense are to do a great work in reaching the higher classes. But this is an error. These persons can read these things. Appearance has something, yes, much to do with the impressions made upon minds, but the appearance must be after a Godly sort. Let it be seen that the workers are bound up with God and heaven. There should be no striving for recognition

by worldly men in order to give character and influence to the work in these last days. Consistency is a jewel. Our faith, our dress, and our deportment must be in harmony with the character of our work, the presentation of the most solemn message ever given to the world. Our work is to win men to belief of the truth, win by preaching and by example, also by living godly lives. The truth in all its bearings is to be acted, showing the consistency of faith with practice. The value of our faith will be shown by its fruit. The Lord can and will impress men by our intense earnestness. Our dress, our deportment, our conversation and the depth of a growing experience in spiritual lines, all are to show that the great principles of truth we are handling are a reality to us. Thus the truth is to be made impressive as a great whole and command the intellect. Truth, Bible truth, is to become the authority for the conscience and the love and life of the soul.

In our institutions and in all our work there is need of conscientious godly men, men who have been wrestlers in their life work, who have maintained faith and a clear conscience, men who are seeking, not for the applause of the people, but for the favor of God; men through whom the Lord can work. We want men who will make it their first business to wrestle with God in prayer, and then go forth in the wisdom of the inspiration that God can give. Then we are a spectacle unto the world, and to angels, and to men. If men would not have their minds darkened, their hearts hardened, they must obey God at any cost to themselves. They are not only to pray to God, but to act their prayers.

There is a work to be done in our world. "Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand." The inability to understand is because of the strong unwillingness to confess and forsake error and accept the truth which involves a cross. Satan will strive to retain every soul in his strong power. He will not willingly let go his dominion over men who have influence upon other minds. Therefore God's own methods of advancing the gospel in his dominion are met by great opposition from the whole synagogue of the satanic agencies. As the last conflict with Satan will be the most decisive, the most deceptive and terrible that has ever been, so also will his overthrow be the most complete.

October 1, 1902

Christ is the Light of the World

EGW

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

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

Thousands of years before, Christ had shown to Moses the character of the Father, passing before him and proclaiming, "The Lord, the Lord God, merciful and gracious, longsuffering, 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." "Thou shalt worship no other god: for the Lord, whose name is Jealous, is a jealous God."

With intense interest the loyal angels and the inhabitants of the unfallen worlds are watching the controversy going on on this earth. Soon the conflict will be forever ended. Soon Christ will come to take to himself those who have fought the good fight of faith.

The world is enshrouded in the darkness of error. Satan and his angels are urging on their warfare against the truth. We must have help. But the help we need will not come from human beings. We must look to him who has said, "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you." "These signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." "And lo, I am with you always, even unto the end of the world."

Claim this promise. There stands among you the Mighty Counsellor of the ages, inviting you to place your confidence in him. Shall we turn from him to uncertain human beings, who are as wholly dependent on God as we ourselves are? Have we not fallen far below our privilege? Have we not been guilty of expecting so little that we have not asked for what God is longing to give?

In a variety of figures, matters have been presented to me regarding the church members who are dwarfed in spirituality, because they do not look to Jesus, their ever-present help in time of trouble. I see men bearing a heavy burden of responsibility, but they are not gaining the strength of hope and courage by exercising faith in God. The promise is, "Ask, and it shall be given unto you; seek, and ye shall find; knock, and it shall be opened unto you." But when in trouble they think that they must write to their earthly friends, telling them their perplexities, and begging for help. Under trying circumstances, unbelief comes in, and the way seems dark. And all the time Jesus, the great burden-bearer, stands beside them saying, "Come unto me, and I will give you the rest for which you are longing." Why will we turn from him?

Let us show more confidence in our Redeemer. Turn not from the waters of Lebanon to seek refreshment at broken cisterns, which can hold no water. Have faith in God. Praise him with heart and voice. God demands heart and life service. Reach higher and still higher, and catch divine rays from him who is light and peace and joy and gladness. Do not wait for some one more ready of speech, but do what you can in the meekness of the Great Master, who gave

his life for you, that his joy might remain in you, and that your joy might be full.

November 1, 1902

God Has Given to Every Man His Work

EGW

My mind is drawn out to speak expressly of the duty of church members to draw together in the service of God, though all have not the same office or the same talents. Christ gives different men different abilities, to be exercised in different lines of work.

Some are strong to carry on one line of work, while others are especially fitted to carry on another line, or to labor in a different way to accomplish the same results. Let no worker feel that his fellow-workers should labor in exactly the same way that he does.

It is by the Lord's order that his servants have varied gifts. It is by his appointment that men of varied minds are brought into the church, to be laborers together with him. We have many different minds to meet, and different gifts are needed. God's servants are to work in perfect harmony. I thank the Lord that we are not all exactly the same, while we are all to have the same spirit—the spirit that dwells in Christ. The apostle John was not the same as the apostle Peter. Each was to subdue his peculiarities and soften his temperament, that they might help each other, through belief in and sanctification of the truth.

It is the righteousness of Christ that goes before us. It is his character that we are to copy. And then what? The glory of the Lord shall be our rearward. Our Leader goes before us, and as we follow him, he imparts to us his righteousness, which is revealed in our lives by a well-ordered life and a godly conversation. It is faith

and works that makes us Christians, preparing us to sit together in heavenly places with Christ.

Is Christ divided? No. Christ abiding in the soul will not quarrel with Christ in another soul. We must learn to bear with the peculiarities of those around us. If our will is under the control of Christ's will, how can we be at variance with our brethren? If we are at variance, we may know that it is because self needs to be crucified. He whom Christ makes free is free indeed.

We are not complete in Christ unless we love one another as Christ has loved us. When we do this, as Christ has given commandment, we shall give evidence that we are complete in him.

We must have the faith which prophets foretold and apostles preached—the faith that works by love and purifies the soul. If we reach the standard of perfection, our peculiar traits of disposition must be molded into harmony with Christ's will. Then we shall sit together in heavenly places in Christ; brethren will work together, without a thought of collision.

Little differences, dwelt upon, lead to actions that destroy Christian fellowship. But this is not profitable. Let us keep drawing near to God, and he will draw near to us. Then, as one, we shall reach upward to him. The churches will be like gardens of the Lord, under his cultivation. God's people will be trees of righteousness planted by the Lord, and watered with the river of life. And how fruitful they will be! Did not Christ say, "It is my Father's good pleasure that ye bear *much fruit*?"

Shall the vines of Sodom and Gomorrah be permitted to grow in the garden of the Lord? Will the terrible judgments of God be visited upon those who know the truth because they have not formed characters after the divine example? Will God be obliged to say of his people today, as he said of Israel. "I had planted thee a noble vine, wholly a right seed: how then art thou turned into the degenerate plant of a strange vine?" Let us subdue self. Let us overcome every evil trait of character. Then the graces of the Lord will once more grow on the once flourishing vine, which will no longer bear the grapes of Sodom and the clusters of Gomorrah.

Hear the words of Christ, "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one

another. By this shall all men know that ye are my disciples, if ye love one another.”

December 1, 1902

“Bind Up with Christ”

EGW

The powers of Satan are mustering for battle. Stern conflicts are before us. Press together, my brethren and sisters, press together. Bind up with Christ. “Say ye not, 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 to his people; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem. And many among them shall stumble, and fall, and be broken, and be snared, and be taken.”

I am instructed to say to those who know the truth, “Bind up the testimony, seal the law among my disciples. And I will wait upon the Lord, that hideth his face from the house of Jacob, and I will look for him. Behold, I and the children whom the Lord hath given me are for signs and for wonders in Israel from the Lord of hosts, which dwelleth in Mount Zion. And 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 I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God

Almighty. Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked,”—without the robe of Christ’s righteousness—“and they see his shame.”

“Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God. The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this.”

These subjects are of the utmost importance. Urge our people to consider them carefully. When they do this, their minds will be so fully occupied with matters of eternal consequence that they will lose sight of the little differences that once annoyed them. They will realize that prophecy is even now fulfilling. If the minds of the people of God were not occupied with things of minor consequence, they would see that the signs of the times are fast fulfilling, and that events of the greatest consequence to them are taking place in the world and in the churches pointed out by the words, “Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.”

Let us cease the conversation that is so unprofitable, and spend our time learning lessons from the Word of God. Christ has told us that we are to be united in love. This is the lesson we are to learn. We are to close the door to all disparaging of one another and exalting of self.

February 1, 1903

God is at the Helm, Brethren

EGW

He who gave being to the world has not lost His power of sovereignty. He still presides over the world. It is His prerogative to speak out His purposes. By His Son, the Mediator between God and man, these purposes are executed, and the Holy Spirit gives them effect. The awful confusion in the world has been brought about because the way of the Lord has not been followed, because man has set up his human judgment against the law of Him who created the world. Men have undertaken to please and glorify themselves, to set themselves above truth and above God.

Daniel writes: "I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth forever that it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished. And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things? And He said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end. Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand."

This world is a theatre. The actors, the inhabitants of the world, are preparing to act their part in the last great drama. God is lost sight of. There is no unity of purpose, except as parties of men confederate to gain their ends. God is looking on. His purposes

in regard to his rebellious subjects will be fulfilled. The world has not been given into the hands of men, though God is permitting the elements of confusion and disorder to bear sway for a season. A power from beneath is working to bring about the last great scenes in the drama,—Satan coming as Christ, and working with all deceptableness of unrighteousness in those who are binding themselves together in secret societies. Those who are yielding to the passion for confederation are working out the plans of the enemy. The cause will be followed by the effect.

Transgression has almost reached its limit. Confusion fills the world, and a great terror is soon to come upon human beings. And the end is very near. We who know the truth should be preparing for what is soon to break upon the world as an overwhelming surprise.

God permits men to work out the purposes he would have saved them from had they kept his commandments. When in the face of light and evidence, they refuse to obey, they must reap the harvest of the seed they have sown. “Many shall be purified, and made white and tried; but the wicked shall do wickedly; and none of the wicked shall understand.” The wicked have chosen Satan as their leader. Under his control the wonderful faculties of the mind are used to construct agencies of destruction. God has given the human mind great power, power to show that the Creator has endowed man with ability to do a great work against the enemy of all righteousness, power to show what victories may be gained in the conflict against evil. To those who fulfill God’s purpose, for them will be spoken the words, “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.” The human machinery has been used to do a work that is a blessing to humanity; and God is glorified.

But when those to whom God has entrusted capabilities give themselves into the hands of the enemy, they become a power to destroy. When men do not make God first and last and best in everything, when they do not give themselves to him for the carrying out of his purposes, Satan comes in, and uses in his service the minds that, if given to God, could achieve great good. Under his direction, they do an evil work with great and masterly power. God designed them to work on a high plane of action, to enter into his mind, and thus to acquire an education that would enable them to work the

works of righteousness. But they know nothing of this education. They are helpless. Their powers do not guide them aright; for they are under the enemy's control.

The way to holiness and heaven is found in the path of obedience. "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

March 1, 1903

Eat the Word

EGW

Let every man stand in his lot and in his place, working with earnestness, decision, and power to advance God's cause, bearing aloft the standard on which are inscribed the words, "The commandments of God and the faith of Jesus." God will be with his workers in the Publishing House if they will be with Him. If they will expel all selfishness and follow Bible principles, keeping separate from worldly policy, the glory of the Lord will be revealed. We may teach the Bible ever so zealously, but if we do not honor the truth by efforts proportionate to its greatness, we shall form ideas of Christ which do not honor the self-denying and self-sacrificing Redeemer. We need Christ every moment. We need to look upon and study His character. What would Christ do were He in my place? is to be our measurement of our duty. It is possible to preach the Word and walk directly contrary to its teaching, showing in the home life and in business life a form of godliness without the power.

Vague suppositions regarding Christ are not enough. We need an abiding Christ. We need to eat His word. He is the Bread of Life. The revealed word is our photograph of Christ. The world can only be expelled from the soul by filling the soul with Christ. Just as the life of the body is produced by the temporal food eaten, so the life of the soul is produced by the spiritual food eaten. He who would have spiritual life and vigor must eat the flesh and drink the blood of the Son of God. Christ declares, "I am the Bread of Life: he that cometh to Me shall never hunger; and he that believeth on Me shall

never thirst.... 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. He that eateth my flesh and drinketh my blood, dwelleth in Me and I in Him. As the living Father hath sent Me, and I live by the Father: so he that eateth Me, even he shall live by Me.”

O that the workers in every line of the service of God would eat of the leaves of the tree of life, which are for the healing of the nations!

April 1, 1903

Strength and Power in Unity

EGW

God's warnings and counsels are plain and decided. As we read the Scriptures, and see the power for good that there is in unity, and the power for evil that there is in disunion, how can we fail to receive the word of God into our hearts? Suspicion and distrust are as evil leaven. Unity bears witness to the power of the truth.

Christ says plainly that it is by the unity and co-operation of His followers that the world is to know that God has sent His Son into the world. In the prayer that He offered for His disciples just before His crucifixion, He said: "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."

We are to be guided and controlled by the same Spirit, but in order for this to be, it is not necessary that we all have the same gifts. "There are diversities of gifts, but the same Spirit. And there are differences of administrations but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all," to bring these different operations into perfect harmony. "God hath set the members every one of them in the body as it hath pleased Him." He has placed every man at his post of duty, assigning to him a given work. If you have any question as to your post of duty, pray

to God for guidance, and your work will be assigned. God has told us expressly that He has placed every man at his post.

“To one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: but all these worketh that one and the self-same Spirit.”

“Unto every one of us is given grace according to the measure of the gift of Christ.” “When He ascended up on high, He led captivity captive, and gave gifts unto men.... 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 fulness of Christ.” Here the members of the church of God are shown acting their different parts, all under the supervision of the great Master-worker, who knows just what each one in His service should do to meet the necessities that arise.

When the hearts of God’s people are melted and subdued by the Holy Spirit, ministers and lay-members will bear a testimony that is in perfect accord. And the Lord will look down on them with pleasure, rejoicing in their oneness.

May 1, 1903

Christ is Our Hope

EGW

God has given me a word to speak to you. Strive earnestly for unity. Pray for it, work it. It will bring spiritual health, elevation of thought, nobility, heavenly mindedness. You will overcome selfishness and evil surmising, and will be more than conquerors through Him that loved you and gave Himself for you. Crucify self. Esteem others better than yourselves. Thus you will be brought into oneness with Christ. Before the heavenly universe and before the church and the world you will bear unmistakable evidence that you are God's sons and daughters. God will be glorified in the example that you set.

Christ is our hope. In Him our lives are to center. Here lies the source of power, the secret of success, in our service for God. From first to last, from the foundation to the topstone, the church of God is to be built upon by Christ and in Christ. He is the ladder by which we climb to heaven. He strengthens us to press upward, till at last we step off the highest round into the everlasting kingdom of our Lord and Saviour Jesus Christ.

“Therefore, the rather, brethren, give diligence to make your calling and election sure.” Live upon the plan of addition outlined in the first chapter of 2 Peter. Add to your character the graces of the Spirit. “If these things be in you and abound, they make you that ye shall be neither barren or unfruitful in the knowledge of our Lord Jesus Christ.” And “so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour

Jesus Christ.” These words show us how we may obtain an eternal life insurance policy. Do you not want this?

The world needs to see worked out before it the miracle that binds the hearts of God’s people together in Christian love. It needs to see the Lord’s people sitting together in heavenly places in Christ. Will you not give in your lives an evidence of what the truth of God can do for those who love and serve Him? God knows what you can be. He knows what divine grace can do for you if you will become partakers of the divine nature.

“Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth.” All of God’s servants have a work to do in His vineyard. In the church of God no one is to set himself up in kingly power and authority. “All ye are brethren.” Be very courteous in speech, very kindly in action. Respond to the invitation, “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.”

June 1, 1903

“God is Stronger Than All the Powers of the Fallen Foe”

EGW

My mind has been burdened over the matter of writing on Old Testament history. I am troubled to see my brethren and sisters bringing into the daily life so little Bible truth. In order for us to be overcomers we must realize that there is a battle to be fought. We rejoice to know that through the strengthening power of God’s grace we are sure to win. God is stronger than all the powers of the fallen foe.

The apostle Paul says: And now abideth faith, hope, and charity [love]. In all our words and acts these three Christian graces are to be interwoven. “The greatest of these is love.” If we will cultivate Christlike love, we can have this grace in large measure.

The early Christian church left their first love. To John on the Isle of Patmos was given the message: “Unto the angel of the church of Ephesus write: These things saith He that holdeth the seven stars in His right hand, who walketh in the midst of the seven golden candlesticks; I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: and hast borne and hast patience, and for My name’s sake hast labored, and hast not fainted. Nevertheless I have somewhat against thee, because thou has left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.”

As members of God's remnant church, we must pray with firm faith for the gift of the grace of love. Love is the fulfilling of the law, and is manifested altogether too little among those upon whom has been shining great light. Genuine religion is life and light to every believer.

The Christian graces are given not as ornaments to win admiration, but as talents to be used in accomplishing a work for God. We are to heed the words of Paul, "Quit you like men, be strong." "Finally, my brethren, be strong in the Lord, and in the power of His might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints."

If it was impossible for us to meet these requirements, they would never have been given. In divine grace there is a wonderful power. It can subdue the outbursts of passion in professing believers.

No one should ever permit his mind to get into such a state that he will speak the words prompted by Satan. To accuse the brethren, to discourage them in their work, is to personify Satan and to be his helping hand by putting into the minds of others the evil leaven of criticism, as leaven is put into meal. This evil leaven, so thoughtlessly introduced, leavens the whole lump. The apostle Paul says: "Follow peace with all men, and holiness, without which no man shall see the Lord, looking diligently, lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled."

How long will those who claim to be Christians tolerate the evil of listening to the criticisms of their brethren, and, in turn, commu-

nicate these criticisms to others, thus strengthening one another in an evil work? How long will they question the good work that is being done by a few, and stand in the way as hindrances? To clear the pathway of the accumulated rubbish placed there by accusers of the brethren takes precious time, and robs faithful workers of their strength and hope and faith. God's work can be carried on among unbelievers with far greater success than among those who, like the Pharisees, desire to have all things shaped and carried on in accordance with their ideas and preferences.

July 1, 1903

Preach the Truth

EGW

Plain, definite instruction has been given us. When the disciples came to Jesus, saying, “Who is the greatest in the kingdom of heaven? Jesus called a little child unto Him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in My name receiveth Me. But whoso shall offend one of these little ones which believe in Me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depths of the sea.”

Again: “Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. Verily I say unto you, whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loose in heaven.”

If this instruction is not heeded because we choose to disobey, doing the very opposite of that which Christ has told us to do, how will it be with us in our religious life?—We shall be found commu-

nicating to one another the faults of our brethren in the church, and those evil reports will spread. Thus evil surmisings and suspicions of dishonesty will spread from lip to lip, notwithstanding the plain directions given by Christ not to sow the seeds of evil by speaking evil of our brethren. Those who pursue a course contrary to this instruction are creating in their own hearts the evils that they condemn in others, and thus are themselves brought under condemnation. The Bible plan of avoiding and remedying difficulties among brethren is the only safe plan. Christ is grieved to see some disregarding this instruction, following their own plans—plans opposed to His. When those who claim to be Christians work in harmony with divine instruction, there will be far less evil-surmising and evil-speaking in the church.

Dwell upon the lessons that Christ dwelt upon. Present them to the people as He presented them. Dwell upon questions that concern our eternal welfare. Anything that the enemy can devise to divert the mind from God's Word, anything new and strange that he can originate to create a diversity of sentiment, he will introduce as something wonderfully important. But those things that we can not clearly comprehend are not a tenth as important to us as are the truths of God's Word that we can clearly comprehend and bring into our daily life. We are to teach the people the lessons that Christ brought into His teachings from the Old Testament Scriptures. The language of divine truth is exceedingly plain.

Christ sent His angel from heaven to teach John the Revelator in regard to the message that must be understood by us,—a message of warning that concerns all who live in the last days of this earth's history. We are to study the testing message given for this time. John declares: "The temple of God was opened in heaven, and there was seen in His temple the ark of His testament." This ark contains God's law, the ten commandments. A knowledge of this law is of great consequence to all who have light and to all who minister in word and doctrine.

Christ desires every minister, every one who lives by faith in Him, to realize that upon him there rests a sacred responsibility. To all who have enlisted in God's service is given the gospel commission to carry to nations a knowledge of the truth for this time. To inspire us with confidence, God has preserved for us a record of the giving

of this commission. After His resurrection, Jesus spake unto His disciples, saying, "All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world."

We must not permit ourselves to be taken unawares. Satan has come down with great power and with all deceivableness of unrighteousness to work against the advancement of truth. Every soul who believes the truth and who has had great light, should be on guard, lest he be enlisted in Satan's army of workers. The enemy will strive to cause believers to search out matters of minor importance, and to dwell at length upon these matters in committee-meetings and council-meetings. But by turning their attention to questions of so little consequence, the brethren hinder the work instead of advancing it. We are to proclaim the third angel's message to a perishing world, and we are not to permit our minds to become diverted by matters that practically amount to nothing. If our brethren would consider the important matters pertaining to eternal life and eternal death, many of the smaller matters that they desire so much to adjust, would adjust themselves.

The Lord calls upon His ministering servants to proclaim the message of truth, dwelling upon these things that are of great importance. When Jesus shall lead us by the side of the living waters flowing from God's throne, He will explain to us many of the mysteries of the Bible that we can not now comprehend. He is the Great Teacher of His Word, which can not be fully understood in this life, but which in the future life will be clothed with the brightness of the light of clear understanding.

August 1, 1903

Character Building

EGW

Work out your own salvation with fear and trembling.” How is this? Fear lest you shall weave into the fabric your own threads of selfishness. Fear lest you shall err in choosing the timber for your character building. God alone can supply the solid timber. Well may mortal man be afraid of weaving into his character the miserable threads of his own inherited and cultivated tendencies. Well may he tremble lest he shall not submit all things to Him who is working in his behalf, that God’s will shall be done in him. God welcomes all who come to Him just as they are, not building themselves up in self-righteousness, not seeking to justify self, not claiming merit for that which they call a good action, not priding themselves on their knowledge of what constitutes righteousness. Put on the wedding garment which Christ has prepared, and drop the old citizen’s dress: then you can sit down in heavenly places with Christ Jesus.

While you have been walking in meekness and lowliness of heart, a work has been going on for you, a work which only God could do; for it is God that worketh in you, both to will and to do of His good pleasure. And that good pleasure is to have you abide in Christ, rest in His love. You must not let anything rob your soul of peace, of restfulness, of the assurance that you are accepted just now. Appropriate every promise; all are yours on condition of your complying with the Lord’s prescribed terms. Entire surrender of your ways, which seem so very wise, and taking Christ’s ways, is the secret of perfect rest in His love. Giving up one’s life to Him

means much more than we suppose. We must learn His meekness and lowliness before we realize the fulfillment of the promise, “Ye shall find rest unto your souls.” It is by learning the habits of Christ, His meekness, His lowliness, that self becomes transformed,—by taking Christ’s yoke upon you and then submitting to learn. There is no one who has not much to learn. All must come under training by Jesus Christ. When they fall upon Christ, their own hereditary and cultivated traits of character are taken away as hindrances to their being partakers of the divine nature. When self dies, then Christ lives in the human agent. He abides in Christ, and Christ lives in him.

Christ desires all to become His students. He says, Yield yourselves to my training; submit your souls unto me. I will not extinguish you, but will work out for you such a character that you shall be transferred from the lower school to the higher grade. Submit all things to Me. Let My life, My patience, My longsuffering, My forbearance, My meekness, My lowliness, be worked out in your character, as one that abides in Me and I in him. Then you have the promise not only “I will give,” but “Ye shall find rest to your souls.”

God calls for an entire surrender. You cannot receive the Holy Spirit until you break every yoke of bondage, everything that binds you to your old, objectionable traits of character. These are the great hindrances to your wearing Christ’s yoke and learning of Him. The abiding rest—who has it? That rest is found when all justification of self, all reasoning from a selfish standpoint, is put away. Acquaintance with Christ makes you want to abide in Him, and to have Him abide in you. Entire surrender of self is required.

September 1, 1903

Rest

EGW

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 of heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light. Simple enough, is it not? Thus it appears. The promise is large and far-reaching. Rest for the soul is comprehensive. It implies much. It means deliverance from constant perplexing uncertainty. The word rest is repeated twice. “I will give you rest;” in wearing Christ’s yoke and learning of Him, His meekness and lowliness, “ye shall find rest to your souls.” Here is a giving by Christ, and on our part, an acceptance of the promise, a conscious finding, a sense of relief from all perplexing doubt.

The reason why there are so many in perplexity is, they take their case into their own finite hands, and manufacture yokes that are not pleasant for them to wear. They suppose they understand their own case, and will worry and plan and devise, when Christ stands inviting, “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.” I said, If you have not found the rest that Christ has offered to give you upon condition that you learn of Him who is meek and lowly of heart, would you not better without delay yoke up with Christ, bear only His burdens, and not pile upon yourselves burdens that weigh you down to the earth? All your trouble is because you are so anxious to run things yourselves that you do not wear the yoke of Christ, which He declares is easy.

The yokes of your own manufacturing gall the neck that wears them. Christ says, Try my yoke, it is easy; lift my burdens, for they are light.

A Paul may plant, an Apollos water, but God giveth the increase. Christ gives rest to all who receive Him by faith. You are not to conjure up a variety of objects that you must enter into in order to find rest, assurance, confidence. Just leave that work, which none of the wisest of the human family can do, and put your trust in One who has promised rest to your souls. Do just what He has told you to do, and be assured that God will do all that He has engaged to do. The invitation is, "Come unto me, and I will give you rest." Have you come to Him renouncing all your makeshifts, all your unbelief, all your self-righteousness? Come just as you are, weak, helpless, and ready to die. What is the "rest"? It is the consciousness that God is true, that He never disappoints a soul who comes unto Him. His pardon is full and free, and His acceptance of you means rest to your soul, rest in His love.

But be sure that you do your part; cooperate with the One who has promised. By some the promise is grasped so eagerly that it becomes their own, and peace and joy in the Holy Spirit is their experience. Others suppose that they must wait to become worthy. Never, never will you become worthy; for if this were possible, the Prince of Heaven would never have come to our world. He in this action shows before all the universe of heaven that He has united humanity to Himself, in order that humanity may stand on vantage ground through cooperating with Christ, that man may have his rest. Through the merits of the Son of God, he becomes a partaker of the divine nature. "Work out your own salvation with fear and trembling."

November 1, 1903

Words of Courage

EGW

The apostle Paul, who had received many revelations from the Lord, met difficulties from various sources, and amidst all his conflicts and discouragements, he did not lose his confidence and trust in God. Under the special tuition of the Holy Spirit, his judgment was purified, refined, elevated, sanctified. The devising of human beings and of the enemy against him, were to him a means of discipline and education, and he declares that thus he gained most excellent knowledge, because he made the Lord Jesus his dependence. "Yea," doubtless he declares, "I count all things but loss for the excellency of the knowledge of Christ Jesus, my Lord." How greatly this gospel enriches the garden of the soul, enabling it to produce most precious fruit!

The Lord Jesus has an interest in every phase of His work. The Lord will make all things work together for good, even though for the present, His servants are inconvenienced, and greatly disappointed, by being hemmed in on every side. The Lord has a work to be done in this world, and it will be done, even though all the hosts of the powers of darkness shall be summoned to obstruct the way. In His own good time God will cause his truth to triumph.

We must be wide awake, quick to recognize the movings of the providence of God. We must keep our own counsel that we have entrusted to us by the Lord, not giving the enemy any advantage. The Lord is looking on; the Lord is opening ways, whereby the

truth shall gain the ascendancy; for the truth is the habitation of His throne.

Jesus feels every pang of sorrow felt by those who are consecrated to His service, and who, under great difficulties are doing His work. Let us dwell upon the love of Jesus, that we may have courage and faith. The Lord lives and reigns. There will be unwise advisers who will try to confuse us, but let us look to Jesus, and trust in Him at all times. He has been our helper and will continue to be our helper. Be of good courage in the Lord.

I say again, be of good courage, and watch unto prayer. Let us do our part to answer our prayers by living in harmony with them. We know something of what is before us. We know that trials await us. But those who are true and steadfast will have a strong and powerful defense in God. My trust is unwavering. I am not discouraged, because I can hold to the hand of Christ. Let us be always cheerful, that others may not catch from us the spirit of discouragement. Sing praises to the Lord; sing praises to His holy name.

December 1, 1903

Who Will Do It?

EGW

It is not additional evidence that we need, but the impression of the truth that we already understand made deep and thorough by a faithful impartation of it to others. Every one is first to attend to his own individual case. Then he is to act in perfect unity with his brethren. The hearts of the believers are to be as the heart of Christ. Every pulse is to beat in harmony with the heart of Christ. We are to be one with Christ, and one with each other, that the world may believe that God has sent His Son into the world.

We are living in a time when men are dead in trespasses and sins. Dead men cannot realize anything. Let us bear a testimony that is in accordance with the truth we believe. Let us be united in cooperation as a living whole. The dry bones need to be breathed upon by the Holy Spirit of God, that they may come into action, as by a resurrection from the dead.

It is not because of niggardliness on the part of God that there is a dearth of the Holy Spirit in our churches. This dearth, the churches alone can change. God says to His people, "Arouse and create an interest in holy things." Where is our faith? Wherein do we sustain a proper relation to Jesus Christ? Do we follow Him in self-denial and stability? Do we talk the truth with the understanding? When God pours out His Spirit upon the churches, they will bear fruit to His glory. The sword of the Spirit, newly edged with power, will cut both ways.

In God's vineyard there is earnest work to be done. The third angel's message is to be proclaimed with a loud voice all over the land. Every vestige of business that breeds dishonesty, every thread of selfishness, is to be swept away by the latter rain. All idolatry is to be consumed. Let every altar be thrown down, save the one that sanctifies the gift and the giver,—the cross of Calvary.

New territory is to be added to God's kingdom. New tracts of moral vineyard are to be cultivated as the garden of the Lord. The honor of the law of God is to be vindicated before the unfallen worlds, before the heavenly universe, and before the fallen world. The bitterest persecution will come, but when Zion arises, and puts on her beautiful garments, she will shine forth in the beauty of holiness. God designs us to have more life and more power, because the glory of God has risen upon the church. If the truth is received, unsightly barrenness will not continue to exist. Christ's word is eternal life to the receiver.

The work of the Holy Spirit is to convince the world of sin, of righteousness and of judgment. The world can only be warned by seeing those who believe the truth sanctified through the truth, acting upon high and holy principles, showing in a high, elevated sense, the line of demarcation between those who keep the commandments of God, and those who trample them under their feet. The sanctification of the Spirit signalizes the difference between those who have the seal of God, and those who keep a spurious rest-day. When the test comes, it will be clearly shown what the mark of the beast is. It is the keeping of Sunday. Those who after having heard the truth, continue to regard this day as holy, bear the signature of the man of sin, who thought to change times and laws.

January 1, 1904

“Together with God”

EGW

Christ is the light of the world. Those who follow Him do not walk in darkness, but have the light of life. John declares of Christ, “As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name.” Behold Christ. Beholding Him brings mind and heart and character into conformity to the will of God. Thus man is enabled to follow Christ’s example. He sees that his faults must be overcome, and that his appetites and passions must be subject to God’s will, that he must be a partaker of the divine nature, having overcome the corruption that is in the world through lust. The convicted sinner, having repented for his transgression of God’s law, strives earnestly to overcome sin. He seeks to reveal the power of Christ’s grace, and he is brought into personal touch with the Saviour. Constantly he keeps Christ before him. Denying self, and lifting the cross, he follows the Redeemer from grade to grade of perfection. Praying, believing, receiving the blessings he needs, he comes nearer and nearer to God’s standard for him.

Christ is our example, our inspiration, our exceeding great reward. “Ye are God’s husbandry, ye are God’s building.” God is the Master-Builder, but man has a part to act. He is to cooperate with God. “We are laborers together with God.” Never forget the words, “together with 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.” The miracle-working power of Christ’s grace

is revealed in the creation in man of a new heart, a higher life, a holy enthusiasm. God says, "A new heart also will I give unto you." Is not this renewal of man the greatest miracle that can be performed? What can not the human agent do who by faith takes hold of divine power? He loves the Lord Jesus with his whole heart, and Christ becomes his wisdom, his righteousness, his sanctification, and his redemption.

Remember that working with Christ as your personal Saviour is your strength and your victory. This is the part all are to act. To those who do this comes the assurance, "As many as received Him, to them gave He power to become the sons of God." Christ is the Way, the Truth, and the Life. He declares, "Without me ye can do nothing." And the repenting, soul responds, "I can do all things through Christ which strengtheneth me."

Christ is the sympathetic, compassionate Redeemer. In His sustaining power men and women become strong to resist evil. As the convicted sinner looks at sin, it becomes to him exceeding sinful. He wonders that he did not come to Christ before. New virtues are revealed in his character as he denies self and lifts the cross, following where Christ leads the way.

Christ has given His commission, "Go ye into all the world." All must hear the message of warning. A prize of richest value is held up before those who are running the Christian race. Those who run with patience will receive a crown that fadeth not away.

February 1, 1904

Sanctification

EGW

Our sanctification is God's object in all His dealing with us. He has chosen us from eternity that we may be holy. Christ gave Himself for our redemption, that through our faith in His power to save from sin, we might be made complete in Him. In giving us His Word He has given us bread from heaven. He declares that if we eat His flesh and drink His blood we shall receive eternal life. Why do we not dwell more upon this? Why do we not strive to make it more easily understood, when it means so much? Why do not Christians open their eyes to see the work God requires them to do. Sanctification is the progressive work of a lifetime. The Lord declares "This is the will of God, even your sanctification." Is it your will that your desires and inclinations shall be brought into conformity with the divine will?

As Christians we have pledged ourselves to realize and fulfill our responsibilities, and to show to the world that we have a close connection with God. Thus through the godly words and works of His disciples, Christ is to be represented.

God demands of us perfect obedience to His law,—the expression of His character. "Do we then make void the law through faith? God forbid; yea, we establish the law." This law is the echo of God's voice, saying to us, Holier, yes holier still. Desire the fullness of the grace of Christ; yea, long,—hunger and thirst—after righteousness. The promise is, "Ye shall be filled." Let your heart be filled with an intense longing for this righteousness, the work of which

God's Word declares is peace, and its effect quietness and assurance forever.

It is our privilege to be partakers of the divine nature, having escaped the corruption that is in the world through lust. God has plainly stated that He requires us to be perfect; and because He requires this, He has made provision that we may be partakers of the divine nature. Only thus can we gain success in our striving for eternal life. The power is given by Christ. "As many as received Him, to them gave He power to become the sons of God."

God requires of us conformity to His image. Holiness is the reflection from His people of the bright rays of His glory. But in order to reflect this glory we must work with God. The heart and mind must be emptied of all that leads to wrong. The Word of God must be read and studied, with an earnest desire to gain from it spiritual power. The bread of heaven must be eaten and digested, that it may become a part of the life. Thus we gain eternal life. Then is answered the prayer of the Saviour, "Sanctify them through Thy truth; Thy Word is truth."

"The angels can not take our places; but they stand ready to co-operate with us in drawing souls to Christ; and they are soliciting us to work in fellowship with them."

E. G. W.

May 1, 1904

Laborers Needed

EGW

Many fields are open for the proclamation of the gospel of truth. One thing is certain. We must have more laborers. I know of no other way of obtaining them than by praying most earnestly to our heavenly Father. I am satisfied that God's people need the impartation of the Holy Spirit. When they receive the Spirit they will go to work to do what needs to be done. They need to awake to a realization of their half-hearted way of working. I cannot see how they dare to stand in their present position,—a position of spiritual indifference. Is not the warning in the Word of God of sufficiently grave import to lead them to make an unreserved consecration of themselves to God's service?

“These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name, that thou livest and art dead. Be watchful and strengthen the things which remain, that are ready to die; for I have not found thy works perfect before God. Remember therefore how that thou hast received and heard, and hold fast and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. 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 with white raiment, and I will not blot his name out of the book of life, but I will confess his name before My Father, and before His angels.”

We need more zeal and animation in the Lord's work, more genuine interest in matters of eternal importance. When we know that the Lord cannot be glorified in us unless we surrender all to Him, why do we not cast our helpless souls upon Him? Why do we not abide in Him, that He may abide in us? When we do this, we shall be a living power in the world. The change in our spiritual experience will witness to the power of the truth. We shall be bright lights, shining amid the moral darkness of the world. Since the Lord has declared that He is more willing to give the Holy Spirit to those who ask Him, than parents are to give good gifts to their children, why do we not accept the promise so freely made? Why do we not consecrate ourselves to God? Entire surrender to the Lord is something that is revealed in the daily life, and it exerts an influence upon other lives.

In the sermon on the mount, Christ has given a definition of true sanctification. He lived a life of holiness. He was an object lesson of what His followers are to be. We are to be crucified with Christ, buried with Him, and then quickened by His Spirit. Then we are filled with His life.

January 1, 1905

Prayer and Faith

EGW

There can be no true prayer without true faith. Without faith it is impossible to please God. Prayer and faith are the arms by which the soul hangs upon the neck of infinite love, and grasps the hand of infinite power. God does not recognize dumb children, as far as experience in His truth is concerned. Faith is an active, working power. The new-born faith in Christ is revealed by prayer and praise. Prayer is a relief and a comfort to the troubled soul. The sincere, humble suppliant at the throne of grace may know that he is communing with God, through the divinely-appointed means, and that it is his privilege to understand what God is to the believing soul. We must have a realization of our needs. We must hunger and thirst after life in Christ and through Christ. Then we shall come to Him in humility and sincerity, and He will give us the faith that works by love and purifies the soul.

“How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! .. For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?” Those who know the truth must give of their means to send it to those who know it not. They must not be so engrossed in worldly business that they have little time to keep their souls refreshed and

strengthened with the heavenly bread, of which they must eat daily if they would prepare for the future immortal life.

There should be strict economy in the outlay of means, that all may have something to bring to the Lord, saying, "Of thine own we freely give thee." Thus they are to offer to God thanksgiving for the blessings received from Him. Thus, too, they are to lay up for themselves treasures beside the throne of God. Hear the words of the great Teacher: "Lay not up for yourselves treasures upon earth where moth and rust doth corrupt, and where thieves break through and steal, but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal, for where your treasure is, there will your heart be also."

February 1, 1905

Upward and Onward

EGW

We are Christ's witnesses, and we are not to allow worldly interests and plans so to absorb our time and attention that we pay no heed to the things that God has said must come first. There are higher interests at stake. "Seek ye first the kingdom of God, and His righteousness: and all these things shall be added unto you."

Christ gave Himself willingly and cheerfully to the carrying out of the will of God. He became obedient unto death, even the death of the cross. In view of all that He has done, should we feel it a hardship to deny ourselves? Shall we draw back from being partakers of Christ's sufferings. His death ought to stir every fibre of our beings, making us willing to consecrate to His work all that we have and are. As we think of what He has done for us, our hearts should be filled with gratitude and love, and we should renounce all selfishness and sin. What duty could the heart refuse to perform, under the constraining influence of the love of God and Christ. "I am crucified with Christ," the apostle Paul declared: "nevertheless I live: yet not I but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave Himself for me."

Let us relate ourselves to God in self-denying, self-sacrificing obedience. Faith in Christ always leads to willing, cheerful obedience. He died to redeem us from all iniquity, and to purify unto Himself a peculiar people, zealous of good works. There is to be perfect conformity in thought, word, and deed, to the will of God.

Heaven is for those only who have purified their souls through obedience to the truth. It is a place where unsullied purity alone can dwell. "Every man that hath this hope in him purifieth himself, even as he is pure."

In perfect obedience there is perfect happiness. "These things have I spoken unto you," Christ said, "that my joy might remain in you, and that your joy might be full." May the Lord bless us, and strengthen our faith, and lead us onward to the heights to which we have not yet ascended. He gave Christ to die for us, that we might be purified from all iniquity. He has promised to pour out His Spirit upon us, that we may be sanctified through the truth. He has given us His word, that through obedience to its teachings, we may be made holy. It is our privilege, our duty, to grow in grace. This is the will of God, even your sanctification.

March 1, 1905

Practical Instruction

EGW

What can we say that will convince those who know the truth that if they would enter into eternal life, they must obey the words of Christ?

“Therefore I say unto you, Take no thought [no anxious, complaining thought] for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?”

The health of the body is to be carefully guarded. The fashions of this degenerate age are not to be followed, regardless of the injury that these fashions do to the body that Christ has purchased at an infinite cost. “Is not the life more than meat, and the body than raiment?” He who died for human beings speaks to every one in these words, reproving those who give so much time and thought to dress, to the neglect of the soul’s highest interests.

“Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your Heavenly Father feedeth them. Are ye not much better than they? And which of you by taking thought can add one cubit to his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.”

In these words the great Master-worker speaks to every one. There are many who spend upon dress large sums of money, which ought to be used to feed and clothe those who are suffering from

hunger and cold. Many of those for whom Christ gave His life are without the cheapest, most common clothing, while others are spending thousands of dollars in the effort to satisfy the never-ending demands of fashion.

Even among those who profess to be children of God there are those who spend more than is necessary upon dress. We should dress neatly and tastefully, but my sisters, leave off the unnecessary trimmings, and lay aside the means thus saved for the advancement of the cause of God. Learn the lesson of self-denial, and teach this lesson to your children. Every penny is needed now, in the work that must be done. The necessities of the suffering must be relieved; the naked must be clothed and the hungry fed; and the truth for this time must be proclaimed to those who know it not. By denying ourselves of that which is not necessary, you may have a part in this great work now being done.

April 1, 1905

Faith

EGW

We must have more faith. Let us begin to believe unto salvation. Let us come to God in faith, fully assured that as we surrender all to Him, He will make us Christ-like in character. We must tell this to all over and over again. Then, one with Christ, we can reveal Him to the world. Then all our fitful, haphazard work will cease.

Let us honor God by showing firm faith and unswerving trust. Let us remember that He is not glorified by the manifestation of a fretful, unhappy spirit. The Lord cares for the flowers. He gives them beauty and fragrance. Will He not much more give us the fragrance of a cheerful disposition? Will He not restore in us the Divine Image? Then let us have faith in Him. Let us now, just now, place ourselves where He can give us His Holy Spirit. Then we can give to the world a revelation of what true religion does for men and women. The joy of a Saviour filling our hearts, gives us that peace and confidence which enables us to say, "I know that my Redeemer liveth." In His Word the Lord has made it plain that His people are a joyful people. True faith reaches up the hand and lays hold upon the One who is behind the promise, "Great shall be the peace of Thy children." "Thus saith the Lord, Behold, I will extend peace to her like a river." "Behold I create Jerusalem a rejoicing, and her people a joy." In God we may "rejoice with joy unspeakable and full of glory." "Men shall be pleased in Him: all nations shall call Him blessed. Let us strive to educate the believers to rejoice in the Lord.

Spiritual joy is the result of active faith. God's people are to be full of faith and of the Holy Spirit. Then He will be glorified in them.

July 1, 1905

Use of Talents

EGW

The Lord has called, and He still calls for those who are apparently blind to their deficiencies, the self-complacent ones, who plan and devise how they can best situate themselves. God help the spiritually blind to see that there is a world to be saved. The truth is to be made manifest to those who know it not, and this work calls for the self-denying grace of Jesus Christ. Thousands who are now spiritually useless should be digging up their buried talents and putting them to the exchangers. Many have written for themselves their resolves to do as little as possible, and these have sealed their resolutions for the judgment of that great day when every talent will be required by God that He may see how much each one of His servants has gained by trading. Those who think they will surely reach heaven while they follow their own ways and imaginations, might better break the seal, and re-examine their title to the treasures of heaven. The men and women who feel at ease in Zion might better become anxious about themselves, and inquire, "What am I doing in the Lord's vineyard? Why am I not yoked up with Christ, a laborer together with God? Why am I not learning in Christ's school His meekness and lowliness of heart? Why have I no burdens to bear in the service of Christ?" "Why am I not a decided and earnest Christian, employing all my powers in laboring for the salvation of souls who are perishing all around me? Saith not the Word, 'We are laborers together with God; ye are God's husbandry, ye are God's building'? Shall I not, with my Saviour's help, build a character for

time and eternity, and promote godliness in myself and in others the sanctification of the truth?"

Come, my brethren and sisters, and seek conversion of soul, body, and spirit. Unfold your napkin and begin to trade with your Lord's goods. In so doing you will gain other talents. Every soul entrusted with talents is to use his talents to benefit others. Who in the great day of final reckoning will say, "I was afraid, and went and hid thy money in the earth; lo, there thou hast that is thine"? To such the Lord will answer, "Thou wicked and slothful servant, ... thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury."

Man is only required to do according to his ability. But his ability will surely grow if it is exercised. Wake up, brethren, for your own soul's sake, wake up. Without the grace of Christ you can do nothing. Work while you can. Be not deceived into thinking that your lot in life is to be constantly favored, that you can shirk the path of self-denial and self-sacrifice, which Christ bids all share with Him. You will gain a valuable experience in being partakers of the self-denial and self sacrifice of Christ.

August 1, 1905

Strength for Weakness

EGW

The Lord would have your thoughts center upon Him. For every service, every self-denial, every sacrifice we make, the Lord has guaranteed to requite us, not because it is a debt He owes us, but because His heart is full of infinite love, full of mercy and tenderness, overflowing toward us in that He will repay us a hundred fold in this life, and give us in the world to come life everlasting. The reason why so many are weak, is that they do not cultivate faith, but look at the objectionable and discouraging features. They do not consider that all the universe of heaven is waiting to become co-laborers with them, waiting to make them the living agencies to bless the world with the message God shall give them to bear.

The Lord Jesus is our strength and happiness. He is the great storehouse from which the human agent may on every occasion, draw strength and happiness. How grieved He is when, after He has given us a rich experience in His willingness to help us in any emergency, we withdraw our eyes from His sufficiency to look on and bemoan our own weakness. We forget to behold Him and to trust Him as the one ever ready to help those who need His help. We have no right to bemoan our own weakness and inefficiency, because He has shown Himself to be an ever present help in time of need. In the place of studying our poor, ignorant, worthless selves, we need to study Jesus, and become more and more able to behold Him, talk of Him, apprehend His character, avail ourselves of His kindness and helpfulness, and receive the blessings He proffers us. As we

receive of Him, we have something with which to help others. Thus receiving and imparting, we grow in love toward God, increasing in faith and peace, and assurance, and holiness, which is *wholeness*, toward Him. We give to Him all that there is of us, that the blessings which He has brought within our reach may be communicated to others as freely as they have been communicated to us from the Lord Jesus our Restorer. To every one who believes, He is as the Tree of Life in the Paradise of God. His branches reach to the lower world, in order that the blessings He has purchased for us may be brought within our reach. From this tree we may pluck and eat, and then guide others to it, that they also may eat.

December 1, 1905

The Word of God

EGW

I have been reading the Word of God,—unweakened by any of the explanations of man. So many weaken the real truth by many words. If they would but let Christ speak, and simply apply His words to their hearts, so much more blessing would they receive.

A dying saint once cried out, “Speak to me the words of God. Give me some of the bare Word.” Reading the bare Word brings wisdom from God Himself. The Spirit of Christ is enfolded in the Word. To the receptive understanding, it unfolds the mind and will of God.

Let us receive the precious words of God just as they read. Let us not cover them up with human suppositions. The Word is ours to comprehend. Let us have faith in God.

Jesus came and spake unto them, saying, “All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world.”

Here is the commission. As obedient servants, you are to work in close connection with Christ Jesus of Nazareth. May the Lord grant that the people who sit in darkness shall see great light, and that to those who are in the region and shadow of death, light may spring up.

In simple trusting faith believe in the Lord Jesus Christ. Take right hold of a power which you cannot create but which is for you. Let the workers be filled with a spirit of cheerfulness and thanksgiving and rejoicing. Let every one make a personal consecration of himself or herself to God's service. Let them surrender their hearts to the working of the Holy Spirit, placing themselves in the right relation to God. It is time that we believed that all heaven is interested in the work before us. Christ came to this world to give Himself a sacrifice for the saving of sinners. Then believe, believe, that He will be with all who give themselves unreservedly to this work.

February 1, 1906

“One, Even As We Are One”

EGW

The intercessory prayer of Christ for His disciples, as recorded in the seventeenth chapter of John, contains important lessons for every Christian. This prayer is written for our instruction. “Neither pray I for these alone,” Christ says, “but for them also which shall believe on me through their word.” Thank the Lord! Every one who believes in Jesus Christ is embraced in this petition.

Of His disciples Jesus says, “They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth.” Those who obey the word of God will not be conformed to the sentiments and practices of the world. However great may be the pressure of adverse circumstances, however severe the trial, they are held fast by faith in Christ, and they hold firmly their confidence and love for the truth. Yet they may be misunderstood by the world; for the world seeth not God, neither knoweth Him.

Christ was soon to leave this world, but His disciples were to be left. He prayed not that they might be taken out of the world, but that they might be kept from the evil that is in the world. He sent them forth as sheep among wolves. “In the world, ye shall meet tribulation,” He told them. “The servant is not greater than his Lord. If they have persecuted Me, they will also persecute you.” But He promised them when brought in test and trial, He would bring all things to their remembrance.

In our world there are millions of souls who are destitute of the knowledge of God. They are walking in darkness and in the shadow

of death. Our duty to them is made plain in the prayer of Christ: "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."

"I pray for them," Christ continues, "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."

The most convincing argument we can give to the world of Christ's mission is to be found in perfect unity. Such oneness as exists between the Father and the Son is to be manifest among all who believe the truth. Those who are thus united in implicit obedience to the word of God will be filled with power.

If all would completely consecrate themselves to the Lord and through the sanctification of the truth, live in perfect unity, what a convincing power would attend the proclamation of the truth! How sad that so many churches misrepresent the sanctifying influence of the truth, because they do not manifest the saving grace that would make them one with Christ, even as Christ is one with the Father! If all would reveal the unity and love that should exist among brethren, the power of the Holy Spirit would be manifest in its saving influence. In proportion to our unity with Christ will be our power to save souls.

We must watch for souls, as they that must give an account to God. This is our great work, and we are to seek earnestly that we may have wisdom from above to know how this can be most successfully accomplished. Our work is most effective when we act in perfect harmony under the direction of the Holy Spirit. Then let no separations occur, that would weaken the cause of God.

"And the glory which Thou hast given 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." Can human minds comprehend the Father's love sufficiently to lead them to act in accordance with statements so broad and so full?

"Father, I will that they also, whom Thou hast given Me, be with Me where I am; that they may behold My glory, which Thou hast given Me: for Thou lovedst Me before the foundation of the world. O righteous Father, the world hath not known Thee: but I

have known Thee, and these have known that Thou hast sent Me. And I have declared unto them Thy name, and will declare it: that the love wherewith Thou hast loved them, may be in them, and I in them.”

March 1, 1906

The Father, Son, and Holy Ghost

EGW

The Father can not be described by the things of earth. The Father is all the fullness of the Godhead bodily, and is invisible to mortal sight. The Son is all the fullness of the Godhead manifested. The word of God declares Him to be “the express image of His person.” “God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.” Here is shown the personality of the Father.

The Comforter that Christ promised to send after He ascended to heaven, is the Spirit in all the fullness of the Godhead, making manifest the power of divine grace to all who receive and believe in Christ as a personal Saviour. There are three living persons of the heavenly trio. In the name of these three powers,—the Father, the Son, and the Holy Ghost, those who receive Christ by living faith are baptized, and these powers will cooperate with the obedient subjects of heaven in their efforts to live the new life in Christ.

What is the sinner to do?—Believe in Christ. He is Christ’s property, bought with the blood of the Son of God. Through test and trial the Saviour redeemed human beings from the slavery of sin. What then must we do to be saved from sin?—Believe on the Lord Jesus Christ as the sin-pardoning Saviour. He who confesses his sin and humbles his heart will receive forgiveness. Jesus is the sin-pardoning Saviour as well as the only begotten Son of the infinite God. The pardoned sinner is reconciled to God through Jesus Christ our Deliverer from sin. Keeping in the path of holiness, he is a

subject of the grace of God. There is brought to him full salvation, joy, and peace, and the true wisdom that comes from God.

Faith in the atoning blood of Jesus Christ is the assurance of pardon. Christ can cleanse away all sin. Simple reliance on that power day by day will give the human agent keen wisdom to discern what will keep the soul in these last days from the bondage of sin. By faith and prayer, through the knowledge of Christ, he is to work out his own salvation.

The Holy Spirit recognizes and guides us into all truth. God has given His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life. Christ is the sinner's Saviour. Christ's death has redeemed the sinner. This is our only hope. If we make a full surrender of self, and practice the virtues of Christ, we shall gain the prize of eternal life.

"He that believeth in the Son, hath the Father also." He who has continual faith in the Father and the Son has the Spirit also. The Holy Spirit is his comforter, and he never departs from the truth.

April 1, 1906

The Work of the Spirit

EGW

Many have become hard-spirited because they are verily strangers to the working of the Holy Spirit. There needs to be a great reformation in the lives of believers, in their words and works and spiritual understanding. We need to catch the inspiration of the angels in the heavenly courts. We need daily to breathe the atmosphere of heaven.

O how my heart trembles for us all. Unless the hard-heartedness is melted away by the grace of Jesus Christ, we shall never know what heaven is. I am pained beyond measure when I see and feel the hard-hearted methods of dealing with the Lord's heritage. I feel so ashamed in behalf of Christ, as I see how little respect and reverence are shown towards the purchase of His blood.

There is need of the converting power of God in every family. Were this power present, there would not be seen a lack of sympathy; instead, there would be seen a most earnest receiving of the grace of Christ to impart to others.

Let every root of bitterness be rooted out of the heart. Let most thorough work be done with self. Let the men who are in office keep their hearts under the control of the Holy Spirit. Let them be careful of their actions.

Just before our Saviour left this earth, He commissioned His disciples to go into all the world, and preach the gospel to every creature. "He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow

them that believe: In My name they shall cast out devils; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.” “Behold, I send the promise of My Father upon you; but tarry ye in the city of Jerusalem until ye be endued with power from on high.” Power to do what?—To preach the gospel and proclaim the conditions of salvation.

The disciples obeyed the divine injunction. While they were engaged in prayer, being of one accord in one place, the Holy Spirit came upon them as a rushing mighty wind, and filled all the house where they were sitting. Peter was re-anointed with the Holy Unction from on high. So wonderful was the out-pouring of the Spirit that “the same day there was added unto them about three thousand souls.”

It is this baptism of the Holy Spirit that the churches need today. There are backslidden church-members and backslidden ministers who need re-converting, who need the softening, subduing influence of the baptism of the Spirit, that they may rise in newness of life and make thorough work for eternity. I have seen the irreligion and the self-sufficiency cherished, and I have heard the words spoken, “Except ye repent and be converted, ye shall never see the kingdom of heaven.” There are many who will need re-baptizing, but let them never go down into the water until they are dead to sin, cured of selfishness and self-exaltation until they can come up out of the water to live a new life unto God. Faith and repentance are conditions, essential to the forgiveness of sin.

What is needed now are men chosen of God and precious who will go forth full of faith and of the Holy Spirit, to proclaim the gospel, calling upon God for His grace to aid them in their work. The Lord has warned us that a large number of believers should not congregate in one place. Let men go out in the name of the Lord, humble and devoted, as colporteurs and canvassers to sell the books that bring light to the souls of those who know not the truth. When this is done, there will be seen striking instances of conversion.

August 1, 1907

Healthful Diet

EGW

Every housekeeper should feel it her duty to educate herself to make good sweet bread and in the most inexpensive manner; and the family should refuse to have upon the table bread that is heavy and sour, for it is injurious. There are a large number of poor families who buy the common baker's bread which is often sour and is not healthful for the stomach. In every line of cooking the question that should be considered is, "How shall the food be prepared in the most natural and inexpensive manner?" And there should be careful study that the fragments of food left over from the table is not wasted. There are many poor families, who, although they have scarcely enough to eat, can often be enlightened as to why so many jots and tittles are wasted.

The meat diet is the serious question. Shall human beings live on the flesh of dead animals? The answer, from the light that God has given is, No; decidedly no. Health reform institutions should educate on this question. Physicians who claim to understand the human organism ought not to encourage their patients to subsist on the flesh of dead animals. They should point out the increase of disease in the animal kingdom. The testimony of examiners is that very few animals are free from disease, and that the practice of eating largely of flesh is contracting diseases of all kinds,—cancers, tumors, scrofula and tuberculosis, and etc. If man will subsist on the food that God has so abundantly provided without having it first pass into the animal organism and become sinew and muscle, and

then take it second hand by eating of the corpse, his health would be much better preserved.

The ministers in our land should become intelligent upon Health Reform. They need to become acquainted with the science of physiology. Then they will be intelligent in regard to the laws that govern physical life and their bearings upon the health of mind and soul. Then they will be able to speak correctly upon this subject. In their obedience to physical laws they are to hold forth the word of life to the people, and lead up higher and still higher in the work of reform. "I beseech you therefore brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversations honest amongst 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." All who claim to be teachers should urge, both by precept and example the necessity of abstaining from fleshly lusts, which war against the soul.

December 1, 1907

Wonderful Love

EGW

The working out of the great plan of redemption, as manifest in the history of this world, is not only to man, but to angels, a revelation of the Father. Here is seen the work of Satan in the degradation and ruin of the race by sin, and, on the other hand, the work of God in man's recovery and uplifting through the grace of Christ. Every soul that develops a righteous character and withstands the power of the wicked one is a testimony to the falsehood of Satan's charges against divine government. Through the eternal ages the exaltation of the redeemed will be a testimony to God's love and mercy. This is set forth in the touching and beautiful words of the apostle Paul. He says that "we are a spectacle unto the world, to angels, and to men." [1 Corinthians 4:9](#). "God who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, ... that in *the ages to come* he might show the exceeding riches of his grace, in his kindness toward us, through Christ Jesus." [Ephesians 2:4-7](#).

And the apostle declares, "to make all men see what is the fellowship of the mystery, ... to the intent that now unto the principalities and powers in the heavenly places might be made known through the church, the manifold wisdom of God." [Ephesians 3:10](#) R. V.

Through the eternal ages the offensive character of sin will be seen in what it cost the Father and the Son, in the humiliation, suffering, and death of Christ. All the worlds will behold in Him a living testimony to the malignity of sin; for in His divine form He

bears the marks of the curse. He is in the midst of the throne as a Lamb that has been slain.

Not only man but angels will ascribe honor and glory to the Redeemer, for even they are secure only through the sufferings of the Son of God. It is through the efficacy of the cross that the inhabitants of unfallen worlds have been guarded from apostasy. It is this that has effectually unveiled the deceptions of Satan and refuted his claims. Not only those that are washed by the blood of Christ, but also the holy angels, are drawn to him by his crowning act of giving his life for the sins of the world. God's dealing with the rebellion of Satan is justified before the universe. The justice and mercy of God are fully vindicated, so that, through all eternity, rebellion will never again arise. Such is the import of His own words when for the last time teaching in the temple He said, looking forward to His approaching sacrifice, "Now is the judgment of this world; now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me." Will draw all unto me—not only earth, but heaven; for of him "the whole family in heaven and earth is named." [Ephesians 3:15](#).

Thus God has "made known unto us the mystery of his will, according to the good pleasure which he hath purposed in himself; that ... he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him." [Ephesians 1:9, 10](#).

January 1, 1908

True Christianity

EGW

A man lives unto God when he continually recognizes Him as a present Helper. When there is a recognition of the Lord Jesus Christ, there will be a holy fear lest he shall make mistakes. The soul will be drawn out continually in earnest prayer as he realizes his need. As he draws nigh unto God, God will draw nigh unto him; the love of God will be kindled in his heart, and he will be able to speak the words of God. The language of the heart will then be, "Whom have I in heaven but Thee? and there is none upon earth that I desire beside Thee."

We must give evidence of a spiritual relationship to God, in all our ways acknowledging Him. Others will be able to detect whether we make ourselves a center or whether we regard Christ as all in all. When we have the fear of the Lord ever before us, our experience will not be tame and spiritless. Christ formed within will be the hope of glory.

The fear of the Lord is the beginning of wisdom. In him there is a hope that "maketh not ashamed." The joy of the Lord will break forth from lips that are sanctified. We must now receive rich experiences in the service of God. Our faith is to be expressed in thanksgiving. "Whoso offereth praise glorifieth God." "In everything give thanks." "Bless the Lord, O my soul, and all that is within me, bless His Holy Name." Let expressions of praise flow forth from human lips. We are to rejoice in the Lord more than we have done. Let not the heart remain cold and dull and unimpressive. There are some who

think that in matters of practical Christianity, they have a superior intelligence. Whether or not this is so, will be demonstrated by the life-actions. Are they self centered, or are they moved by the Holy Spirit of truth and righteousness? Religion is to become a living, active principle. The one all-absorbing motive of the true Christian is to give an expression of the goodness and the love of Christ.

The Lord sends His messenger to correct the erring, however highly they may regard themselves. He asks that they submit their judgment to His control. Every soul must be under discipline to God. To occupy an exalted position is not always evidence that the Lord has placed an individual in that position. It is works, not position, that testify to the value of a man. Hereditary traits of character need to be overcome. A man can not safely be intrusted with the control of others, unless he himself is under the satisfaction of the Holy Spirit.

In the spirit of meekness and lowliness of heart, all methods and plans should be submitted to wise counselors for their prayerful consideration and their endorsement. Otherwise, a restless, speculative energy and ambition may make an evil mark upon the cause of God, and subvert and hinder the very work that the Lord has declared should be done.

In order that the great work of sanctification that needs to be carried forward in the churches may be accomplished, the minds and wills of our ministers, physicians, and teachers, should be united, their hearts blending in one Spirit to give the trumpet a certain sound. Let every voice proclaim distinctly the third angel's message. In word and act let those who are proclaiming the message, reveal that they are numbered among those "that keep the commandments of God, and the faith of Jesus."

If this had been done faithfully, with the Word of the living God as the great lessonbook, the third angel's message would have gone with greater power. Had all God's ministers, as faithful stewards of the grace of God, called upon the world to hear the last note of warning, giving the trumpet a certain sound, thousands more might have been converted, and added their voices in proclaiming the message to the world. In distinct notes of solemn warning is to be given the closing message that will prepare a people to receive the seal of the living God.

Satan is working to fill minds with the spirit of ambition and of commercialism. Those whose minds are thus diverted, will lose their opportunity of giving the last message to the world.

If a faithful work had been done during the last few years that have gone into eternity, thousands of souls would now be found with Bibles in their hands, reading the Word of God, and praying for light and guidance. Many of these would be engaged in the work of hunting for souls, and fitting up a people to stand in the great day of God. But some who ought to be missionaries, are enthused with the spirit of commercialism and with an ambition to secure for themselves certain advantages. The truth becomes to them a dead letter, not practiced nor obeyed.

Jehovah is the true God. Let Him be feared and revered.

February 1, 1908

Christ and the Law

EGW

When man, beguiled by Satan, disobeyed the divine law, God could not, even to save the lost race, change that law. God is love; His law is an expression of His character. To change His law would be to deny Himself; it would overthrow those principles with which are bound up the well-being of the whole universe. But in order to save the sinner, the Creator sacrificed Himself. The Father suffered in His Son. The measure of God's love is Christ. The Saviour's sacrifice was not to create in God a love that had not before existed; but it was the expression of a love that had not been appreciated or understood.

The Son of God in becoming man's substitute, and bearing the curse which should fall upon man, pledged Himself in behalf of the race, to maintain the honor of the law of God. The Father has given the world into the hands of Christ, that through His mediatorial work He may save the sinner, and completely vindicate the claims of the law. His mission was to convince men of sin,—which is the transgression of the law, and through the merits of His blood, and by His mediation He was to bring them back to obedience. Through the sacrifice of Christ, the law could be maintained, and the sinner could be pardoned,—not only freed from the power of sin, but renewed “after the image of Him that created him.” [Colossians 3:10](#).

The love and justice of God, and also the immutability of His law, are made manifest by the Saviour's life, no less than by His death. He assumed human nature with its infirmities, its liabilities, its

temptations. “Himself took our infirmities and bare our sicknesses.” [Matthew 8:17](#). “In all things it behooved Him to be made like unto His brethren.” [Hebrews 2:17](#). He exercised in His own behalf no power which man can not exercise. As man, He met temptation, and overcame in the strength given Him of God. He gives us an example of perfect obedience. He has provided that we may become partakers of the divine nature and assures us that we may overcome as He overcame. His life testified that by the aid of the same divine power which Christ received it is possible for man to obey God’s law.

In Christ are united the divine and the human. The Creator and the creature, the nature of God, whose law had been transgressed, and nature of Adam, the transgressor, meet in Jesus,—the Son of God and the Son of man. And having with His own blood paid the price of redemption, having passed through man’s experience having in man’s behalf met and conquered temptation, having, though Himself sinless, borne the shame and guilt and burden of sin, He becomes man’s advocate and intercessor. What an assurance there is to the tempted and struggling soul, what an assurance to the witnessing universe, that Christ will be “a merciful and faithful high priest”! [Hebrews 2:17](#).

What an assurance also that He will be a righteous, just, and compassionate judge. He who has measured the power of every subtle temptation of man’s cruel foe, who has borne every weakness to which man is subject, He who is a Brother in our infirmities,—will He not deal justly and tenderly with the soul that His own blood has been poured out to save? And such is the teaching of His own words, when He said that the Father had “given Him authority to execute judgment also, *because* He is the Son of Man.” [John 5:27](#).

March 1, 1908

Wonderful Love

EGW

Jesus never suppressed one word of truth, but He uttered it always in love. He exercised the greatest tact and thoughtful, kind attention in His intercourse with the people. He was never rude, never needlessly spoke a severe word, never gave needless pain to a sensitive soul. He did not censure human weakness. He spoke the truth, but always in love. He denounced hypocrisy, unbelief, and iniquity; but tears were in His voice as He uttered His scathing rebukes. He wept over Jerusalem, the city He loved, who refused to receive Him,—the Way, the Truth, and the Life. They had rejected Him, the Saviour, but He regarded them with pitying tenderness, and sorrow so deep that it broke His heart. His life was one of self-denial and thoughtful care for others. He never made truth cruel, but manifested a wonderful tenderness for humanity. Every soul was precious in His eyes. While He ever bore Himself with divine dignity, He bowed with the tenderest compassion and regard to every member of the family of God. In all, He saw fallen souls, whom it was His mission to save.

Such was the character of Christ as revealed in His life. This is the character of God. It is from the Father's heart that the streams of divine compassion, manifest in Christ, flow out to the children of men. Jesus, the tender, pitying Saviour, was "God manifest in the flesh."

But we have, as it were, taken only a surface view of the life of Christ. It was to redeem us that He lived and suffered and died.

He became a “Man of sorrows,” that we might be made partakers of everlasting joy. God permitted His beloved Son, full of grace and truth, to come from a world of indescribable glory to a world marred and blighted with sin, shadowed with the shadow of death and the curse. He permitted Him to leave the home of His love, the adoration of the angels, to suffer shame, insult, humiliation, hatred, and death. And Jesus bore all this untold sorrow that we might be changed to His divine image, and become the sons of God. “The chastisement of our peace was upon Him; and with His stripes we are healed.” Behold Him in the wilderness, in Gethsemane, upon the cross! The spotless Son of God took upon Himself the burden of sin. He who had been one with God, felt in His soul, the awful separation that sin makes between God and man. This forced from the lips the anguished cry, “My God, my God, why hast Thou forsaken Me?” It was the burden of sin, the sense of its terrible enormity, of its separation of the soul from God,—it was this that broke the heart of the Son of God.

It was only by the death of Christ that the human race could be redeemed. Man had broken the law of God, and Christ alone could atone for the transgression. But this great sacrifice was not made in order to create in the Father’s heart a love for man, to make him willing to save. No, no. “God so loved the world that He *gave* His only begotten Son.” God suffered with His Son. In the agony of Gethsemane, the death of Calvary, the heart of infinite love paid the price of our redemption. “God was in Christ, reconciling the world unto Himself.”

May 1, 1908

The Dress of the Christian

EGW

In most cases submission to the gospel requirements will demand a decided change in the dress. True conversion of the heart will work wonderful changes in the outward appearance.

There should be no carelessness in dress. Teach the young converts that dress is a talent. For Christ's sake, whose property we are, we should seek to make the best of our appearance. In the tabernacle service, God specified every detail concerning the garments of those who ministered before Him. Thus we are taught that the Lord has a preference in regard to the dress of those who serve Him. Very particular were the directions given in regard to Aaron's robes, for his dress was symbolical. So the dress of Christ's followers should be symbolical. In all things we are to be representatives of Him. Good taste should be exercised in the selection of appropriate colors. Our dress should be tidy and well fitting. The hair should be carefully arranged. Our appearance in every respect should be characterized by neatness, modesty, and purity. But the word of God gives us no sanction in making changes in our apparel merely for the sake of fashion,—that we may appear like the world. When the desire for display in dress absorbs the mind, vanity is manifested. All this must be put away.

The words of Scripture in regard to dress should be carefully considered. The Holy Spirit through the apostle Paul says, "In like manner also, let women adorn themselves in modest apparel, with shamefacedness and sobriety; not with brodered hair, or gold, or

pearls, or costly array but (which becometh women professing godliness) with good works,” And through the apostle Paul the instruction is given, “Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.”

Christians are not to decorate the person with costly array or expensive ornaments. All this display imparts no value to the character. The Lord desires every converted person to put away the idea that dressing as worldlings dress, will give value to his influence. The ornamentation of the person with jewels and luxurious things is a species of idolatry. This needless display reveals a love for those things which are supposed to place a value upon the person. It gives evidence to the world of a heart destitute of the inward adornment. Expensive dress and adornments of jewelry give an incorrect representation of the truth that should always be represented as of the highest value. An over-dressed, outwardly adorned person bears the sign of inward poverty. A lack of spirituality is revealed.

Extravagance in dress requires the expenditure of means that is needed to advance the work of the Lord. Extra ribbons and bows mean pennies and shillings spent needlessly.

The trimming of ladies' hats with high-standing bows is a needless expense, and is unbecoming to a Christian. In the house of God the over-trimmed hats are a positive annoyance. The congregation desire to see the face of the speaker as well as to hear his voice; but the ladies' hats with their high-standing ribbons and bows, obscure the view. Many in the congregation may be seen peering this way and that way to get a glimpse of the speaker; but often their efforts are in vain. Their enjoyment of the services is marred, and the minister who observes all this is disturbed.

Satan has a snare laid to captivate unwary souls by leading them to give more attention to their outward adorning than to the inward graces which a love of truth and righteousness displays, as the fruit borne upon the Christian tree.

Many indulge a passion for dress. They spend their money for that which is not bread, and are as foolish as was Esau, who sold his birthright for a mess of pottage. Many bar their own souls from

entering the straight gate because they can not indulge their love for display and yet believe in Christ and walk in His footsteps.

“If any man will come after Me,” said Christ, “let him deny himself, and take up his cross, and follow Me.” Self-denial and self-sacrifice will mark the Christian’s life. Evidence that the taste is really converted will be seen in the dress of all who walk the narrow path of holiness, the path cast up for the ransomed of the Lord to walk in.

June 1, 1908

“How Readest Thou?”

EGW

The world is deluged with books that might better be consumed rather than circulated. Books upon Indian warfare and similar topics, published and circulated as a money-making scheme, might better never be read by the youth. There is a satanic fascination in such books. The heart-sickening relation of crimes and atrocities has had a bewitching power upon many a youth, exciting them to see what they can do to bring themselves into notice, even by the wickedest deeds. Even the enormities, the cruelties, the licentious practises, portrayed in more strictly historical writings, have acted as leaven in many minds, leading to the commission of similar acts. Books that delineate the satanic practises of human beings are giving publicity to evil works. These wicked, horrible particulars need not be lived over, and none who believe the truth for this time should act a part in perpetuating a memory of them. We have no permission from the Lord to engage either in the printing or the sale of such publications, for they are the means of destroying many souls. I know of what I am writing; for this matter has been opened before me. Let not those who believe the truth engage in this kind of work, thinking to make money. The Lord will put a blight upon the means thus obtained; he will scatter more than is accumulated.

There is another class of books—love stories, and frivolous and exciting tales, that are a curse to every one who reads them, although the author may attach a good moral. Often religious sentiments are woven all through these books; but in most cases, Satan is but

clothed in angel robes to deceive and allure the unsuspecting. The mind is affected in a great degree by what it feeds upon. The readers of frivolous and exciting tales become unfitted for the duties lying before them. They live an unreal life, and have no desire to search the Scriptures, to feed upon the heavenly manna. The mind that needs strengthening is enfeebled, and loses its power to contemplate the great problems which relate to the missions and work of Christ, the plan of salvation. These subjects will fortify the mind, awaken the imagination, and kindle the strongest desire to overcome as Christ overcame.

The youth must take heed what they read as well as what they hear. I have been shown that they are exposed to the greatest peril of being corrupted by improper reading. Could a large share of the books published be consumed, a plague would be stayed that is doing its fearful work upon human minds, and corrupting human hearts. Satan is constantly seeking to lead both the youth and those of mature age to be charmed with foolish stories. None are so confirmed in right principles, so secure from temptation, that they can feel safe, and think no one need feel anxious about them. Resolutely discard all this trashy reading, which will not increase your spirituality, but will introduce into your minds sentiments that cultivate the imagination so that you think less of Jesus, and dwell less upon His precious lessons. If you are a learner in His school, you will become like Him, and will overcome the manifold temptations as He overcame. What a joy has Jesus in placing the crown upon the heads of those whom His lips can pronounce “good and faithful servants.” They have resisted the blandishments of vice. They are victors....

The minds of many of the youth are already sown with the seeds of evil, that are ready to spring into life and produce an abundant harvest. Strive to implant pure principles in the soul. Encourage the youth to store the mind with valuable knowledge. Let that which is good, occupy the soul and control its powers, leaving no place for low, debasing indulgences. Let the standard of piety and devotion be elevated.

September 1, 1908

Secret of Successful Work

EGW

The Lord has a work which is above the world's seeking. To those who have not the mind of Christ, the features of our faith and our work, the great object to be accomplished, is far above their comprehension, and unseen. But we are not to come down from our position of ever remaining a people distinct and peculiar from the world. Our vocation is high, holy and elevated. Our faith, if appreciated, will keep all true believers from political strife. We are to work for the spiritual recovery of mankind to God, to bring them under His theocracy. Then only are we a safe people. In keeping ourselves in close sympathy with God, our hearts bound up in love for Him, is our only security.

There is no safety for a Christian who acts from the lowest rather than from the highest views of Christian motives. We do not sympathize with God as we should in the salvation of the human race. We do not regard it in the light in which it is viewed by the universe of Heaven, as a plan devised from eternity in the mind of God. The greatness of the theme almost takes my breath away,—the conditions of life or death to the human race. It required the life of God's only begotten Son as a sacrifice.

Oh, how tame are our religious exercises. The Holy Spirit is the only adequate agency for our full development. As I look upon those who are handling sacred things, and who feel so self-sufficient and so capable of engaging in the great and solemn work of God, I feel pain of heart that I cannot express; for I know that these men,

unless they humble their hearts before God, will mar His work, and will be a hindrance when they suppose they are doing a great work. Oh, how few are heart-to-heart with God in this solemn, closing-up work. There are so many to be warned, and yet how few sympathize with God sufficiently to be anything or nothing, to see souls brought back to their loyalty to God. These poor souls will never see, will never properly consider the influence they leave behind them. There is scarcely a tithe of the sympathetic compassion there should be toward the souls unsaved.

Jesus died to redeem a depraved and guilty world. He worked for them in humility, in meekness and lowliness of heart. But those who ought to learn His method, to wear His yoke, and lift His burdens, are self-elated, self-sufficient. Their hearts do not beat in unison with the heart of God. O, that I had the strength to labor as I once labored. Who is there that makes the burden of a dying world his own, who watches and prays for souls as he that must give an account? How many are left without any special labor. If one-half of the sermonizing were done, and double the amount of personal labor given to souls, in their homes and in the congregations, a result would be seen that would be surprising.

Jesus wept over obdurate Jerusalem. "O Jerusalem, Jerusalem," he said, "thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, but ye would not." Again He weeps over the devoted city, exclaiming, "O that thou hadst known, even thou in this thy day, the things that belong unto thy peace." Then with tears in His eyes and quivering lips, He pronounced the irrevocable sentence, "*But now they are hid from thine eye.*"

It was a hard sentence for Christ to pronounce. It was hard for Him to give up the son of His care. Who can sympathize with Christ in His distress and anguish over the loss of a nation? This was only a symbol of the giving up of a world. Who are so moved by the terrible loss of souls that they have even a faint appreciation of the anguish of Christ's soul? Enoch, Noah, Abraham, Moses, David, Jeremiah, and Paul were partakers with Christ in His depths of compassion as far as their human perception could take in the situation. Who can say with Jeremiah. "Rivers of waters run down mine eyes, because

they keep not Thy law? O that my head were waters, and my eyes a fountain of tears, that I might weep day and night for the slain of the daughters of my people." "I could wish myself accursed from Christ for my brethren," Paul exclaimed.

This sympathy is manifestly needed. Unless the heart can beat in sympathy with Christ, man will never understand the elevated and sacred character of the words, "Watch for souls as they that must give an account." We talk of Christian missions. Our voices are heard, but our hearts have never felt the tender longing and craving for souls that they must feel. With many, trifling acts of service are supposed to be all-sufficient, but there is not the feeblest appreciation for the souls whom Christ died to save. They know not the indulged value to the human soul.

The fires of the last day will consume many souls who might have been saved if the church had but comprehended her sacred responsibilities. Souls are trifling with their own salvation and are unfitted to cooperate with the Lord Jesus Christ. When will the church become laborers together with God? The laborers have themselves to blame largely for the state of indifference seen. They need to be broken up in heart and in action. Then the Lord will work to strengthen them.

October 1, 1908

True Worship

EGW

When you meet with the Lord, say, I am in the Lord's house, and I desire all wicked thoughts, all mistrust and murmuring against my brethren to be banished. We have met here with God, who "So loved the world that He gave His only begotten son, that whosoever believeth in Him should not perish, but have everlasting life." This is our privilege, and we desire to come into the house of God with thanksgiving. We ask the Lord to remove from our hearts every thing that is evil, that we may bring to the house of God that which He can bless.

Let every church member kneel before God while in His temple, and consecrate to him His own, which He has bought with the blood of Christ. Pray for the speaker. Pray that great blessing may come to the one who is to hold forth the bread of life. Strive earnestly to lay hold of a blessing for yourself. Cry unto God, Increase my faith, Make me understand Thy word: for the entrance of Thy word giveth light; it giveth understanding unto the simple. Refresh me by Thy presence. Fill my heart with thy love, that in possessing so great a treasure, I may love my brethren as Christ loved me.

God will bless all who will thus prepare themselves for His service. They will understand what it means to have the assurance of the Spirit, because they have received Christ by faith. The religion of Christ means much more than the forgiveness of sin. It means taking away our sins, and filling the vacuum with the Holy Spirit. It means divine illumination, rejoicing in God. It means a heart

emptied of self, and blessed with the abiding presence of Christ. We need the vital qualities of christianity, and when we possess them, the church will be a living, active, working church. There will be a growth in grace, because the bright rays of the Sun of righteousness pervade the chambers of the mind.

Let us not bring the gloom of unbelief into the church. Let us trim our lamps, seeking a fresh supply of oil, before we step over the threshold. It is our right, our privilege, to dismiss gloomy depression. As we go to the house of worship, we may go with joyfulness; for are we not going to meet with God and His people?

Christ welcomed little children to His presence. He was cheered by the simplicity of their faith. Let us become as little children, that in simplicity of faith we may welcome Christ and be welcomed by Him. Sing to the Lord with the Spirit and the understanding. Let no thought of criticism enter your mind, to torment you; for Satan is near. He will do this work without your help. Refuse to co-operate with the accuser of the brethren. Gather up every ray of light, then seek out those who need help, and give this light to them. God says, "Go out to the highways and hedges, and compel them to come in, that My house may be filled.

Praise the Lord, all ye saints. Be glad in the Lord. Praise His holy name. We must carry to every religious gathering a quickened spiritual consciousness that God and the angels are there, co-operating with all true worshipers. We do not obtain one hundredth part of what we should from assembling together to worship God. Our perceptive faculties need sharpening. Fellowship with one another should make us glad. Why, with such a hope as we have, are our hearts not aglow with the love of God?

When we are tempted to murmur or complain at something some one has done, praise something in that person. Say, "Satan, I have defeated your temptations this time." Cultivate the habit of thankfulness. Praise God over and over again for His wonderful love in giving Christ to die for us. It never pays to think of old grievances. God calls upon us to cultivate His mercy and His matchless love, that we may be inspired with praise.

November 1, 1908

God's Love for Man

EGW

Many conceive of the Christian's God as a being whose attribute is stern justice,—one who is a severe judge, a harsh, exacting creditor. The Creator has been pictured as a being who is watching with jealous eye to discern the errors and mistakes of men, that He may visit judgment upon them. In the minds of thousands, love and sympathy and tenderness are associated with the character of Christ, while God is regarded as the law-giver, inflexible, arbitrary, devoid of sympathy for the beings He has made.

Never was there a greater error. Nature and revelation alike testify of God's love. It is from Him that we receive every good gift. He is the source of life, of wisdom, and of joy. Look at the wonderful and beautiful things of nature. Think of their marvelous adaptation to the needs and happiness, not only of man, but of all living creatures. The sunshine and the rain, that gladden and refresh the earth, the hills and seas and plains, all speak to us of the Creator's love. It is God who brings the bud to bloom, the flower to fruit. It is He who supplies the daily needs of all His creatures as brought forth in the beautiful words of the Psalmist:

“The eyes of all wait upon Thee,
And thou givest them their meat in due season.
Thou openest thine hand,
And satisfiest the desire of every living thing.”

God made man perfect and holy and happy; and the fair earth, as it came from the Creator's hand, bore no blight of decay nor shadow of the curse. It is transgression of God's law that has brought woe and death. Yet even amid the suffering that results from sin, God's love is revealed. It is written that God cursed the ground for man's sake. The thorn and the thistle, the difficulties and the trials that make his life one of toil and care, were appointed for his good, as a part of the training needful in God's plan for his uplifting from the ruin and degradation. The world, though fallen, is not all sorrow and misery. In nature itself are messages of hope and comfort. There are flowers upon the thistle, and the thorns are covered with roses.

"God is love," is written upon every opening bud, upon every spire of springing grass. The lovely birds making the air vocal with their happy songs, the delicately tinted flowers in their perfection perfuming the air, the lofty trees of the forest with their rich foliage of living green,—all testify to the tender, fatherly care of our God, and to His desire to make His children happy.

December 1, 1908

Redemption

EGW

God so loved the world, that He gave His only begotten Son.” He gave Him not only to live among men, to bear their sins, and die their sacrifice: but He *gave* Him to the fallen race. Christ was to identify Himself with the interests and needs of humanity. He who is one with God has linked Himself with the children of men by ties that are never to be broken. Jesus is “not ashamed to call them brethren”; our sacrifice, our advocate, our brother, bearing our human form before the Father’s throne, and through eternal ages, one with the race He has redeemed,—the Son of man. And all this was done that man might be uplifted from the ruin and degradation of sin, that he might reflect the love of God, and share the joy of holiness.

The price paid for our redemption, the infinite sacrifice of our heavenly Father in giving His Son to die for us, should give us exalted views of what we may become through Christ. As the inspired apostle John beholds the height, the depth, the breadth of the Father’s love toward the perishing race, he is filled with adoration and reverence; and failing to find suitable language in which to express this love, he calls upon the church and the world to behold it. “Behold what manner of love the Father hath bestowed upon us that we should be called the Sons of God.” What a value this places upon man! Through transgression, the sons of men become subjects of Satan. Through faith in the atoning sacrifice of Christ, the sons of Adam may become the Sons of God. By assuming human nature,

Christ elevates humanity. Fallen men are granted another trial, and are placed where, through connection with Christ, they may indeed become worthy of His name, “sons of God.”

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

“Every human tie may perish,
Friend to friend unfaithful prove,
Mother’s cease their own to cherish,
Heaven and earth at last remove;

—but no change, can attend Jehovah’s love.

But to make known to man the love of God and to bring them to share His grace,—even this was not the only purpose of the Saviour’s life of suffering and death of shame. Results of yet deeper significance, of infinitely greater extent, flow from the sacrifice of the Son of God. By the death of Christ not only man is set free from Satan’s power, and uplifted from the pit of ruin, but the justice and mercy of God, and the immutability of His law, are vindicated before the universe.

The government of God is not, as Satan would make it appear, founded upon a blind submission, an unreasoning control. It appeals to the intellect and the conscience. “Come now, and let us reason together,” is the Creator’s invitation to the beings He has made. [Isaiah 1:18](#). God does not force the will of His creatures. He can not accept an homage that is not willingly and intelligently given.

He desires that all the inhabitants of the universe shall be convinced of His justice in the final overthrow of rebellion and the eradication of sin. He purposes that the real nature and direful ef-

fects of sin shall be clearly manifested to the end that all may be assured of the wisdom and justice of the divine government.

January 1, 1909

The Wonderful Love of Christ

EGW

The word of God, the Christian Bible, reveals His character. He himself has declared His infinite love and pity. When Moses prayed, "Show me Thy glory," the Lord answered, "I will make all My *goodness* pass before thee." This is His glory. The Lord passed before Moses, 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." He "is slow to anger and of great kindness," "because He delighteth in mercy."

He has bound Himself to our hearts by unnumbered tokens, in heaven and in earth. Through the things of nature and the deepest and the tenderest ties that human hearts can know, God has sought to reveal Himself to us. Yet even these but imperfectly represent His love. When all these evidences have been given, the enemy of good still blinded the eyes of men, so that they looked upon God with fear, they thought of Him as severe and unforgiving. Then Jesus came to live among men, that through Him the infinite love of God might be revealed.

Christ came from heaven to give to the world a correct representation of the Father. He says, "Neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him." And when one of the disciples made the request, "Show us the Father," Jesus answered, "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?"

In describing His earthly mission, Jesus said, "The Lord 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 recovering of sight to the blind, to set at liberty them that are bruised." This was His work. He went about doing good, and healing all that were oppressed by Satan. There were whole villages where there was not a moan of sickness in any house; for He had passed through them, and healed all their sick. His work gave evidence of His divine anointing. Love, mercy, and compassion were displayed in every act of His life. His heart went out in tender sympathy to the children of men. He took man's nature, that He might reach man's wants. The poorest and humblest were not afraid to approach Him. Even little children were attracted to Him. They loved to climb upon His knees, and gaze into that pensive face, benignant with love.

March 1, 1909

The Secret of Victory

EGW

The Lord would have His people labor for unity, and to answer the prayer of Christ. Here is our greatest hindrance. When we read, “The whole multitude of them that believed were of one heart and one mind,” we understand that the agency of the Holy Spirit was doing its work on human hearts. Until the Holy Spirit is accepted and allowed to do its office work upon the heart, each individual will strive to become a center of influence for himself. But we know in our experience, that harmonious subordination to the Spirit of God is rest, and peace, and joy. Then think of the positive necessity of coming under this molding, transforming power, in order to enjoy heaven in this life, and eternal blessing in the future life.

We are never to get above the simplicity of the work. It is a power in its simplicity. A consistent life, a fervent zeal, a meek and quiet spirit, mingled with a heart overflowing with love for perishing souls, is Bible religion. We cannot but speak the things which we have seen and heard. The Lord help us all to follow Jesus. He will teach us the art of overcoming obstacles, of supplanting rivals, and winning hearts. I am sure we need Jesus at every step.

I am sure Satan with his hellish agencies, is striving his best to dishearten and discourage; but we must not be discouraged, neither must we fail. We must suffer loss and be spoken against; and have false witness borne against us, and take it patiently for Christ’s sake. One thing is sure,—God is true. We may lean heavily upon Him, and we shall not become confused amid the Babel of voices. We

must put the armor on, and keep it on. Then what?—Fight manfully the battles of the Lord, and having done all, stand ready for another conflict. We must keep in harmony, taking the whole armor of God. We must have increased faith and move forward, carrying this banner of truth—the commandments of God and the faith of Jesus. We must not think that we are the generals, but that we are under the mighty General of armies. Oh, let us pray as never before. Let us believe with heart and soul the words of John, “Behold, the Lamb of God which taketh away the sins of the world.” It is a poor time, when in the fierce conflict, to show one particle of cowardice. We have a General who never lost a battle. Have faith in God and we shall gain the victory.

Our Saviour is the Restorer. How He longs to gather His children together as a hen gathers her brood under her wings. “O that His people had hearkened unto Him, and Israel had walked in His ways.” It is blinding unbelief and self-sufficiency that will not permit those that are in error to know Him. Then they would not crucify to themselves the Lord of glory, and put Him to an open shame. We must cultivate faith. We must believe at every step, and talk courage and hope. Light, precious light, is for the people of God who will see it.

November 1, 1909

To Every Man His Work

EGW

I thank my heavenly Father that though all men have not the same traits of character, they may all be worked by the same Spirit, even the Spirit of Him who is the Head of the church, and who in heaven teaches the angels how to minister to the members of His church on earth.

Jesus is ministering in the heavenly sanctuary, but He is with His workers also; for He declares, “Lo, I am with you always, even unto the end of the world.” He is spiritual Director of His church on earth, and He longs to see the members filled with a determination to labor harmoniously for the advancement of His kingdom. He has raised up a succession of workers who derive their authority from Him, the Great Teacher. He has chosen for His work men of varied talents and varied capabilities. Some of these might not be the men you would choose, but you will pass through an experience that will lead you to see that God exalts men whom you would regard as inferior to yourselves. When the judgment shall sit, and the books are opened, many will be surprised by God’s estimate of character. They will realize that God sees not as man sees, that He judges not as human beings judge. He reads the heart. He knows the motives that prompt the action, and He recognizes and commends every faithful effort put forth for Him. The Lord uses various gifts in His work. Let no worker think that his gifts are superior to those of another worker. Let God be the judge. He tests and approves His workers, and He places a just estimate on their qualifications. He has placed in the

church a variety of gifts, to meet the varied wants of the many minds with which His workers are brought in contact.

The Lord has given to every man his work, and every man is to do the work that the Lord has given him. All have not the same gifts or the same disposition. All need to feel daily the converting power of the Holy Spirit, that they may bear much fruit for the Lord. It is not the one who preaches the gospel that provides the efficiency that makes his efforts successful. It is the unseen worker standing behind the minister who brings conviction and conversion to souls.

February 1, 1910

How to Become Strong Christians

EGW

Those who are of the household of faith should never neglect the assembling of themselves together; for this is God's appointed means of leading His children into unity, in order that in Christian love and fellowship they may help, strengthen, and encourage one another. My brethren and sisters, if you would come together for prayer-meetings, if, after confession of sin and humiliation of soul, you would have a love-feast,—every heart filled with true love for his brethren,—you would see the salvation of God.

As brethren of our Lord, we are called with a holy calling to a holy, happy life. Having entered the narrow path of obedience, let us refresh our minds by communion with one another and with God. As we see the day of God approaching, let us meet often to study His Word and to exhort one another to be faithful to the end. These earthly assemblies are God's appointed means by which we have opportunity to speak with one another and to gather all the help possible to prepare, in the right way, to receive in the heavenly assemblies the fulfillment of the pledges of our inheritance.

Remember that in every assembly you meet with Christ, the Master of assemblies. Encourage a personal interest in one another, for it is not enough to simply know men. We must know men *in Christ Jesus*. We are enjoined to "consider one another." This is the key-note of the gospel. The key-note of the world is self.

Christ declares to His disciples: "Ye are the light of the world. A city that is set on a hill cannot be hid... Let your light so shine

before men, that they may see your good works, and glorify your Father which is in heaven.” Christians are to reveal to the world that they are wearing the yoke of the Great Teacher and learning of Him His meekness and lowliness. As obedient sons and daughters of God, they are to fulfill their obligations to Him, giving to the world a proper representation of His character. Thus they become lights in the world.

The Christian pilgrim is not left to walk in darkness. Jesus leads the way. Those who follow Him walk in the sunshine of His presence. The path that the pilgrim treads is clear and defined. Christ’s righteousness goes before him,—the righteousness that makes possible the good works characterizing the life of every true Christian. God is his reward. He walks in the light as Christ is in the light. As he travels onward in the Christian journey, he combines faith with earnest endeavor to win others to accompany him. Constantly receiving the light of Christ’s presence, he reflects this light to others in words of encouragement and deeds of self-denial. He bears the sign of obedience to God’s law, which distinguishes him from those who are not following the pathway that leads to life eternal.

The Christian pilgrim cannot be sour, gloomy, depressed. It is a misrepresentation of the Christian faith to be surly, unreasonable, or sour in spirit. My brethren and sisters, no longer cherish such a spirit. Heed the apostle’s admonition to provoke one another unto love and good works. How can you do this?—By conscientious, consistent behavior. Occasionally pause to sum up the results of such a course, to ascertain whether it is the wisest course to pursue. You will find that careful regard for one another’s needs, kindly words of sympathy, and thoughtful assistance in helping others in their work, encourage not only them, but yourselves as well, because you thus become laborers together with God.

May 1, 1910

The Secret of Success

EGW

The Lord's servants are merely stewards. The Lord will work through them when they surrender themselves to Him to be worked by the Holy Spirit. When by faith men place themselves in the Lord's hands, saying, "Here am I: send me," He undertakes this work. But men must get out of the Lord's way. They must not hinder His purposes by their devising. For years the Lord has had a controversy with His people because they have followed their own judgment, and have not relied on divine wisdom. If the workers get in the Lord's way, hindering the advancement of the work, thinking that their brain power is sufficient for the planning and carrying forward of the work, the Lord will correct their error. By His divine Spirit he enlightens and trains every worker. He shapes His own providence to carry forward His work according to His mind and judgment.

If men would only humble themselves before God, if they would not exalt their judgment as the all-controlling influence, if they would make room for the Lord to plan and work, the Lord would use the qualifications He has given them in a way that would glorify His name. He will purify His workers from all selfishness, trimming down their superfluous plans, cutting off the branches that would entwine around this and that undesirable object, pruning the vine so that it will produce fruit. God is the great Husbandman. He will make everything in the lives of those who are laborers together with Jesus Christ subservient to His great purpose of growth and

fruit-bearing. It is His plan, by conforming His servants day by day to the image of Christ, by making them partakers of the divine nature, to cause them to bear fruit abundantly. He desires His people, through actual experience in the truth of the gospel, to become true, trustworthy, experimental missionaries. He would have them show results far higher, holier, and more definite than have been revealed in the last fifteen years.

The potter takes the clay in his hands, and moulds and fashions according to his own will. He kneads it, and works it; he tears it apart, and then presses it together. He wets it and then dries it. He lets it lie for awhile without touching it. When it is perfectly pliable, he continues the work of making from it a vessel. He forms it into shape, and on a wheel, trims and polishes it. He dries it in the sun, and bakes it in the oven. Thus it becomes a vessel unto honor, fit for his use. So the great Master desires to mould and fashion us. And as the clay is in the hands of the potter, so we are to be in His hands. We are not to try to do the work of the potter. Our work is to yield ourselves to the moulding of the Master-worker. It is not a great number of institutions, large buildings, and wonderful display that God requires, but the harmonious action of a peculiar people, a people chosen by God and precious, united with one another, their lives hid with Christ in God. The Lord will never place one man as a controlling power over another man. Every man is to stand in his lot and in his place, exerting a right influence in thought, word, and judgment. When all God's workers do this, and not till then, will the work be completed symmetrically.

June 1, 1910

Ministering to Christ

EGW

Christ identifies His interests with those of His people. He has plainly stated that we can minister to Him by ministering to His suffering ones. Words of encouragement and cheer spoken when the soul is sick and the pulse of courage is slow,—these are regarded by the Saviour as if spoken to Himself. The heavenly angels look on in pleased recognition. In no better way can we express our love to God than by unselfish, self-sacrificing actions, performed because the grace of God has been incorporated into our hearts. In all our ways we are to reveal the Saviour. We can express gratitude to God by reproducing the Christlikeness in our lives.

God has chosen human beings to co-operate with Him in communicating His blessings to the world. As we take a kindly interest in those who are members of the household of faith, we are making God's goodness known. Christ sees of the travail of His soul and is satisfied. Then let us do our best to help one another. Be assured that your labors are not in vain in the Lord. God would have those who are leaders in His work first submit themselves to be led.

While on this earth, we are to bear witness to God's goodness by our obedience to His commandments. The Lord declares, "Ye shall keep my Sabbaths and reverence my sanctuary: I am the Lord. If ye walk in my statutes and keep my commandments and do them, then will I give you rain in due season, and your land shall yield her increase, and the trees of the field shall yield their fruit. And your threshing shall reach unto the vintage, and the vintage shall reach

unto the sowing-time: and ye shall eat your bread to the full, and dwell in your land safely.”

Let those who try to serve God and mammon remember the warning given by Christ, “Ye cannot serve God and mammon.” The experiment has been tried and pronounced impossible. Those who trust in God and serve God are not attracted by the world. Those who substitute riches, property, earthly treasure of any kind, for the Lord, will reap the sure result,—separation from God and heaven. They lay their souls upon the altar of mammon, placing gain where godliness should be.

Two ways are presented before every soul: the way of obedience to God’s commandments, which brings the rich blessings of heaven; and the way of disobedience, which brings death; for no sinner can inherit eternal life. Those who are awakened by the message of warning have a serious decision to make. They go to their pastors for instruction, and he should never attempt to quench the spirit which is leading his people to seek for more light.

July 1, 1910

The Power of God

EGW

The angels of God, who excel in wisdom and strength and in all efficiency, whether for judgment or mercy, fulfill their mission in the world. They are sent forth to minister to those who shall be heirs of salvation. Those who are walking in the light of God's commandments are very precious in His sight. He says, "Touch not mine anointed, and do my prophets no harm." In the last days Satan will use all his powers against God's people, to afflict, to distress, to discourage them, and to cause them all the trouble he possibly can. Those who know the truth and yet unite with him in this work, have lost their spiritual anointing. They are blinded by the sophistry of the enemy, and cannot see afar off. They have forgotten that they were purged from their old sins.

A single angel appeared to the Roman guard on his mission from the heavenly courts, and lo, they lay as dead men! What made the Roman soldiers quake and tremble and fall as dead men to the ground?—The power of God.

In the protection of His people God has caused His army so to deal with human powers that one hundred eighty-five thousand men were slain in one night. The thirty-seventh chapter of Isaiah contains instruction of the highest value. Read the prayer that Hezekiah offered to the Lord. He received a threatening letter from the king of Assyria which contained these words, "Thus shall ye speak to Hezekiah, king of Judah, saying, Let not thy God, in whom thou trustest, deceive thee, saying Jerusalem shall not be given into the

hands of the king of Assyria. Behold thou hast heard what the kings of Assyria have done to all lands by destroying them utterly; and shalt thou be delivered?"

Hezekiah took the letter and went up to the house of God and spread it before the Lord, saying, "Now, therefore, O Lord our God, save us from his hand, that all the kingdoms of the earth may know that thou art the Lord, even thou only."

And God said, concerning the king of Assyria, "He shall not come into this city, nor shoot an arrow here, nor come before it with shields, nor cast a bank against it. By the way that he came, by the same shall he return, and shall not come unto this city, saith the Lord. For I will defend this city, to save it for my own sake, and for my servant David's sake. Then the angel of the Lord went forth, and smote the camp of the Assyrians a hundred four score and five thousand; and when they arose early in the morning, behold, they were all dead corpses."

Age, position, or influence, cannot save one of us from sudden sickness or calamity, if the Lord says, "It is done." Therefore, let not those who have the light of truth be presumptuous. In the midst of cherished enterprises the Lord may speak, and it will be done. It is the wisdom of minister and people to hold themselves always in a spiritual readiness for anything that may occur. Let all follow the example of Hezekiah. Let us pour out the soul in humiliation and fasting and prayer.

October 1, 1910

The Secret of the Christian Character

EGW

Just in proportion as we empty the soul temple of self-sufficiency, self-dependence, and self-exaltation, will we realize the work that needs to be done to purify the soul, body, and spirit before we can be filled with all the fulness of God. When this work is done the power of God will be revealed, and the truth will be a mighty power in enlightening the mind, sanctifying the soul and spirit. Then genuine conversions will be made to Bible truth.

Who is willing to lay his finger upon his cherished idols of sin, and allow Christ to purify the temple by casting out the buyers and sellers? Who is prepared to allow Jesus to enter the soul and cleanse it from everything that tarnishes or corrupts? The standard is, "Be ye therefore perfect, even as your Father which is in heaven is perfect." God calls upon men and women to empty their hearts of self. Then His Spirit can find an unobstructed entrance. Stop trying to do the work yourself. Ask God to work in and through you until the words of the apostle become yours: "I live, yet not I, but Christ liveth in me."

The whole being must hunger and thirst after righteousness. The soul's desire must be drawn to God, to be in perfect conformity to His will. Then the cold, hard heart will be melted away by the grace and love of God, which will appear in power. God will be glorified through the human instrumentalities. Self is the great hindrance to this work.

Just as soon as the men in positions of trust realize their inability to do God's work, and submit to God's wisdom, the Lord can work with them. He will supply all our necessities if we will empty the soul of self. And when God works, give His name the glory. Do not receive praise from men. When self is abased God can work. Israel exalted herself, and the Lord abased her.

“From whence come wars and fightings among you? Come they not hence, even of your lusts that war in your members? Ye lust, and have not; ye kill, and desire to have, and cannot obtain; ye fight and war, yet ye have not, because ye ask not.... Do ye think that the Scriptures sayeth in vain, The spirit that dwelleth in us lusteth to envy? But He giveth more grace. Wherefore, He sayeth, God resisteth the proud, but giveth grace to the humble. Submit yourselves therefore to God. Resist the devil and he will flee from you. Draw nigh to God, and He will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded; be afflicted, and mourn, and weep; let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord, and He will lift you up.”

“If ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy. But the fruits of righteousness is sown in peace of them that make peace.” These lessons every church member should learn. There is need of close self-examination in the light of the word of God, that we may do the work essential to be done.

December 1, 1910

Work While the Day Lasts

EGW

Never did the Lord Jesus confine His labors to one place. We read of Him that “He went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness, and all manner of disease among the people. And His fame went throughout all Syria, and they brought unto Him all the sick people that were taken with divers diseases and torments, and those that were possessed with devils; and He healed them. And there followed Him a great multitude of people from Galilee, and from Decapolis, and from Jerusalem, and from beyond Jordan.”

Again we read, “When the sun was setting, all they that had any sick with divers diseases brought them to Him, and He laid His hands upon them and healed them. And devils also came out of many, crying out, saying, Thou art Christ, the Son of God. And He, rebuking them, suffered them not to speak; for they knew that He was Christ. And when it was day, He departed, and went into a desert place; and the people sought Him and came unto Him, and stayed Him, that He should not depart from them. And He said unto them, I must preach the kingdom of God to other cities also; for therefore am I sent.”

Christian missionary work was to be done in all places. The truth was to go from point to point. The disciples were to leave an example of how to establish the chain of truth, link after link. Christ worked as He desired them and all other laborers to work. The town

and cities of Palestine resounded with the truths that fell from His lips.

How essential it is that today the truth be proclaimed in the same way! The world is our field of missionary toil. Everywhere the light of truth is to shine forth, that hearts, now in the sleep of ignorance, may be awakened and converted. In all countries and cities the gospel is to be proclaimed.

The seed of truth must be sown in the soil of the heart, in order that it may spring up and bear fruit. God's servants are to be laborers in places nigh and afar off, going to the regions beyond, even preparing to embrace a larger circumference. They are to work while the day lasts; for the night cometh in which no man can work. A Saviour uplifted on the cross is to be presented; and from many voices is to be heard the word, "Behold the Lamb of God, which taketh away the sin of the world."

Churches are to be organized and plans laid for work to be done by members of the newly organized churches. This gospel missionary work is to keep reaching out and annexing new territory, enlarging the cultivated portions of the vineyard. The circle is to extend until it belts [the world]. As workers go forth filled with earnest, happy zeal, thrilling with the love of God, the whole church at home is revived; for the success of the workers is regarded as a subject of deep, personal concern to every member of the church.

January 1, 1911

The Christian's Zeal

EGW

For what has the history of the work of the disciples been recorded, as they labored with holy zeal, animated and vitalized by the Holy Spirit, if it is not that from this record the Lord's people today shall gain an inspiration to work earnestly for Him. What the Lord did for His people in that time, it is just as essential and more so that He do for His people today. All that the apostles did, every church member today is to do. We are to work with as much more fervor, accompanied by the Holy Spirit in as much greater measure, as the increase of wickedness demands a more decided call to repentance. Every one on whom is shining the light of present truth, is to be stirred with compassion for those who are in darkness. From all believers, in clear, distinct rays, light is to be reflected. The work that the Lord did in Antioch through His delegated messengers, He is waiting to do today. At this time, when the end of all things is at hand, should not the zeal of the church exceed even that of the early church? Zeal for the glory of God moved the disciples to bear witness to the truth with mighty power. Shall not this zeal fire our hearts with a longing to tell the story of redeeming love, of Christ and him crucified? Should not the power of God be more mightily revealed today than even in the time of the apostles?

It was sincere devotion and humble, earnest prayer that brought the disciples into close communion with Christ. They sat together with Him in heavenly places. They realized the greatness of their debt to Him. Should we be less earnest than they were? Shall we not

by living faith claim the promises which moved them to the depths of their being to call upon the Lord Jesus for the fulfillment of the word, "Ask, and ye shall receive?" Is not the Spirit of God to come today in answer to persevering prayer, and fill men with power? Is the throne of grace farther removed from us than it was from the disciples? Is not God saying to His praying, trusting, believing workers, who are opening the Scriptures to those ignorant of the precious truths they contain, "Lo, I am with you always, even unto the end of the world"? Shall we not, through the indications of God's providence, hear His voice, saying, "Separate me Barnabas and Saul for the work whereunto I have called them." There certainly are men that the Lord is fitting to stand in their lot and in their place.

Let us show that we are *workers together with God*. Let us be as true as steel to principle. No one can stay at home in ease, living only for self, without becoming selfish. We must be representatives of Christ, if we would be truly happy. The earnest, united prayers of faith will inspire Christlike zeal.

God will raise up a Paul and Barnabas for the church that is worthy of such helpers. True missionary workers will find that the Holy Spirit is working on minds, raising up laborers of faith and patience and zeal to take the place of some who fall away. We need more keen, sanctified discernment. We need to cherish the faith that works by love and purifies the soul.

June 1, 1911

Our General Leads to Victory

EGW

The church that would prove successful in the Master's service must be an aggressive one. Its members must not allow their interest in the work to lag. Heavenly intelligencies are ready to co-operate with the human agent to press forward the work. At whatever cost press the battle to the gates of the enemy; yea, storm the very citadel. Do not allow yourselves to fail nor be discouraged. Christ's authority is supreme. His power is invincible. Through the Holy Spirit the Lord works with the human agent. "He hath appointed us to preach good tidings unto the meek; He hath sent us to bind up the broken-hearted; to proclaim liberty to the captives; and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God: to comfort all that mourn, to appoint unto them that mourn in Zion; to give unto them beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that He might be glorified." The Sun of Righteousness has arisen. Christ is waiting to clothe His people with the garments of salvation. And "He shall not fail nor be discouraged, till He have set judgment in the earth; and the isles shall wait for His law." His glory shall be seen upon thee. And the Gentiles shall come to thy light, the kings to the brightness of thy rising."

The Lord does not wish to have one true soldier of the cross remain in ignorance or darkness. He calls us up, high above the

earth, that he may show us the vast confederacy of evil that is arrayed against us. He would remind us that “we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.” But He assures us all who are engaged in this warfare that they are fighting under the “Captain of the Lord’s hosts,” and that the angels of heaven are assisting them in their struggle for the “crown that fadeth not away.” Let us rally under the banner of Prince Immanuel, and in the name and strength of Jesus Christ press the battle home.

There are souls perishing. They must know the terms of salvation. They must be taught that the conditions of acceptance are the same now as they were in Adam’s day,—obedience to all God’s commandments. Many appear to be entombed in the darkness of ignorance, intrenched behind an invincible barrier, full of error taught them by priest and ruler; but bear in mind that heavenly intelligencies are working with the human agents. The Holy Spirit can pierce the stronghold of unbelief. Jesus is leading his army to the field of battle. Listen to His proclamation: “Be of good cheer; I have overcome the world.” Our General leads to victory, for He is a mighty conqueror.

“The silver and the gold are mine, and the cattle upon a thousand hills.... If I were hungry, I would not tell thee; for the world is mine and the fulness thereof.” Why then does He so earnestly plead with His people to bring in “all the tithes into the storehouse,” besides offerings?—There can be but one reason. God wants to save His people, and He sees the tide of worldliness and selfishness that is sweeping the world down to ruin. He sees many of His people so affected by it that unbelief begins to steel their hearts against that simple faith which takes the Lord at His word, and as a result they are in the greatest danger of coming up in the last day with those who are not prepared to enter the Holy City at the Master’s call.

November 1, 1911

Shall We Awake?

EGW

God sees every heart and knows the excuses suggested by Satan by which he seeks to ensnare every soul. He fully appreciates our danger, while we do not. He is not willing that any should perish in sin; but that all should repent and live. Hence, the oft repeated plea that we should not be deceived and lost. God is love; and infinite love will devise infinite plans and plead with infinitely long-suffering to save the lost. There is one thing, however, which infinite love cannot do; it cannot requite the unrepentant wicked. What is it to be in an unsaved condition? Is it not to be living without that full confidence in God which is born of love, which leads us to take Him at His word? Believing His promises, we walk with Him and talk with Him as did Enoch and Elijah and the faithful of all the ages past. They were called pilgrims and strangers in the earth, because they had so much faith in God that they would follow His instruction so completely that they became very different from the world in their plans, and their objects in life were also different.

That is the very thing for which the Lord is appealing to His people. They have set their affections upon other objects, and their interest in His work is a secondary matter. As a result, the hearts of His people are barren of that warmth of love which makes all service sweet.

The treasury of the Lord is wanting funds with which to carry the work as fast as it is the pleasure of the Lord that it should go; and the world, seeing the indifference manifested, is not affected by

the message as it would be if every heart were warm with the love, which in every act and word expresses its devotion as did the life of Christ, our Pattern. The Lord will find every honest soul and be honored with His service. The windows of heaven will be opened, and He will be refreshed with such abundant blessings, “that there shall not be room enough to receive it.” Then there will be meat in the Lord’s house, “and all nations shall call you blessed: for ye shall be a delightsome land, saith the Lord of hosts.”

The work then, must be observed of all nations, whether it is in an indifferent state, or moving in the fulness of the power of God. When it reaches that stage that God’s people walk with Him in such confidence as this chapter describes, the message will be attended by the refreshing showers of the latter rain, and the earth will be speedily lighted by His glory.

This is an individual work, and an everyday life. “Let us, therefore, cast off the works of darkness, and let us put on the armor of light. It is time to walk honestly, having a conscience void of offense toward God and man. Now is the time to lay up a good foundation against the time to come, that we may lay hold on eternal life. It is high time to awake out of sleep; for now is our salvation nearer than when we believed. Shall we awake?”

December 1, 1911

Duty of Parents

EGW

Our religious obligations begin in serving God faithfully in the home life. I am urged to bear earnest testimony to parents in public and private, that they may be led to devote all their powers in sanctified service for Christ. I am instructed to urge upon our people the need of being imbued with the Spirit of God. This Spirit will teach believers to work in harmony with Christ whenever and wherever opportunity offers. As different families have been presented before me, I have been shown their great need of the converting power of God.

God so loved that He gave His only begotten Son, that we might have a pattern of true holiness. Let parents study the pattern, that they may become true laborers together with God for the salvation of their children.

Religion in the home is of vital importance. Upon fathers and mothers rest to a large degree the responsibility for the mould of character that their children receive. Let not the mother gather to herself so many cares that she cannot give time to the spiritual needs of her family. Let parents seek God for guidance in their work. On their knees before Him they will gain a true understanding of their great responsibilities, and there they can commit their children to One who will never err in counsel and instruction.

Heaven is worth striving for. Let parents pray with their children individually, as well as in the family circles; they need to do this if they would bring them up in the nurture and admonition of the

Lord. Parents, bring Christ into your life; let not unkindness be expressed in words or actions. When difficulties arise in the home, parents are often tempted to deal with their children hastily, and their correction of wrongs often reveals a lack of mercy or justice. Let them remember that scolding or beating will not accomplish that which they should most desire. Instead of punishing your child hastily, pray with him, and as you do this, let your own heart respond to the softening, subduing influences of the Spirit of God.

The father of the family should not leave to the mother all the care of imparting spiritual instruction. A large work is to be done by fathers and mothers, and both should act their individual part in preparing their children for the grand review of the judgment. The work done in the home is a work which in many cases will decide the welfare of the children through all eternity. If parents must neglect something, let it not be the work of moulding the character after the divine similitude.

The Lord revealed Himself not only as the true and living God, but as our heavenly Father, when He sent His only begotten Son into the world to purchase our redemption. "The spirit beareth witness with our spirit that we are the sons of God; for we have not received the spirit of bondage again to fear, but we have received the spirit of adoption, whereby we cry, Abba, Father." If we accept the invitation of the Spirit of God, we become "heirs of God, and joint heirs with Christ." If we are partakers with Christ of his self-denial and become laborers together with God, we shall be heirs with Christ to all the glories of the eternal world. "If we suffer with Him," the apostle writes, "Ye shall be also glorified together."

"Ye are bought with a price," the apostle declared; "therefore, glorify God in your body and in your spirit which are God's." As believers yield heart and mind to follow the counsel of the Lord, striving to be worthy of the name of sons and daughters of God, their lives will give forth an influence that will be felt by all with whom they associate. If parents will teach their children to conduct themselves according to the principles of the word of God, these children will unconsciously teach others what it means to be Christians. Let parents maintain true Christian dignity before their children, and they will be greatly aided in their work of upbuilding the kingdom of Christ.

The apostle Paul, describing the children living in these last days, declares them to be “disobedient, unthankful, unholy.” It is important that parents realize the tendency of the age, and labor untiringly to educate their children away from those things, preparing them, by teaching them to love and copy the life of Christ, for a place in the future life of holiness.

March 1, 1912

Work for the Master

EGW

Let no one think that he is at liberty to fold his hands and do nothing. That any one can be saved in indolence and inactivity is an utter impossibility. Think of what Christ accomplished during His earthly ministry. How earnest, how untiring, were His efforts! He allowed nothing to turn Him aside from the work given Him. Are we following in His footsteps? He gave up all to carry out God's plan of mercy for the fallen race. In the fulfilment of the purpose of heaven He became obedient unto death, even the death of the cross. He who had had no communion with sin, who had known nothing of it, came to this world, and took upon His sinless soul the guilt of sinful man, that sinners might stand justified before God. He grappled with temptation, overcoming in our behalf. The Son of God, pure and unsullied, bore the penalty of transgression, and received the stroke of death that brought deliverance to the race.

It was Christ's joy to help those in need of help, to rescue the perishing, to seek the lost, to lift up the bowed down, to heal the sick, to speak words of sympathy and consolation to the sorrowing and the distressed. The more fully we are imbued with His Spirit, the more earnestly we shall work for those around us, and the more we do for others, the greater will be our love for the work, and the greater our delight in following the Master. Our hearts will be filled with the love of God, and with earnestness and convincing power we shall speak of the crucified Saviour.

As our people engage in earnest work for the Master, murmuring and complaints will cease. Many will be aroused from the despondency that is ruining them body and soul. As they work for others, they will have much that is helpful to speak of when they assemble to worship God. The testimonies that they bear will not be dark and gloomy, but full of joy and courage. Instead of thinking and talking about the faults of their brethren and sisters, and about their own trials, they will think and talk of the love of Christ, and will strive earnestly to become efficient workers for Him.

The secret of winning souls can be learned only from the Great Teacher. As the dew and the still showers fall gently on the withering plant, so our words are to fall gently and lovingly on the souls we are seeking to win. We are not to wait till opportunities come to us; we are to seek for them, keeping the heart uplifted in prayer, that God may help us to speak the right word at the right time. When an opportunity presents itself, let no excuse lead you to neglect it; for its improvement may mean the salvation of a soul from death.

As laborers together with God, we need to draw nigh unto Him, that we may have the divine touch. We need to drink deeply and continuously at the fountain of living water, that we may have power to persuade those who are athirst to “take of the water of life freely.”

There are many ways of working for Christ. Human hands may never have been laid on you in ordination, but God can give you fitness for His service. He can work through you to the saving of souls. If, having learned in the school of Christ, you are meek and lowly in heart, He will give you words to speak for Him. Ask, and receive the Holy Spirit. But remember that the Spirit is given only to those who are consecrated, who deny self, lifting the cross and following their Lord.

Individual, constant, united efforts will bring the reward of success. Those who desire to do a great deal of good in our world, must be willing to do it in God’s way, by doing little things. He who dreams of reaching the loftiest heights of achievement by doing something great and wonderful, will fail of doing anything.

Steady progress in a good work, the frequent repetition of one kind of faithful service, is of more value in God’s sight than the doing of some great work, and wins for His children a good report, giving character to their efforts. Those who are true and faithful to

their divinely-appointed duties are not fitful, but steadfast in purpose, pressing their way through evil, as well as good, reports. They are instant in season and out of season.

Men and women are needed who are as true to duty as the needle to the pole,—men and women who will work without having their way smoothed, and every obstacle removed.

Do something; do it now. Remember that the angel bearing the closing message of mercy to this world flies swiftly.

May 1, 1912

A Call to Labor

EGW

Remember that one day you will stand before the Lord of all the earth, to answer for the deeds done in the body. Then your work will appear as it really is. The vineyard is large, and the Lord is calling for laborers. Do not allow anything to keep you from the work of soul-saving. The canvassing work is a most successful way of saving souls. Will you not try it? Will you do what you can to circulate the books that the Lord has said should be sown broadcast through the world? Will you not place them in the homes of as many as possible? Think of how great a work can be done if a large number of believers will unite in an effort to place before the people, by the circulation of these books, the light that the Lord has committed to us to be given them.

Put your hearts into this work, and the blessing of God will be with you. Go forth in faith, as you go praying that God will prepare hearts to receive the truth. Be pleasant and courteous. Show by a consistent course that you are true Christians. Walk and work in the light of heaven, and your path will be as the path of the just, that shineth more and more unto the perfect day. Under the divine guidance go forward in the work, and look to the Lord for aid. The Holy Spirit will attend you, and all heaven will be with you.

In your work you will meet with those who are fighting against appetite. Speak words that will strengthen and encourage them. Do not let Satan quench the last spark of hope in their hearts. Of the erring, trembling one, struggling against evil, Christ says, "Let him

come unto Me,” and as he comes, He places His hands underneath him and lifts him up. The work that He did, you, as His evangelist, can do as you go from place to place. Labor on in faith, expecting that souls will be won to Him who gave His life that men and women might stand on God’s side. Draw with God to win the drunkard and the tobacco devotee from the habits that debase them till they are below the level of the beasts that perish.

O that thousands more of our people had a realization of the time in which we are living, and of the work to be done in field service, in house-to-house labor! There are many, many, who know not the truth. They need to hear the call to come to Jesus. The sorrowing are to be cheered, the mourners comforted. The poor are to have the gospel preached to them. I urge my brethren and sisters not to engage in work that will hinder them from proclaiming the gospel of Christ. You are God’s spokesmen. You are to speak the truth in love to perishing souls. Christ says, “Go out into the highways and hedges, and compel them to come in, that my house may be filled.” [Luke 14:23](#). Do not these words plainly outline the work of the canvasser? With Christ in his heart, he is to go forth into the highways and byways of life, giving the invitation to the marriage supper. Men of wealth and influence will come, if they are invited. Some will refuse, but, thank God, not all.

August 1, 1912

“Are We in the Faith?”

EGW

We love Him, because He first loved us.” It is impossible for us to believe that Jesus endured the untold agonies of the cross for us, without having our hearts melted in love for Him. And if we love Him, we shall be solicitous to please Him, to obey Him. The heart stirred by the love of Christ will earnestly inquire, “Lord, what wilt thou have me to do?”

Dear brethren, “examine yourselves, whether ye be in the faith.” Many respond, “Why, yes, I am in the faith; I believe every point of the truth.” But do you practise what you believe? Are you at peace with God and your brethren? Can you pray with sincerity. “Forgive us our debts, as we forgive our debtors”? Or are you estranged from your brother, because you think he has injured you? Are there no heart-burnings among you? Is there no bitterness in your hearts, no envy, no jealousy, no evil surmising, no misjudging of your brethren? Is there no emulation, no desire for special favor or honors, no wish to have the supremacy? These feelings should not exist among Christians.

Jesus, who died for us, loves us with a love that is infinite; and we must love one another. We must put away all selfishness, and work together in love and unity. We have loved and petted ourselves, and excused ourselves in waywardness; but we have been unmerciful toward our brethren, who may not be as faulty as ourselves. The Lord loves us, and bears with us, even when we are ungrateful to Him, forgetful of His mercies, wickedly unbelieving; but consider,

brethren, how relentless we are to one another, how pitiless; how we hurt and wound one another, when we should love as Christ has loved us. Let us make a complete change. Let us cultivate the precious plant of love, and delight to help one another. We must be kind, forbearing, patient with one another's errors; we must keep our sharp criticisms for ourselves, but hope all things of our brethren.

Some of you seem to be earnestly seeking forgiveness of sins, for freedom in God. Do you deserve the pardon that you are seeking?—No, you do not; nevertheless, God is willing to grant it freely. And dare you withhold from your brethren the forgiveness and affection of which you do not think them worthy? Would you have God deal thus with you? Deal with your brethren as you wish God to deal with you. If we expect our prayers for forgiveness to be heard, we must offer them in a forgiving spirit. We must forgive others in the same manner, and to the same extent, that we ourselves hope to be forgiven. The hard-heartedness that professed Christians manifest toward one another is not Christlike, but savors of the satanic. We must every one of us open our hearts wide to the love of Jesus, and encourage pity and affection for our brethren.

It was “while we were yet sinners,” that “Christ died for us.” In view of His unmerited love and mercy toward us, how can we cherish malice, or even one feeling of unkindness toward our brethren, the purchase of His blood? Let us put away all suspicion and hatred, and all feelings of bitterness, even toward our worst enemies, those who seek to do us harm. But, brethren, do not wait until the heart is in harmony with your brother before you come to Jesus; for it is His spirit and power working in you that will give you the victory.

Many are filled with self-importance, and esteem themselves above their brethren. Such should let self die; let the carnal mind be crucified. If you have enmity, suspicion, envy, and jealousy in your hearts, you have a work to do. Confess your sins; come into harmony with your brethren. Speak well of them. Throw out no unfavorable hints, no suggestions that will awaken distrust in the minds of others. Guard their reputation as sacredly as you would have them guard yours; love them as you would be loved of Jesus. Work for their interest, instead of seeking to tear them down, that you may build up self on their ruins. Satan is an accuser of the

brethren, and he loves to have you help him. But disappoint him; do not let him triumph over you.

Some pride themselves on being outspoken, blunt, and rough, and they call this frankness; but it is not rightly named. It is selfishness of the deepest dye. These persons may have virtues; they may be liberal and have kind impulses; but their discourteous manners render them almost insupportable. They criticise, they wound, they say disagreeable things. Does the character they are cultivating represent Jesus? Will it fit them for the society of heaven? We shall do well to examine ourselves, to see what manner of spirit we are cherishing. Let us learn to speak gently, quietly, even under circumstances the most trying. Let us control not only our words, but our thoughts and imagination. Let us be kind, courteous, in our words and deportment. There is a great neglect in this respect. We do not adorn the doctrine we profess. We are not what we might be, not what God would have us to be. Those who hope to be the companions of holy angels, should possess refined manners. If the principles of the Christian religion are carried out in the daily life, there will be a kind thoughtfulness for others, for this was characteristic of Christ. Then, although a man may be poor, he will have true dignity; for he is God's nobleman.

November 1, 1912

Daniel

EGW

Daniel's parents had trained him in childhood to habits of strict temperance. They had taught him that he must conform to nature's laws in all his habits; that his eating and drinking had a direct influence upon his physical, mental, and moral nature, and that he was accountable to God for his capabilities; for he held them all as a gift from God, and must not, by any course of action, dwarf or cripple them. As the result of this teaching, the law of God was exalted in his mind, and revered in his heart. During the early years of his captivity, Daniel was passing through an ordeal which was to familiarize him with courtly grandeur, with hypocrisy and with paganism. A strange school indeed to fit him for a life of sobriety, industry, and faithfulness. And yet he lived uncorrupted by the atmosphere of evil with which he was surrounded.

Daniel and his companions enjoyed the benefits of correct training and education in early life, but these advantages alone would not have made them what they were. The time came when they must act for themselves—when their future depended upon their own course. Then they decided to be true to the lessons given them in childhood. The fear of God, which is the beginning of wisdom, was the foundation of their greatness. His Spirit strengthened every purpose, every noble resolution.

The lesson here presented is one that we would do well to ponder. Our danger is not from scarcity, but from abundance. We are constantly tempted to excess. Those who would preserve their powers

unimpaired for the service of God, must observe strict temperance in the use of His bounties, as well as total abstinence from every injurious or debasing indulgence.

The rising generation are surrounded with allurements calculated to tempt the appetite. Especially in our large cities, every form of indulgence is made easy and inviting. Those who, like Daniel, refuse to defile themselves, will reap the reward of their temperate habits. With their greater physical stamina and increased power of endurance, they have a bank deposit upon which to draw [in case] of emergency.

The history of Daniel and his companions has been recorded on the pages of the inspired word, for the benefit of the youth of all succeeding ages. What men have done, men may do. Did those youthful Hebrews stand firm amid great temptations, and bear a noble testimony in favor of true temperance? The youth of today may bear a similar testimony.

We who are living in this age have greater light and privileges than were given to Abraham, Joseph, Moses, Ezra, Nehemiah and other ancient worthies, and we are under correspondingly greater obligations to let our light shine to the world. The Lord would have us learn a lesson from the experience of Daniel. There are many who might become mighty men, if, like this faithful Hebrew, they would depend upon God for grace to be overcomers, and for strength and efficiency in their labors.

December 1, 1912

The Prophetic Word

EGW

The strength of nations and of individuals is not found in the opportunities and facilities that appear to make them invincible; it is not found in their boasted greatness. That which alone can make them great or strong is the power and purpose of God. They themselves, by their attitude toward His purpose, decide their own destiny.

Human historians relate man's achievements, his victories in battles, his success in climbing to worldly greatness. God's history describes man as heaven views him. In the divine records all his merit is seen to consist in his obedience to God's requirements. His disobedience is faithfully chronicled as meriting the punishment he will surely receive. In the light of eternity it will be seen that God deals with men in accordance with the momentous question of obedience or disobedience.

Hundreds of years before a people had come upon the stage of action, the prophetic pen, under the dictation of the Holy Spirit, had traced its history. The prophet Daniel described the kingdoms that would rise and fall. Interpreting to the king of Babylon the dream of the great image, he declared to Nebuchadnezzar that his kingdom would be superseded. His greatness and power in God's world would have its day, and a second kingdom should arise, which also should have its period of test, and trial, as to whether the people would exalt the one ruler, the only true God. Not doing this, their glory would fade away, and a third kingdom would occupy their

place. Proved by obedience or disobedience, this also would pass away; and a fourth, strong as iron, was to subdue the nations of the world. This word, opened by the infinite God to finite man, recorded on the prophetic page and traced on the pages of history, declares that God is the ruling power. He changes the times and the seasons, He removeth kings and setteth up kings, to fulfill His own purpose.

Under Nebuchadnezzar, Babylon was the richest and most powerful kingdom on the earth. Its riches and splendor have been faintly portrayed by inspiration. But in God's appointed time, that kingdom of pride and power, ruled by men of the highest intellect, was broken, shattered, helpless. Christ has declared, "Without Me, ye can do nothing." Illustrious statesmen did not regard themselves as being dependent upon God. They thought that they themselves had created all their grandeur and exaltation. But when God speaks, they are as the grass that groweth up, and as the flower of the grass that fadeth away. The word and will of God alone liveth and endureth forever.

The voice of God, heard in ages past, is sounding down along the line from century to century through generations that have come on the stage of action and passed away. Shall God speak, and His voice not be respected? What power mapped out all this history, that nations, one after another, should fill in their predicted time and place, unconsciously witnessing to the truth of which they themselves know not the meaning?

History and prophecy testify that the God of the whole earth revealeth secrets through His chosen light-bearers to the world. A skeptical world, talking and writing of higher education, is prating of things which it does not understand. It does not see that true, higher education comprehends a more perfect knowledge of God and of Jesus Christ, whom He has sent. There are few who understand that all true human science is from the God of science, and that God demonstrates to the world that He is King over all.

January 1, 1913

The Wonderful Gift of His Word

EGW

God designs that the plan of redemption shall come to His people as the latter rain; for they are fast losing their connection with God. They are trusting in man, and glorifying man, and their strength is proportionate to the strength of their dependence. Some matters have been opened before me which will be fulfilled ere long. We are to know more than we do at the present time. We are to comprehend the deep things of God. There are themes to be dwelt upon which are worthy of more than passing notice. Angels have desired to look into the truths which are revealed to the people who are searching God's word and with contrite hearts praying for wisdom, for greater lengths and breadths and heights of that knowledge which God alone can give.

Hundreds of commentaries have been written upon the gospel by men who are called great, and as we near the closing scenes of this earth's history still more wonderful representations will be made. We need to study the scriptures with humble, contrite hearts. Those who will devote their powers to the study of God's word, and especially the prophecies referring to these last days, will be rewarded by the discovery of important truths. The last book of the New Testament scriptures is full of truths that need to be understood. Satan has blinded the eyes of men, and they have been glad of any excuse for not making a study of this book. Here Christ has declared through His servant John what shall be in the last days.

Every Bible student should study these prophecies with diligence. As we search the scriptures, the character of Christ will appear in its infinite perfection. He is the one in whom our hopes of eternal life are centered. He is eternal life to all who will eat His flesh and drink His blood. Those who will look to Him may be healed of the serpent's sting; for He is the sinbearer, the only remedy for sin. By beholding Him, we may become changed into the same image. Nothing must interpose between the soul and God. Faith, love, adoration, are to grow in the soul of the student. We are in possession of the richest treasures of truth, and if we follow on to know the Lord, we shall have a large field in which to work. The word records the deeds of mercy and the wonderful restoring power of Jesus. With aching hearts we read of His sorrow because of the sins we have committed. We may learn, too, how through His suffering and sacrifice in our behalf, we may be complete in Him. Inspiration tells the story which is of more importance to us than all human learning, however broad and deep.

“This is life eternal,” Christ said, “That they might know Thee, the only true God and Jesus Christ whom thou has sent. Why do we not realize the value of this knowledge. Why are not these glorious truths glowing in our hearts, trembling upon our lips, and pervading our whole being.

In giving us His word, God has put us in possession of every truth essential to our salvation. The storehouse of the unsearchable riches of Christ is open to heart and mind. Thousands of men and women have drawn from the wells of salvation yet there is no diminishing of the supply. Thousands have set the Lord before them and by beholding have been changed into the same image. Their spirit burns within them as they speak of His character, telling what Jesus is to them, and what they are to Jesus. But these men have not exhausted the grand and holy themes. Thousands more may engage in the work of searching out the mysteries of salvation. The life of Christ and the character of His mission may be dwelt upon, and rays of light will shine forth more distinctly at every attempt to discover truth. Each fresh search will reveal something more deeply interesting than has yet been unfolded. The subject is inexhaustible. The study of the incarnation of Christ, His atoning sacrifice and mediatorial work, will employ the mind of the diligent student as

long as time shall last, and looking to heaven with its unnumbered years, he will exclaim, "Great is the mystery of godliness."

February 1, 1913

The False and the True

EGW

The prophetic declaration that the papacy was to oppose and exalt itself “above all that is called God, or that is worshipped,” was strikingly fulfilled in the change of the Sabbath from the seventh to the first day of the week. Wherever the papal Sabbath is honored in preference to the Sabbath of the Lord, there is the man of sin exalted above the Creator of the heavens and the earth.

Those who assert that Christ changed the Sabbath are directly contradicting His own words. In His sermon on the mount He declared, “Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.”

Roman Catholics acknowledge that the change in the Sabbath was made by their church, and they cite this very change as evidence of the supreme authority of the church. They declare that by observing the first day of the week as the Sabbath, Protestants are recognizing her power to legislate in divine things. The Roman church has not relinquished her claim to infallibility; and when the world and the Protestant churches accept a spurious Sabbath of her creating, while they reject the Sabbath of Jehovah, they virtually

acknowledge this claim. They may cite the authority for this change, but the fallacy of their reasoning is easily discerned. The papist is sharp enough to see that Protestants are deceiving themselves, willingly closing their eyes to the facts in the case. As the Sunday institution gains favor, he rejoices, feeling assured that it will eventually bring the whole Protestant world under the banner of Rome.

The change of the Sabbath is the sign or mark of the authority of the Roman church. Those who, understanding the claims of the fourth commandment, choose to observe the false Sabbath in the place of the true, are thereby paying homage to that power by which alone it is commanded. The mark of the beast is the papal Sabbath, which has been accepted by the world in the place of the day of God's appointment.

But the time to receive the mark of the beast, as designated in prophecy, has not yet come. The testing time has not yet come. There are true Christians in every church, not excepting the Roman Catholic communion. None are condemned until they have had the light and have seen the obligation of the fourth commandment. But when the decree shall go forth enforcing the counterfeit Sabbath, and when the loud cry of the third angel shall warn men against the worship of the beast and his image, the line will be clearly drawn between the false and the true. Then those who still continue in transgression will receive the mark of the beast in their foreheads or in their hands.

With rapid steps we are approaching this period. When Protestant churches shall unite with the secular power to sustain a false religion, for opposing which their ancestors endured the fiercest persecution, then will the papal Sabbath be enforced by the combined authority of church and state. There will be a national apostasy, which will end only in national ruin.

May 1, 1913

The Word of God

EGW

The word of God is the standard of character. That word does not repress activity. It opens before the conscientious soul, who is striving to honor his Saviour, channels for activity. The word does not leave men in uncertainty or without an object. It gives the highest object, which is worthy the co-operation of the Holy Spirit. The work of imparting the knowledge of truth, present truth for this time, is the all-important work. All heaven is engaged in it. The truth for this time is not to be lost sight of under an accumulation of interests that are of secondary importance. These are not to be allowed to engross the mind while important issues are not advanced. The word of God places a lamp in the hand, which lights the path heavenward. It allows of no diversion from the straight and narrow path in which God requires His people to walk.

The word of God tells of unsearchable riches, treasure that is beyond our estimate, to be secured by every soul who will be guided by the Word rather than by human sophistries and principles which eventually divorce the soul from God. There is no safety in departing from one principle which the Word reveals. The soul is to be pervaded by a continual, abiding sense of every word that proceedeth from the mouth of God. It is the life of the soul to be sanctified through the truth, and to maintain the authority of the truth. Understanding and heart are to be sanctified by the strictest obedience to the word, and the action and conscience by connection with the pure and sacred springs from which they derive their inspiration.

In this age of the world there is no safety in departing from a plain "Thus saith the Lord," however wise and correct the human assumption may appear. Tradition in names and books is nothing. God's word is everything. The wisdom of the wisest man that lives is foolishness if it swerves one jot or tittle from the word of the living God. God lives, God reigns, and He declares, "Them that honor me I will honor." Of those who place their sophistry above a plain "Thus saith the Lord," God says, "I will make their wisdom foolishness."

In this period of time there is no safety for the soul who has not a penetration deeper than casual sight. We are called now to reach the highest standard of integrity. It is positively necessary for all who would walk in the straight and narrow path, cast up for the ransomed of the Lord, to take heed, lest their feet be diverted from the path that leads to success and victory and triumph in the third angel's message. Those who would command the very best resources must walk humbly with God, their hand clasped in the hand of Christ. He who would reach the highest standard of perfection in Christian character must penetrate deeper than habit. He must be afraid lest his natural traits of character, his habits of opinion and authority shall mislead him.

The only safety for the human agent who is striving for an immortal crown is to live in hourly contact, in conscious, loving communion with the highest principles God has set forth in His word. Truth and righteousness must be inscribed upon every action done for our fellowmen. Mercy must constantly flow forth from the soul, revealing an abiding Christ. Sanctified judgment and purified reasoning will give strength and solidity and spiritual power. Then every cause that asks for our sympathy and co-operation will receive careful consideration. There will be no spasmodic movements made.

February 1, 1915

God Rules Over All

EGW

To every man, God has assigned a place in His great plan. By truth or falsehood, by folly or wisdom, each is fulfilling a purpose, bringing about certain results. And each, according as he chooses obedience or disobedience, is deciding his eternal destiny. To every one is given freedom to act, and upon every one rests the responsibility of his own actions. But our words and actions must pass the test of God's high standard, or we shall be bound up with the wicked, to receive an eternal retribution.

The centuries have their mission. Every moment has its work. Each is passing into eternity with its burden, Well done, thou good and faithful servant, or, Woe to the wicked and slothful servant. God is still dealing with earthly kingdoms. He is in the great cities. His eyes behold, His eyelids try the doings of the children of men. We are not to say, God was, but God is. He sees the very sparrows fall, the leaf that drops from the tree, and the king who is dethroned. All are under the control of the Infinite One.

All around is changing. Cities and nations are being measured by the plummet in the hand of God. He never makes a mistake. He reads correctly. Everything earthly is unsettled, but the truth abides forever. In the eyes of the world, those who serve God may appear weak. They may be apparently sinking beneath the billows, but with the next billow they are seen rising nearer to their haven. I give unto them eternal life, saith our Lord, and none shall be able to pluck them out of my hand. Though kings shall be cast down,

and nations removed, the souls that through faith link themselves with God's purposes shall abide forever. "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever."

March 1, 1915

Words of Warning

EGW

A great reformation is needed among the people of God. Many sapless and unfruitful branches are to be removed from the parent vine. Everything will be shaken that can be shaken, that that which can not be shaken may remain.

The enemy has worked upon the minds of some, and has led them to do violence to our past experience by mingling with the truth erroneous and false theories. He has led ministers and teachers to weave into their doctrines some pleasing figures of his own invention. Every deviation from the truth as we have advocated it in the past is a departure from truth that has been witnessed by the Holy Spirit, and upon which God has placed His seal.

Truth must stand in its own order, linked only with truth. Unbelief disturbs the balance of the system of truth, and tends to destroy the whole. The mind that cherishes sentiments that tend to destroy the foundation of the faith that has made us what we are becomes confused, and can not discern between truth and error.

The truths that have been substantiated by the manifest working of God are to stand fast. Let no one presume to move a pin or foundation-stone from the structure. Those who attempt to undermine the pillars of our faith are among those of whom the Bible says that “in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils.”

One step from the path in which God has ordained us to walk, places us where we are subject to the temptations of Satan. This is

represented in the case of Adam and Eve. Outside of God's way, we may be led to believe a lie. But angels of God will commune with those who obey His laws. Let mind and heart be united in following in the light that God has given. Keep soul and body pure and clean and holy. When we do those things that God has commanded in His word, angels of God will act as our teachers. Our happiness is dependent upon our living a righteous life.

We are subject to certain laws, even as the plants are subject to law. Every tree will bear its appointed fruit. Disobedience to the laws that govern our being results in sickness and suffering and death.

The soul is also subject to laws, and a disregard of these laws, by the wresting and misinterpretation of scripture, will result in the sickness and death of the soul. Those following in a path of error lose from the heart the genuine peace of Christ, and become like the troubled sea, casting up mire and dirt.

Spiritual life is the result of the action of the soul in obedience to the word and in harmony with the laws of God. Let the soul be regulated by 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." "This do, and thou shalt live."

May 1, 1915

Help for the Tempted

EGW

Jesus Christ is the life of every blessing, every grace, every religious ordinance, the life of all that is precious and valuable to the children of God. In the human agent we shall often meet with uncertainty and disappointment; but it is not well for us to brood over that phase of character; for if we look at it and talk of it, it becomes to us a living reality. Distrust and suspicion bear their own fruit, and we will reap that which we sow.

But Christ is an overflowing fountain, an ever outspreading shade. In His shadow we may find rest and peace and pleasure. When temptations assail you, as they surely will, when care, perplexity, and darkness seem to enshroud the soul, look, O look to where with eyes of faith you last saw the light, and you will rest in Christ's love and under His protecting shield.

Bereavements come to all, but we have no right to mourn over the dead or to afflict our souls because of the change in our lives. This certainly cannot help them or us. Our work is to do service for the Master by representing Christ in character to the world. We must honor our Saviour in all things. Who applies the precious promises? Who heals the human sorrows? Who dries the bitter tear?—Jesus. He is our restorer.

When sin struggles for the mastery in the human heart, when guilt seems to oppress the soul and burden the conscience, when unbelief clouds the mind, who lets in the beams of light? Whose grace is sufficient to subdue sin, and who gives the precious forgive-

ness and pardons all our sins, expelling the darkness, and making us hopeful and joyful in God?—Jesus, the sin-pardoning Saviour. He is still our Advocate in the courts of heaven; and those whose lives are hid with Christ in God must arise and shine, because the glory of the Lord has risen upon them.

The reason of the spiritual feebleness of today is the low estimate the believer is constantly inclined to form of his spiritual character. But he is of that value that the Lord Jesus has paid an infinite price for his salvation, and Christ would have His chosen heritage value themselves according to the price He placed upon them. In view of this do not let any one of us disappoint Jesus by placing a low estimate upon ourselves. Let us embrace the opportunities and privileges which will increase our value with God, by using all the treasures of His grace to become precious and lovely in His sight. If this were done, many more souls of solid moral worth would be seen, because by uniting with Jesus, our lives become imbued with His spiritual likeness. Practical holiness would run like threads of gold through our lives, and as they beheld the wholeness of character to God, heavenly angels would say, “I will make a man more precious than fine gold; even a man than the golden wedge of Ophir!”

All heaven rejoices over the weak, faulty human soul that gives itself to Jesus, and lives a life of purity. Those who overcome *much*, love Jesus the most, and are put next to Christ, next to the great white throne, within the inner circle; yes, greatly honored. “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.”

Every moment is exceedingly precious. We cannot, without great loss, neglect the precious opportunity of walking in the light. If we have neglected to place our hand in the hand of Christ, we are in constant danger of being deceived. We will be led in false paths by seducing spirits, who have not received the love of the truth, but who have in turning away from Christ, become blinded by strong delusions, so that they believe and work a lie.

June 1, 1915

The Work of Faith

EGW

The work of faith means more than we think. It means genuine reliance upon the naked word of God. By our actions we are to show that we believe that God will do just as He has said. The wheels of nature and of providence are not appointed to roll backward nor to stand still. We must have an advancing, working faith, a faith that works by love and purifies the soul from every vestige of selfishness. It is not self, but God, that we must depend upon. We must not cherish unbelief. We must have that faith that takes God at His word.

“The kingdom of heaven suffereth violence, and the violent take it by force.” We need to experience a resurrection on the subject of faith. Without faith (a faith that will rely upon a plain statement of the word) it is impossible to please God. A faith that is not sustained by works is worthless. Says the apostle, “What doth it profit, my brethren, though a man say, thou hast faith, and have not works: show me thy faith without thy works, and I will show thee my faith by my works.” That faith if cherished in our hearts will necessarily draw after it the good works which justify and endorse the faith of the believer. Good works are indispensable as the fruit of faith, and are the sure evidence that we have passed from death unto life, because we love our believing brethren. This is not to say that our brethren are to step exactly in our footprints. True faith in God will lead us to understand that each is a worker. God works upon human minds, and all who love God will love their brethren. They will be zealous of good works.

True faith consists in doing just what God has enjoined, not manufacturing things He has not enjoined. Justice, truth, and mercy, are the fruits of faith. We need to walk in the light of God's law: then good works will be the fruit of our faith, the proceeds of a heart renewed every day. The tree must be made good before the fruit can be good. We must be wholly consecrated to God. Our will must be made right before the fruit can be good. We must have no fitful religion. "Whatsoever ye do.... do all to the glory of God."

Sanctification of soul, body, and spirit will surround us with the atmosphere of heaven. If God has chosen us from eternity, it is that we might be holy, our conscience purged from dead works to serve the living God. We must not in any way make self our god. God has given Himself to die for us, that He might purify us from all iniquity. The Lord will carry on this work of perfection for us if we will allow ourselves to be controlled by Him. He carries on this work for our good and His own name's glory.

September 1, 1915

Gethsemane

EGW

From the manger to Calvary, Christ's life was one continual experience of disappointment and suffering. Christ was the only begotten of the Father, and yet He was pressed with grief; but His suffering in the garden of Gethsemane was an awful anguish that must ever remain a terrible mystery to the human family. The record says, "Then cometh Jesus with them unto a place called Gethsemane, and saith unto His disciples, Sit ye here, while I go and pray yonder. And He took with Him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy."

With what awe, with what reverence, should the disciples have regarded the sufferings of the Son of God! As He drew nigh to the center of the garden, the agony of the sins of the world was weighing upon His divine soul. The curse of the world's iniquity was shadowing the light of His Father's face from His vision. Oh, how could He escape from it? How avoid standing under the curse that sin had wrought, and being alienated from His beloved Father? He turned to His disciples and said, "My soul is exceeding sorrowful, even unto death; tarry ye here, and watch with Me."

At the thought of the grievous character of the guilt of the world, Christ felt that He must go apart, and be alone. The hosts of darkness were there to make sin appear as extensive, deep, and horrible as possible. In his hatred of God, in falsifying His character, in manifesting irreverence, contempt, and hatred toward the laws of His government, Satan had made iniquity reach unto the heavens,

and it was his purpose to swell iniquity to such great proportions, that atonement should seem impossible; so that the Son of God, who sought to save a lost world, should be crushed beneath the curse of sin.

The working of the vigilant foe in presenting to Christ the vast proportions of transgression, caused such poignant pain, that He felt that He could not remain in the immediate presence of any human being. He could not bear that even His disciples should witness His agony as He contemplated the woe of the world. Even His most dearly loved friends must not be in His companionship. The sword of justice was unsheathed, and the wrath of God against iniquity rested upon man's substitute, Jesus Christ, the only begotten of the Father.

In the garden of Gethsemane Christ suffered in man's stead, and the human nature of the Son of God staggered under the terrible horror of the guilt of sin, until from His pale and quivering lips was forced the agonizing cry, "O My Father, if it be possible, let this cup pass from Me:" but if there be no other way by which the salvation of man may be accomplished, then "not as I will, but as Thou wilt." Human nature would then and there have died under the horror of the sense of sin, had not an angel from heaven strengthened Him to bear the agony. The power that inflicted retributive justice upon man's substitute and surety, was the power that sustained and upheld the suffering One under the tremendous weight of wrath that would have fallen upon a sinful world. Christ was suffering the death that was pronounced upon the transgressors of God's law.

It is a fearful thing for the unrepenting sinner to fall into the hands of the living God. This is proved by the history of the destruction of the old world by a flood, and by the record of the fire which fell from heaven and destroyed the inhabitants of Sodom. But never was this proved to so great an extent as in the agony of Christ, the Son of the infinite God, when He bore the wrath of God for a sinful world. It was in consequence of sin, the transgression of God's law, that the garden of Gethsemane has become pre-eminently the place of suffering to a sinful world.

No sorrow, no agony, can measure with that which was endured by the Son of God. Man has not been made a sin-bearer, and he will never know the horror of the curse of sin which the Saviour bore. No

sorrow can bear any comparison with the sorrow of Him upon whom the wrath of God fell with overwhelming force. Human nature can endure but a limited amount of test and trial. The finite can only endure the finite measure, and human nature succumbs; but the nature of Christ had a greater capacity for suffering; for the human existed in the Divine nature, and created a capacity for suffering to endure that which resulted from the sins of a lost world. The agony which Christ endured, broadens, deepens, and gives a more extended conception of the character of sin, and of the retribution which God will bring upon those who continue in sin. The wages of sin is death, but the gift of God is eternal life through Jesus Christ to the repenting, believing sinner.

October 1, 1915

Acquainted With Grief

EGW

The sufferings of humanity ever touched the heart and called forth the sympathy and love of Christ. He exercised pity and compassion toward those who were afflicted in soul or body. His example in the matter of treating the suffering and afflicted should teach us how to have compassion and pity for the sufferings of His creatures.

Christ had suffered in the flesh. He had clothed His divinity with humanity, and in every period of His life, through infancy, childhood, youth, and manhood, He had suffered every phase of trial and temptation with which humanity is beset. He knew what it was to suffer keen pangs of hunger, and He has given special lessons in regard to feeding the hungry and caring for the needy poor, and has declared that in ministering to the needy we are ministering unto Himself in the person of His saints. He says, "I was an hungered and ye gave me meat." He knew the discomfort and suffering of thirst, and He declared that a cup of cold water given in His name to any of His disciples should not lose its reward.

He was often weary, oppressed with poverty, and He experienced the taxation of acting His part to support the family of which He was a member. He suffered reproach, and experienced the bitter hostility of those who knew Him not. In His own home He was made to suffer the discomfort and sorrow that results from envy and jealousy. His brethren thought that it was their privilege to exercise authority over Him, and presume to dictate to Him what should be His course. The misapprehension of His relatives was most painful

to Him, because His own heart was full of kindness and love, and He appreciated tender regard in the family relation. But His own brethren often wounded and grieved His heart. They desired that He should concede to their wishes and ideas when such a course would be utterly out of harmony with His divine mission. The statement is made in the Scriptures, "Neither did His brethren believe on Him."

Oh, if His brethren, the members of His own family, had been His friends, what a comfort they might have been to Him! The life of Christ was far superior to that of His home relations. They were not all converted, and they looked upon Christ as one in need of their advice and counsel. They judged Him from their human standpoint, and they thought that if He would only be advised by them, and speak only such things before the scribes and Pharisees as would not arouse their hostility, He would avoid all the disagreeable controversy that His words aroused. They charged Him with blame for many things that He said, and declared that He ought to have left them unsaid.

They could not fathom by their short human measuring line the divine mission which He came to fulfil, and therefore could not be partakers with Him of His trials. Their coarse, unappreciative words revealed the fact that they had no conception of the fine texture of His character, and did not discern that the divine blended with the human. They often saw Him full of grief, but instead of comforting Him, their spirit and words only grieved His heart. His sensitive nature was tortured, His motives misunderstood, His work uncomprehended. So pained was Christ by the atmosphere of misapprehension in His own home, that He felt relieved when He could be in a place where it did not exist, and where His spirit could rest. He loved to visit the home of Lazarus, Martha, and Mary. Here His spirit found rest, and His motive and words were not misconstrued and misapprehended.

His brethren often brought forward the philosophy of the Pharisees, which was hoary with age and threadbare, and presumed to think that they could teach Him who understood all truth and comprehended all mysteries. He was the Author of truth, and His soul was wearied and distressed. He found relief in being alone, and in communing with His heavenly Father. His brethren thought their wisdom was far superior to that of Jesus, and did not apprehend that He was the fountain of all wisdom and knowledge. They freely con-

demned that which they could not understand, and their reproaches probed Him to the quick. They avowed faith in God, and thought that they were vindicating God, when God was with them in the flesh, and they knew Him not. These things made His path a thorny one to travel.

July 1, 1916

The Love of Our Redeemer

EGW

Clothing His divinity with humanity, Christ came to this world to seek and save the lost. In every deed and word He was unselfish. His only motive was the love that He bore to the race, a love unsurpassed by any other love that has ever been shown. He came to show what human beings may become if they will unite their weakness with His strength.

Satan has declared to His synagogue that man could not keep God's commandments. One soul saved would prove this statement false. One soul saved would demonstrate the righteousness of God's law. Christ came to this earth, and by a life of obedience showed that man could obey. He canceled the guilt resting on the sinner. That the sinner might stand before God clothed with the robe of righteousness. Jesus clothed Himself with the robe of sorrow.

Satan in heaven had hated Christ for His position in the courts of God. He hated Him the more when he himself was dethroned. He hated Him who pledged Himself to redeem the race of sinners. From the manger to the cross he followed Him, striving constantly to gain the mastery over Him. He filled the hearts of the priests and rulers with hatred toward Him, till at last the Saviour stood in Pilate's judgment hall in the hands of a lawless mob, whose hearts were filled with the violence that Satan only can inspire. His agents, disguised in the robes of priests and rulers, joined hands with the lowest and most degraded, in an effort to take the life of the Son of God. How could the beings He had created, the beings He loved so

well that He left His heavenly home to come to this earth in their behalf, sink to such depths of wickedness that they would personate Satan in fighting against Him.

Stand before the cross and learn from it the cost of redemption. With breaking heart, the Holy Sufferer looks up to God, and cries, "My God, My God, why hast thou forsaken me?" His heart was breaking under the thought of the woe that was to come upon the actors, under a sense of their ingratitude, under the weight of the sin He Himself must carry for them. No heart save His own could approach unto such sin-bearing. Amidst His agony there came from heart and lips the wonderful prayer, "Father, forgive them; for they know not what they do."

The angels of heaven sympathized with their loved commander. Gladly would they have broken their ranks and gone to His assistance, but this was not God's plan. Our Saviour trod the winepress alone, and of the people there were none with Him.

"Behold what manner of love the Father hath bestowed upon us, that we might be called the Sons of God." "Herein is love, not that we loved God, but that he loved us, and sent His Son to be the propitiation for our sins;" "and not for ours only, but also for the sins of the whole world."

October 1, 1916

Christianity

EGW

In temporal matters many act with far more prudence and consideration than in spiritual things. They do not begin their worldly transactions in a haphazard, thoughtless way. They teach God's people a lesson. We are not to rush into the acceptance of the gospel without any fixed stability of purpose. If we receive Jesus Christ, we must receive all the conditions, all the requirements, and make it our life business in everything to make the kingdom of God our first consideration. Difficulties will present themselves as obstructions. *But the greatest difficulties originate with self.* It will cost all there is of the man, for Christ demands the heart, the soul, the strength, and the mind of every human agent. "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." It will cost self-humiliation, self-denial, self-sacrifice, a constant conflict with human passions. *Our natural temperaments can not be carried along in the road, cast up for the ransomed of the Lord to walk in.* Shame and weakness and disgrace are the sure result of professedly following Christ while walking in the ways and practises of the unrenewed, unconverted men.

To be half for Christ and half unrenewed, having the mind of the enemy, means to be a stumbling-block to one's self and a stumbling-block to others, a reproach to Christ and a weakness in the church and in the ministry. If we do not propose to be wholly converted, to be doers of the word, then for Christ's sake let us not spoil the

Christian experience of others, causing them to be led astray by our serving sin and the devil while professedly serving the Lord.

Without the absolute surrender of self, soul, body, and spirit the contest is hopeless. Self must be hid in Christ. Said Paul, "What things were gain to me, those I counted loss for Christ, yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung that I may win Christ, and be found in Him, (day by day, under all trials and difficulties and temptation) not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: that I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death; if by any means I might attain unto the resurrection of the dead." Read this chapter, and practise the lesson given. We are in need of these cautions and safeguards.

Much importance is attached to hearing and practising the sayings of Christ. When the divine Teacher gave His sermon on the mount, He was surrounded by a large congregation. After specifying the characters that should be blessed, He said, "Ye are the salt of the earth; but if the salt have lost his savor, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out and to be trodden under foot of men." All must possess Christlike attributes of character if they have any saving influence on the world. Profession of faith is nothing. Unless the truth is a living principle in the heart, it will not be revealed in precious talents of appropriate speech. No one can impart that which he has not. If we receive grace from the source of all correct influence, from the great fountain of good, it is that we may impart. If we have not in our character the precious attributes of Christ, if we do not cherish His meekness, patience, longsuffering, kindness, and love, we may profess to know Christ, but we know Him not.

November 1, 1916

Practical Godliness

EGW

A connection with Christ in God will establish principles in youthful disciples and in those who claim a longer experience, that will enable them to reveal that they have walked with Christ to some purpose. They have loved His ways, and learned His meekness and lowliness, and have cultivated purity of speech. The soul-temple has been cleansed, and they can speak good, wholesome words to the young. The love of God is the crowning glory of their characters. They have not lost the saving qualities of the salt. They never violate the dictates of purity, either in action, language, or thought. The spoken word, the outward action, is the expression of the inward thought. Out of the good treasure of the heart proceed good things; out of the evil treasure of the heart proceed evil things.

There must be a living connection with God in prayer, a living connection with God in songs of praise and thanksgiving. The church may be converted, and demonstrate the truth of Christ's words, "Ye are the salt of the earth." May the Lord help us everyone, through Christ, to obtain an experience that will enable us to place a proper value on our individual selves. We cannot avoid, while we live, being in the company of ourselves. If we do not expect much from ourselves, if we sink into cheap habits and common talk, we meet with continual disappointment in the Christian life. We are unable to rid ourselves of the idea that we are spurious coin. We have not the right ring. Self may pretend a great many things, and yet be untrue

to the position it should occupy. But self may be lost in Christ, and Christ's character appear.

As professed Christians we are making a great mistake in being so well pleased with self. It would be far better if our liberal distrust and our free criticism were given to self instead of to others. If our eyes were anointed with the heavenly eyesalve, we would not make the great blunder many are now making of believing themselves to be rich in the knowledge of the truth. Their riches are riches that spoil the individual life. Self-satisfaction is a terrible element to cherish. Christ looks upon us, and His estimate of us is in marked contrast to our own. "I know thy works," He says, "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 spue 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."

How many are in this very position! In their ignorance they are in a deplorable, selfish condition. They are as salt without a savor. They are separated from the Lord Jesus, in whom their hope of eternal life is centered, yet they are satisfied with the knowledge of their smartness, thinking themselves wise. But their eyes are blinded; they do not discern their wretchedness. They do not keep the law of God, but fail to do those things that are pleasing in His sight. "I know thy works," Christ declares. They are an offense to God. His righteousness is not in them. They have not kept their garments from worldly defilement. They do not keep the correct standard of character uplifted before them.

It is a knowledge of practical godliness, a daily conversion, that is the great need in our world.

June 1, 1917

Press Onward and Upward

EGW

The Lord is waiting to do great things for His people; but they must be pure in heart before they can see God or know Him as a pure and holy God. Jesus led His disciples into the audience chamber of the Most High. He impressed upon their minds what was to be the burden of their prayer. They were to pray for the gift of the Holy Spirit, which would supply every need of the soul, for it would work by love and purify the soul. The Spirit taking its abode in the heart, will transform the entire being, conforming it to the likeness of Christ.

Let us humble our hearts before God, and believe He has pardoned all our transgressions and forgiven all our sins. We cannot honor God unless we do believe this, and make Jesus our personal Saviour. We must as a people rise up from our formality. We must enter the straight gate. Satan has placed his active agents all along the passage to dispute the way of every soul. Christ has encouraged His followers not to be intimidated; press, urge your way through, strive to enter in at the straight gate, "for many, I say unto you, shall seek to enter in, but shall not be able." Darling, cherished idols will have to be given up, the sins that have been indulged in, even if it comes as close as the plucking out of the right eye, or cutting off the right arm. Arouse, force your way through the very armies of hell that oppose your passage.

Oh, we must be terribly in earnest to impress upon every soul that there is a hell to shun and a heaven to be won. Every energy

of the soul must be aroused to force their passage, and seize the kingdom of heaven by force. Satan is active, and we must be active. Satan is untiring and persevering and we must be. This is no time now to make excuses and blame others for our backslidings, no time now to flatter the soul—if circumstances had only been more favorable, how much easier for us to work the works of God. We must tell even those who profess the truth that they must cease to offend God by their sinful excuses. Jesus has provided for every emergency. If they will walk where He leads the way, He will make rough places plain. He, with His presence will create an atmosphere for the soul. He closes the door, and brings the soul into seclusion with God, and the needy soul is to forget everyone and everything but God. Satan will walk with him, but speak aloud to God, and He will drive back the hellish shadow of Satan. With humble, subdued, thankful hearts they will come forth saying, Thy gentleness hath made me great.

The sincere seeker comes forth from the audience with God, rich in the assurance of His love, to go forth to distil a heavenly fragrance wherever he goes. He can talk of the righteousness of Christ, he can talk of the love of God with sincerity. He has tasted, and he knows the Lord is good. This work is to be done in all our churches. Christ, His love, His forgiveness, His purity, is to be the theme upon which we are to dwell. The charms of Jesus are to be kept ever before our minds, charged with the elevated character of the true model that every soul must copy. Let us turn our eyes from everything that would dishearten and discourage. Satan will seek to distort everything to our vision, and make a mountain of a mole hill. Our eyes must be fixed on Jesus.

The Lord Jesus is our leader. We must follow where He leads the way. We are not to commence to plan for the second step. We are not to say, Lord, after I have taken that step, what shall I do, for I shall meet with difficulties; but by faith we must take that one step, come what will, and trust in Jesus.