

Millions of Mansions

READY

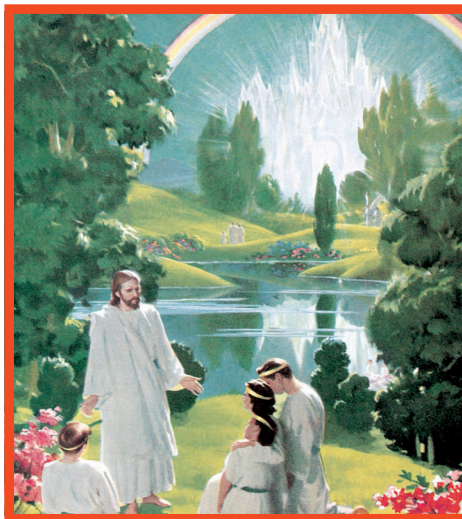
Have you ever wondered if there is something better to look forward to than just to exist and then die? Is there something grand and exciting to prepare for or are we just here to get old and head for the grave? As you read this tabloid you will discover exciting truths that can permanently change your future.

We extend our sympathy to the millions who have lost their homes and jobs and don't know which way to turn. What was once your security has turned to ashes. So what is the answer to your dilemma? This publication can give you renewed hope that your Creator and God of this Universe who keeps all the galaxies on course is interested in the smallest detail of your life. This booklet will lead you to our compassionate Father who loves you and can put your life back together and prepare you for the grandest event in history soon to take place. The tragic premature loss of your home will be replaced by a mansion. Get to know him! It's up to you. Here is the conclusion of what will take place on planet earth.

The atmosphere parted and rolled back; then we could look up through the open space in Orion, whence came the voice of God. The holy city will come down through that open space.

It is closing time for those who are destroying the earth and life on it. Revelation 11:18 Our Maker and Builder is putting the finishing touches on the city and streets of gold just as it is written. Rev. 21:18-21 When all is ready, the coming King of Glory will travel down that star studded corridor of Orion with his entourage of ten thousand times thousands of thousands of angels with the Universe watching breathlessly as the King of Glory makes a grand entrance to earth. Such magnitude and blazing glory the Universe has never witnessed before! Every eye on earth shall see Him, some to everlasting life but most to everlasting shame and death. Angels will rescue the newly resurrected saints from their grave and snatch the living saved from their enemies who sought to take their life. The heavens and earth shake like a reed in the wind as Jesus arrives. Mountain chains and islands disappear. Thousands of cities become heaps of rubbish caused by earth's final earthquake. The wicked call for the rocks and mountains to hide them from His searching eyes. Rev. 6:12-17

The rescued saved are now rejoicing with the King of Glory and His retinue of angels in



the sky watching the final acts of the drama. No longer do they show age or impaired bodies they went into the grave with but now have new bodies and the spring of youth resembling their Maker. The only evidence of the past is their character which was perfected here on earth through the power of the gospel and the righteousness that Christ imputed to them covering them by His white robe.

The booklet in your hand is your ticket to take that seven-day trip up through the star studded Orion corridor to the center of the Universe to the city of God where the Father is waiting with doors wide open ready to welcome your arrival and grand entrance of His Son as He returns from earth as King of Kings and Lord of Lords with His trophies from planet earth.

Here is a challenge for everyone, especially youth in their prime, who have no purpose in life. Perhaps you belong to a gang of youth involved in useless, senseless destruction and you and your friends may be looking for a way out. Read this booklet and determine in your heart to turn your life around and reach out and tell the world to get ready for the greatest event that ever occurred in the history of the Universe – The Second Coming of Christ. He came as a babe and suffered the death on the cross for your and my sins but is coming back as “Lord of Lords and King of Kings” to rescue those who were willing to be restored to God's

original creation. God wants you to give the best of your youth to Him. Why not enlist in His army to be an influence for good? Change your life and become part of the action and pass this charge on to others.

It all began in the highest court of the Universe - how Lucifer the highest angel under Christ in heaven pushed for a New World Order. He battled for control of the Universe and instead brought death, sin, and wars which brought degradation of all sorts upon this planet. This amazing story has been repeated many times by this fallen angel in the past generations. Join us in opposing this would-be usurper and his angels who once were sent from the Creator's throne as ambassadors throughout the vast realms of the Universe before they were cast to earth due to their rebellion. Those who follow the principles of this booklet and reflect the Creator's character here on earth can claim these positions that were made vacant by the fallen angels..

These positions are open to those who will stand by the side of King of Glory. Through obedience to His Word in the KJV Bible and by His power, they can loyally keep His commandments by loving the poor, the maimed, the blind and the less fortunate. These are your only prerequisites for entrance into the eternal city. The Father and Son will adopt you and we will become a son or daughter of God throughout the ceaseless ages of eternity. What amazing love! This booklet is your ticket to your country home of eternal bliss with the heavenly hosts, angelic choirs and you will qualify for your magnificent new city Jerusalem mansion. Your grandest ambitions can be met.

Keep this booklet by your side and read a paragraph every hour or so and fall in love with your Lord and ask Him often in prayer to teach you how turn your life around and reflect His image. By the way, reservations can be made now. Decide for Christ now and claim your mansion. (Mark 14:1-3) where you will spend your first 1,000 years' vacation in the star studded Orion corridor and beyond with its many celestial wonders before the Holy City descends to earth. After the 1,000 years and the city descends to earth you will be able to watch from the walls of the city as God restores the broken down earth to its Garden of Eden beauty. Sin will never enter again as all would rather die than disappoint their Creator. Rev. 20:6, 21:1-12



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STEPS TO CHRIST

GOD'S LOVE FOR MAN

Nature and revelation alike testify of God's love. Our Father in heaven is the source of life, of wisdom, and of joy. 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 supplies the daily needs of all His creatures. Psalm 145:15-16.

God made man perfectly holy and happy. It is transgression of God's law—the law of love—that has brought woe and death. The world, though fallen, is not all sorrow and misery. In nature itself are messages of hope and comfort. There are flowers upon the thistles, and the thorns are covered with roses.

"God is love" is written upon every opening bud, upon every spire of springing grass. The Word of God 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" (Exodus 33:18-19). 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." Exodus 34:6-7.

Through the things of nature, and the deepest and tenderest earthly ties that human hearts can know, He has sought to reveal Himself to us. Satan led men to conceive of God as a being whose chief attribute is stern justice,—one who is a severe judge, a harsh, exacting creditor. It was to remove this dark shadow, by revealing to the world the infinite love of God, that Jesus came to live among men.

The Son of God came from heaven to make manifest the Father. "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him." John 1:18. He that hath seen Me hath seen the Father; and how sayest thou then, Show us the Father?" John 14:8-9.

Jesus said, The Lord "hath anointed Me to preach the gospel to the poor; He hath sent Me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." Luke 4:18. 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 revealed 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 the pensive face, benignant with love.

Jesus did not suppress one word of truth, but He uttered it always in love. He exercised the greatest tact and thoughtful, kind attention 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, which

refused to receive Him, the way, the truth, and the life. They had rejected Him, the Saviour, but He regarded them with pitying tenderness. His life was one of self-denial and thoughtful care for others. Every soul was precious in His eyes. In all men He saw fallen souls whom it was His mission to save.

Such is 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" (1 Timothy 3:16).

It was to redeem us that Jesus 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, darkened with the shadow of death and the curse. He permitted Him to leave the bosom of His love, the adoration of the angels, to suffer shame, insult, humiliation, hatred, and death. "The chastisement of our peace was upon Him; and with His stripes we are healed." Isaiah 53:5. 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 wrung from His lips the anguished cry, "My God, My God, why hast Thou forsaken Me?" Matthew 27:46. 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.

But this great sacrifice was not made in order to create in the Father's heart a love for man, not to make Him willing to save. No, no! "God so loved the world, that He gave His only begotten Son." John 3:16. The Father loves us, not because of the great propitiation, but He provided the propitiation because He loves us. Christ was the medium through which He could pour out His infinite love upon a fallen world. "God was in Christ, reconciling the world unto Himself." 2 Corinthians 5:19. God suf-

fered with His Son. In the agony of Gethsemane, the death of Calvary, the heart of Infinite Love paid the price of our redemption.

Jesus said, "Therefore doth My Father love Me, because I lay down My life, that I might take it again." John 10:17. That is, "My Father has so loved you that He even loves Me more for giving My life to redeem you. In becoming your Substitute and Surety, by surrendering My life, by taking your liabilities, your transgressions, I am endeared to My Father; for by My sacrifice, God can be just, and yet the Justifier of him who believeth in Jesus."

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

"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. He gave Him to the fallen race. Christ was to identify Himself with the interests and needs of humanity. He who was 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" (Hebrews 2:11); of man. And all this 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 conceptions of what we may become through Christ. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." 1 John 3:1. What a value this places upon man! Through transgression the sons of man 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 placed where, through connection with Christ, they may indeed become worthy of the name

“sons of God.”

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

THE SINNER'S NEED OF CHRIST

Man was originally endowed with noble powers and a well-balanced mind. He was perfect in his being, and in harmony with God. His thoughts were pure, his aims holy. But through disobedience, his powers were perverted, and selfishness took the place of love. His nature became so weakened through transgression that it was impossible for him, in his own strength, to resist the power of evil. He was made captive by Satan, and would have remained so forever had not God specially interposed. It was the tempter's purpose to thwart the divine plan in man's creation, and fill the earth with woe and desolation. And he would point to all this evil as the result of God's work in creating man.

In his sinless state, man held joyful communion with Him “in whom are hid all the treasures of wisdom and knowledge” (Colossians 2:3). But after his sin, he could no longer find joy in holiness, and he sought to hide from the presence of God. Such is still the condition of the unrenewed heart. The sinner could not be happy in God's presence; he would shrink from the companionship of holy beings. It is no arbitrary decree on the part of God that excludes the wicked from heaven; they are shut out by their own unfitness for its companionship. The glory of God would be to them a consuming fire. They would welcome destruction, that they might be hidden from the face of Him who died to redeem them.

It is impossible for us, of ourselves, to escape from the pit of sin in which we are sunken. Our hearts are evil, and we cannot change them. Romans 8:7. Education, culture, the exercise of the will, human effort, all have their proper sphere, but here they are powerless. They may produce an outward correctness of behavior, but they cannot change the heart; they cannot purify the springs of life. There must be a power working from within, a new life from above, before men can be changed from sin to holiness. That power is Christ. His grace alone can quicken the lifeless faculties of the soul, and attract it to God, to holiness.

The Saviour said, “Except a man be born from above,” unless he shall receive a new heart, new desires, purposes, and motives, leading to a new life, “he cannot see the kingdom of God” (John 3:3, margin). The idea that it is necessary only to develop the good that exists in man, by nature, is a fatal deception. “The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.” 1 Corinthians 2:14. “Marvel not that I said unto thee, Ye must be born again.” John 3:7. Of Christ it is written, “In Him was life; and the life was the light of men” . . . there is no other “name under heaven given among men, whereby we must be saved” (John 1:4; Acts 4:12).

It is not enough to perceive the loving-kindness of God, to see the benevolence, the fatherly tenderness, of His character. It is not enough to discern the wisdom and justice of His law, to see that it is founded upon the eternal principle of love. Paul, the apostle, saw all this when he exclaimed, “I consent unto the law that it is good . . . The law is holy, and the commandment holy, and just, and good.” But he added, in the bitterness of his soul anguish and despair, “I am carnal, sold under sin” (Romans 7:16, 12, 14). He longed for the purity, the righteousness, to which in himself he was powerless to attain, and cried out, “O wretched man that I am! who shall deliver me from this body of death?” Romans 7:24, margin. Such is the cry that has gone up from burdened hearts in all lands

and in all ages. To all, there is but one answer, “Behold the Lamb of God, which taketh away the sin of the world.” John 1:29.

Many are the figures by which the Spirit of God has sought to illustrate this truth, and make it plain to souls that long to be freed from the burden of guilt. When, after his sin in deceiving Esau, Jacob fled from his father's home, he was weighed down with a sense of guilt. Lonely and outcast as he was, separated from all that had made life dear, the one thought that above all others pressed upon his soul was the fear that his sin had cut him off from God, that he was forsaken of Heaven. In sadness he lay down to rest on the bare earth, around him only the lonely hills, and above, the heavens bright with stars. As he slept, a strange light broke upon his vision; and lo, from the plain on which he lay, vast shadowy stairs seemed to lead upward to the very gates of heaven, and upon them angels of God were passing up and down; while from the glory above, the divine voice was heard in a message of comfort and hope. Thus was made known to Jacob that which met the need and longing of his soul—a Saviour. With joy and gratitude he saw revealed a way by which he, a sinner, could be restored to communion with God. The mystic ladder of his dream represented Jesus, the only medium of communication between God and man.

This is the same figure to which Christ referred in His conversation with Nathanael, when He said, “Ye shall see heaven open, and the angels of God ascending and descending upon the Son of man” (John 1:51). In the apostasy, man alienated himself from God; earth was cut off from heaven. Across the gulf that lay between, there could be no communion. But through Christ, earth is again linked with heaven. With His own merits, Christ has bridged the gulf which sin had made, so that the ministering angels can hold communion with man. Christ connects fallen man in his weakness and helplessness with the Source of infinite power.

But in vain are men's dreams of progress, in vain all efforts for the uplifting of humanity, if they neglect the one Source of hope and help for the fallen race. “Every good gift and

every perfect gift” (James 1:17) is from God. There is no true excellence of character apart from Him. And the only way to God is Christ. He says, “I am the way, the truth, and the life: no man cometh unto the Father, but by Me.” John 14:6.

The heart of God yearns over His earthly children with a love stronger than death. In giving up His Son, He has poured out to us all heaven in one gift. The Saviour's life and death and intercession, the ministry of angels, the pleading of the Spirit, the Father working above and through all, the unceasing interest of heavenly beings,—all are enlisted in behalf of man's redemption.

Oh, let us contemplate the amazing sacrifice that has been made for us! Let us try to appreciate the labor and energy that Heaven is expending to reclaim the lost, and bring them back to the Father's house. Motives stronger, and agencies more powerful, could never be brought into operation; the exceeding rewards for rightdoing, the enjoyment of heaven, the society of the angels, the communion and love of God and His Son, the elevation and extension of all our powers throughout eternal ages—these are not mighty incentives and encouragements to urge us to give the heart's loving service to our Creator and Redeemer?

And, on the other hand, the judgments of God pronounced against sin, the inevitable retribution, the degradation of our character, and the final destruction are presented in God's Word to warn us against the service of Satan.

Shall we not regard the mercy of God? What more could He do? Let us place ourselves in right relation to Him who has loved us with amazing love. Let us avail ourselves of the means provided for us that we may be transformed into His likeness, and be restored to fellowship with the ministering angels, to harmony and communion with the Father and the Son.

REPENTANCE

How shall a man be just with God? How shall the sinner be made righteous? It is only through Christ that we can be brought into harmony with God, with holiness; but how are we to come to Christ? Many are asking the same question as did the multitude on the Day of Pentecost,

when, convicted of sin, they cried out, "What shall we do?" The first word of Peter's answer was, "Repent." Acts 2:37-38. At another time, shortly after, he said, "Repent . . . and be converted, that your sins may be blotted out." Acts 3:19.

Repentance includes sorrow for sin and a turning away from it. We shall not renounce sin unless we see its sinfulness; until we turn away from it in heart, there will be no real change in the life.

Multitudes sorrow that they have sinned and even make an outward reformation because they fear that their wrongdoing will bring suffering upon themselves. But this is not repentance in the Bible sense. They lament the suffering rather than the sin. Such was the grief of Esau when he saw that the birthright was lost to him forever. Balaam, terrified by the angel standing in his pathway with drawn sword, acknowledged his guilt lest he should lose his life; but there was no genuine repentance for sin, no conversion of purpose, no abhorrence of evil. Judas Iscariot, after betraying his Lord, exclaimed, "I have sinned in that I have betrayed the innocent blood." Matthew 27:4.

The confession was forced from his guilty soul by an awful sense of condemnation and a fearful looking for of judgment. The consequences that were to result to him filled him with terror, but there was no deep, heartbreaking grief in his soul, that he had betrayed the spotless Son of God and denied the Holy One of Israel. Pharaoh, when suffering under the judgments of God, acknowledged his sin in order to escape further punishment, but returned to his defiance of Heaven as soon as the plagues were stayed. These all lamented the results of sin, but did not sorrow for the sin itself.

But when the heart yields to the influence of the Spirit of God, the conscience will be quickened, and the sinner will discern something of the depth and sacredness of God's holy law, the foundation of His government in heaven and on earth. The "Light, which lighteth every man that cometh into the world" (John 1:9), illumines the secret chambers of the soul, and the hidden things of darkness are made manifest. Conviction takes hold upon the mind and heart. The

sinner has a sense of the righteousness of Jehovah and feels the terror of appearing, in his own guilt and uncleanness, before the Searcher of hearts. He sees the love of God, the beauty of holiness, the joy of purity; he longs to be cleansed and to be restored to communion with Heaven.

The prayer of David, after his fall, illustrates the nature of true sorrow for sin. His repentance was sincere and deep. There was no effort to palliate his guilt; no desire to escape the judgment threatened inspired his prayer. David saw the enormity of his transgression; he saw the defilement of his soul; he loathed his sin. It was not for pardon only that he prayed, but for purity of heart. He longed for the joy of holiness—to be restored to harmony and communion with God. This was the language of his soul.

"Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile." Psalm 32:1-2. "Have mercy upon me, O God, according to Thy loving-kindness: According unto the multitude of Thy tender mercies blot out my transgressions . . . For I acknowledge my transgressions: and my sin is ever before me . . . Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow . . . Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from Thy presence; and take not Thy Holy Spirit from me. Restore unto me the joy of Thy salvation; and uphold me with Thy free spirit . . . Deliver me from bloodguiltiness, O God, Thou God of my salvation: And my tongue shall sing aloud of Thy righteousness." Psalm 51:1, 3, 7, 10-12, 14.

A repentance such as this is beyond the reach of our own power to accomplish; it is obtained only from Christ, who ascended up on high and has given gifts unto men.

Just here is a point on which many may err, and hence they fail of receiving the help that Christ desires to give them. They think that they cannot come to Christ unless they first repent, and that repentance prepares for the forgiveness of their sins. It is true that repen-

tance does precede the forgiveness of sins; for it is only the broken and contrite heart that will feel the need of a Saviour. But must the sinner wait till he has repented before he can come to Jesus? Is repentance to be made an obstacle between the sinner and the Saviour?

The Bible does not teach that the sinner must repent before he can heed the invitation of Christ, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." Matthew 11:28. It is the virtue that goes forth from Christ, that leads to genuine repentance. Peter made the matter clear in his statement to the Israelites when he said, "Him hath God exalted with His right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins." Acts 5:31. We can no more repent without the Spirit of Christ to awaken the conscience than we can be pardoned without Christ.

Christ is the source of every right impulse. He is the only one that can implant in the heart enmity against sin. Every desire for truth and purity, every conviction of our own sinfulness, is an evidence that His Spirit is moving upon our hearts.

Jesus has said, "I, if I be lifted up from the earth, will draw all men unto Me." John 12:32. Christ must be revealed to the sinner as the Saviour dying for the sins of the world; and as we behold the Lamb of God upon the cross of Calvary, the mystery of redemption begins to unfold to our minds, and the goodness of God leads us to repentance. Whenever they make an effort to reform, from a sincere desire to do right, it is the power of Christ that is drawing them. And as Christ draws them to look upon His cross, to behold Him whom their sins have pierced, the commandment comes home to the conscience. The wickedness of their life, the deep-seated sin of the soul, is revealed to them. They begin to comprehend something of the righteousness of Christ, and exclaim, "What is sin, that it should require such a sacrifice for the redemption of its victim? Was all this love, all this suffering, all this humiliation, demanded, that we might not perish, but have everlasting life?"

The sinner may resist this love, may refuse to be drawn to Christ;

but if he does not resist he will be drawn to Jesus; a knowledge of the plan of salvation will lead him to the foot of the cross in repentance for his sins, which have caused the sufferings of God's dear Son.

The same divine mind that is working upon the things of nature is speaking to the hearts of men and creating an inexpressible craving for something they have not. The things of the world cannot satisfy their longing. The Spirit of God is pleading with them to seek for those things that alone can give peace and rest—the grace of Christ, the joy of holiness. Revelation 22:17.

You who in heart long for something better than this world can give, recognize this longing as the voice of God to your soul. Ask Him to give you repentance, to reveal Christ to you in His infinite love, in His perfect purity.

We may have flattered ourselves, as did Nicodemus, that our life has been upright, that our moral character is correct, and think that we need not humble the heart before God,

One ray of the glory of God, one gleam of the purity of Christ, penetrating the soul, makes every spot of defilement painfully distinct, and lays bare the deformity and defects of the human character.

The soul thus touched will hate its selfishness, abhor its self-love, and will seek, through Christ's righteousness, for the purity of heart that is in harmony with the law of God and the character of Christ.

Judged by the letter of the law as men apply it to the outward life, he had abstained from sin; but when he looked into the depths of its holy precepts, and saw himself as God saw him, he bowed in humiliation and confessed his guilt. however trifling this or that wrong act may seem in the eyes of men, no sin is small in the sight of God. Man's judgment is partial, imperfect; but God estimates all things as they really are. The drunkard is despised and is told that his sin will exclude him from heaven while pride, selfishness, and covetousness too often go unrebuked. But these are sins that are especially offensive to God; for they are contrary to the benevolence of His character, to that unselfish love which is the very atmosphere of the unfallen universe. He who falls into some of

the grosser sins may feel a sense of his shame and poverty and his need of the grace of Christ; but pride feels no need, and so it closes the heart against Christ and the infinite blessings He came to give.

The poor publican who prayed, "God be merciful to me a sinner" (Luke 18:13), regarded himself as a very wicked man, and others looked upon him in the same light; but he felt his need, and with his burden of guilt and shame he came before God, asking for His mercy. His heart was open for the Spirit of God to do its gracious work and set him free from the power of sin. The Pharisee's boastful, self-righteous prayer showed that his heart was closed against the influence of the Holy Spirit. Because of his distance from God, he had no sense of his own defilement, in contrast with the perfection of the divine holiness. He felt no need, and he received nothing.

If you see your sinfulness, do not wait to make yourself better. How many there are who think they are not good enough to come to Christ. Do you expect to become better through your own efforts? "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil." Jeremiah 13:23. There is help for us only in God. We must not wait for stronger persuasions, for better opportunities, or for holier tempers. We can do nothing of ourselves. We must come to Christ just as we are.

But let none deceive themselves with the thought that God, in His great love and mercy, will yet save even the rejecters of His grace. The exceeding sinfulness of sin can be estimated only in the light of the cross. When men urge that God is too good to cast off the sinner, let them look to Calvary. It was because there was no other way in which man could be saved, because without this sacrifice it was impossible for the human race to escape from the defiling power of sin, and be restored to communion with holy beings,—impossible for them again to become partakers of spiritual life,—it was because of this that Christ took upon Himself the guilt of the disobedient and suffered in the sinner's stead. The love and suffering and death of the Son of

God all testify to the terrible enormity of sin and declare that there is no escape from its power, no hope of the higher life, but through the submission of the soul to Christ.

The impenitent sometimes excuse themselves by saying of professed Christians, "I am as good as they are. They are no more self-denying, sober, or circumspect in their conduct than I am. They love pleasure and self-indulgence as well as I do." Thus they make the faults of others an excuse for their own neglect of duty. But the sins and defects of others do not excuse anyone, for the Lord has not given us an erring human pattern. The spotless Son of God has been given as our example, and those who complain of the wrong course of professed Christians are the ones who should show better lives and nobler examples. If they have so high a conception of what a Christian should be, is not their own sin so much the greater? They know what is right, and yet refuse to do it.

Beware of procrastination. Do not put off the work of forsaking your sins and seeking purity of heart through Jesus. Here is where thousands upon thousands have erred to their eternal loss. I will not here dwell upon the shortness and uncertainty of life; but there is a terrible danger—a danger not sufficiently understood—in delaying to yield to the pleading voice of God's Holy Spirit, in choosing to live in sin; for such this delay really is. Sin, however small it may be esteemed, can be indulged in only at the peril of infinite loss. What we do not overcome will overcome us and work out our destruction.

Adam and Eve persuaded themselves that, in so small a matter as eating of the forbidden fruit, there could not result such terrible consequences as God had declared. But this small matter was the transgression of God's immutable and holy law, and it separated man from God and opened the floodgates of death and untold woe upon our world. Age after age, there has gone up from our earth a continual cry of mourning, and the whole creation groaneth and travaileth together in pain as a consequence of man's disobedience. Heaven itself has felt the effects of his rebellion against God. Calvary stands as a memorial



of the amazing sacrifice required to atone for the transgression of the divine law. Let us not regard sin as a trivial thing.

Every act of transgression, every neglect or rejection of the grace of Christ is reacting upon yourself; it is hardening the heart, depraving the will, benumbing the understanding, and not only making you less inclined to yield, but less capable of yielding to the tender pleading of God's Holy Spirit.

Many are quieting a troubled conscience with the thought that they can change a course of evil when they choose; Even one wrong trait of character, one sinful desire, persistently cherished, will eventually neutralize all the power of the gospel. In all the Bible there is not a more fearful warning against trifling with evil than the words of the wise man that the sinner "shall be holden with the cords of his sins" (Proverbs 5:22).

Christ is ready to set us free from sin, but He does not force the will; "Behold, now is the accepted time; behold, now is the day of salvation." 2 Corinthians 6:2. "Today if ye will hear His voice, harden not your hearts." Hebrews 3:7-8.

"Man looketh on the outward appearance, but the Lord looketh on the heart" (1 Samuel 16:7) Go to Him with your soul all stained as it is. Like the psalmist, throw its chambers open to the all-seeing eye, exclaiming, "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting." Psalm 139:23-24.

Many accept an intellectual religion, a form of godliness, when the heart is not cleansed. Let it be your prayer, "Create in me a clean heart, O God; and renew a right spirit within me." Psalm 51:10. Deal truly with your own soul. Be as earnest, as persistent, as you would be if your mortal life were at stake. This is a matter to be settled between God and your own soul, settled for eternity. A supposed hope, and nothing more, will prove your ruin.

Study God's Word prayerfully. That Word presents before you, in the law of God and the life of Christ, the great principles of holiness, without which "no man shall see the Lord." Hebrews 12:14. It convinces of sin; it plainly reveals the way of salvation. Give heed to it as the voice of God speaking to your soul.

As you see the enormity of sin, as you see yourself as you really are, do not give up to despair. It was sinners that Christ came to save. We have not to reconcile God to us, but—O wondrous love!—God in Christ is "reconciling the world unto Himself" (2 Corinthians 5:19). When Satan comes to tell you that you are a great sinner, look up to your Redeemer and talk of His merits. That which will help you is to look to His light. Acknowledge your sin, but tell the enemy that "Christ Jesus came into the world to save sinners" and that you may be saved by His matchless love (1 Timothy 1:15). Those to whom He has forgiven most will love Him most, and will stand nearest to His throne to praise Him for His great love and infinite sacrifice. It is when we most fully comprehend the love of God that we best realize the sinfulness of sin.

CONFESSION

"He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy." Proverbs 28:13.

The conditions of obtaining the mercy of God are simple and just and reasonable. The apostle says, "Confess your faults one to another, and pray one for another, that ye may be healed." James 5:16. Confess your sins to God, who only can forgive them, and your faults to one another. If you have given offense

to your friend or neighbor, you are to acknowledge your wrong, and it is his duty freely to forgive you. Then you are to seek the forgiveness of God, because the brother you have wounded is the property of God, and in injuring him you sinned against His Creator and Redeemer. The case is brought before the only true Mediator, our great High Priest, who "was in all points tempted like as we are, yet without sin," and who is "touched with the feeling of our infirmities" (Hebrews 4:15), and is able to cleanse from every stain of iniquity.

Those who have not humbled their souls before God in acknowledging their guilt, have not yet fulfilled the first condition of acceptance. If we have not experienced that repentance which is not to be repented of, and have not with true humiliation of soul and brokenness of spirit confessed our sins, abhorring our iniquity, we have never truly sought for the forgiveness of sin; and if we have never sought, we have never found the peace of God. The only reason why we do not have remission of sins that are past is that we are not willing to humble our hearts and comply with the conditions of the Word of truth. Explicit instruction is given concerning this matter. Confession of sin, whether public or private, should be heartfelt and freely expressed. It is not to be urged from the sinner. It is not to be made in a flippant and careless way, or forced from those who have no realizing sense of the abhorrent character of sin. The confession that is the outpouring of the inmost soul finds its way to the God of infinite pity. The psalmist says, "The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit." Psalm 34:18.

True confession is always of a specific character, and acknowledges particular sins. But all confession should be definite and to the point, acknowledging the very sins of which you are guilty.

In the days of Samuel the Israelites wandered from God. They were suffering the consequences of sin; for they had lost their faith in God, lost their discernment of His power and wisdom to rule the nation, lost their confidence in His ability to defend and vindicate His

cause. They turned from the great Ruler of the universe and desired to be governed as were the nations around them. Before they found peace they made this definite confession: "We have added unto all our sins this evil, to ask us a king." 1 Samuel 12:19. The very sin of which they were convicted had to be confessed. Their ingratitude oppressed their souls and severed them from God.

Confession will not be acceptable to God without sincere repentance and reformation. There must be decided changes in the life; everything offensive to God must be put away. "Wash you, make you clean; put away the evil of your doings from before Mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow." Isaiah 1:16-17. "If the wicked restore the pledge, give again that he had robbed, walk in the statutes of life, without committing iniquity; he shall surely live, he shall not die." Ezekiel 33:15.

When sin has deadened the moral perceptions, the wrongdoer does not discern the defects of his character nor realize the enormity of the evil he has committed; and, unless he yields to the convicting power of the Holy Spirit, he remains in partial blindness to his sin. His confessions are not sincere and in earnest.

After Adam and Eve had eaten of the forbidden fruit, they were filled with a sense of shame and terror. At first their only thought was how to excuse their sin and escape the dreaded sentence of death. When the Lord inquired concerning their sin, Adam replied, laying the guilt partly upon God and partly upon his companion: "The woman whom Thou gavest to be with me, she gave me of the tree, and I did eat." The woman put the blame upon the serpent, saying, "The serpent beguiled me, and I did eat." Genesis 3:12-13. Why did You make the serpent? Why did You suffer him to come into Eden? These were the questions implied in her excuse for her sin, thus charging God with the responsibility of their fall. The spirit of self-justification originated in the father of lies and has been exhibited by all the sons and daughters of Adam. Confes-

sions of this order are not inspired by the divine Spirit and will not be acceptable to God. True repentance will lead a man to bear his guilt himself and acknowledge it without deception or hypocrisy. Like the poor publican, not lifting up so much as his eyes unto heaven, he will cry, "God be merciful to me a sinner" and those who do acknowledge their guilt will be justified, for Jesus will plead His blood in behalf of the repentant soul.

The examples in God's Word of genuine repentance and humiliation reveal a spirit of confession in which there is no excuse for sin or attempt at self-justification. Paul did not seek to shield himself; he paints his sin in its darkest hue, not attempting to lessen his guilt. He says, "Many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them. And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities." Acts 26:10-11. He does not hesitate to declare that "Christ Jesus came into the world to save sinners; of whom I am chief" (1 Timothy 1:15).

The humble and broken heart, subdued by genuine repentance, will appreciate something of the love of God and the cost of Calvary; and as a son confesses to a loving father, so will the truly penitent bring all his sins before God. And it is written, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9.

CONSECRATION

God's promise is, "Ye shall seek Me, and find Me, when ye shall search for Me with all your heart." Jeremiah 29:13.

The whole heart must be yielded to God or the change can never be wrought in us by which we are to be restored to His likeness. By nature we are alienated from God. The Holy Spirit describes our condition in such words as these: "Dead in trespasses and sins" (Ephesians 2:1), "the whole head is sick, and the whole heart faint . . . no soundness in it" (Isaiah 1:5-6). We are held fast in the snare of Satan,

"taken captive by him at his will" (2 Timothy 2:26). God desires to heal us, to set us free. But since this requires an entire transformation, a renewing of our whole nature, we must yield ourselves wholly to Him.

The warfare against self is the greatest battle that was ever fought. The yielding of self, surrendering all to the will of God, requires a struggle; but the soul must submit to God before it can be renewed in holiness.

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" (Isaiah 1:18) is the Creator's invitation to the beings He has made. God does not force the will of His creatures. He cannot accept a homage that is not willingly and intelligently given. A mere forced submission would prevent all real development of mind or character; it would make man a mere automaton. Such is not the purpose of the Creator. He desires that man, the crowning work of His creative power, shall reach the highest possible development. He sets before us the height of blessing to which He desires to bring us through His grace. He invites us to give ourselves to Him, that He may work His will in us. It remains for us to choose whether we will be set free from the bondage of sin, to share the glorious liberty of the sons of God.

In giving ourselves to God, we must necessarily give up all that would separate us from Him. Hence the Saviour says, "Whosoever he be of you that forsaketh not all that he hath, he cannot be My disciple." Luke 14:33. Whatever shall draw away the heart from God must be given up. Mammon is the idol of many. The love of money, the desire for wealth, is the golden chain that binds them to Satan. Reputation and worldly honor are worshiped by another class. The life of selfish ease and freedom from responsibility is the idol of others. But these slavish bands must be broken. We cannot be half the Lord's and half the world's. We are not God's children unless we are such entirely.

There are those who profess to

serve God, while they rely upon their own efforts to obey His law, to form a right character, and secure salvation. Their hearts are not moved by any deep sense of the love of Christ, but they seek to perform the duties of the Christian life as that which God requires of them in order to gain heaven. Such religion is worth nothing. When Christ dwells in the heart, the soul will be so filled with His love, with the joy of communion with Him, that it will cleave to Him; and in the contemplation of Him, self will be forgotten. Love to Christ will be the spring of action. Those who feel the constraining love of God do not ask how little may be given to meet the requirements of God; they do not ask for the lowest standard, but aim at perfect conformity to the will of their Redeemer. With earnest desire they yield all and manifest an interest proportionate to the value of the object which they seek. A profession of Christ without this deep love is mere talk, dry formality, and heavy drudgery.

Do you feel that it is too great a sacrifice to yield all to Christ? Ask yourself the question, "What has Christ given for me?" The Son of God gave all—life and love and suffering—for our redemption. And can it be that we, the unworthy objects of so great love, will withhold our hearts from Him? Every moment of our lives we have been partakers of the blessings of His grace, and for this very reason we cannot fully realize the depths of ignorance and misery from which we have been saved. Can we look upon Him whom our sins have pierced, and yet be willing to do despite to all His love and sacrifice? In view of the infinite humiliation of the Lord of glory, shall we murmur because we can enter into life only through conflict and self-abasement?

The inquiry of many a proud heart is, "Why need I go in penitence and humiliation before I can have the assurance of my acceptance with God?"

But what do we give up, when we give all? A sin-polluted heart, for Jesus to purify, to cleanse by His own blood, and to save by His matchless love. And yet men think it hard to give up all! I am ashamed to hear it spoken of, ashamed to write it.

God does not require us to give up anything that it is for our best interest to retain. In all that He does, He has the well-being of His children in view. Would that all who have not chosen Christ might realize that He has something vastly better to offer them than they are seeking for themselves. Man is doing the greatest injury and injustice to his own soul when he thinks and acts contrary to the will of God. No real joy can be found in the path forbidden by Him who knows what is best and who plans for the good of His creatures. The path of transgression is the path of misery and destruction.

It is a mistake to entertain the thought that God is pleased to see His children suffer. All heaven is interested in the happiness of man. Our heavenly Father does not close the avenues of joy to any of His creatures. The divine requirements call upon us to shun those indulgences that would bring suffering and disappointment, that would close to us the door of happiness and heaven. The world's Redeemer accepts men as they are, with all their wants, imperfections, and weaknesses; and He will not only cleanse from sin and grant redemption through His blood, but will satisfy the heart-longing of all who consent to wear His yoke, to bear His burden. It is His purpose to impart peace and rest to all who come to Him for the bread of life. He requires us to perform only those duties that will lead our steps to heights of bliss to which the disobedient can never attain. The true, joyous life of the soul is to have Christ formed within, the hope of glory.

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

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

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

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

FAITH AND ACCEPTANCE

As your conscience has been quickened by the Holy Spirit, you have seen something of the evil of sin, of its power, its guilt, its woe; and you look upon it with abhorrence. band sin. You long to be forgiven, to be cleansed, to be set free. Harmony with God, likeness to Him—what can you do to obtain it?

It is peace that you need—Heaven's forgiveness and peace and love in the soul. Money cannot buy it, intellect cannot procure it, wisdom cannot attain to it; you can never hope, by your own efforts, to secure it. But God offers it to you as a gift, "without money and without price" (Isaiah 55:1). It is yours if you will but reach out your hand and grasp it. The Lord says, "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Isaiah 1:18. "A new heart also will I

give you, and a new spirit will I put within you." Ezekiel 36:26.

You have confessed your sins, and in heart put them away. You have resolved to give yourself to God. Now go to Him, and ask that He will wash away your sins and give you a new heart. Then believe that He does this *because He has promised*. This is the lesson which Jesus taught while He was on earth, that the gift which God promises us we must believe we do receive, and it is ours. Jesus healed the people of their diseases when they had faith in His power; He helped them in the things which they could see, thus inspiring them with confidence in Him concerning things which they could not see—leading them to believe in His power to forgive sins. This He plainly stated in the healing of the man sick with palsy: "*That ye may know that the Son of man hath power on earth to forgive sins.*" These are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name." John 20:31.

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

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

when the man believed that he was healed. It is so if you believe it.

Do not wait to *feel* that you are made whole, but say, "I believe it; it is so, not because I feel it, but because God has promised."

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

Henceforth you are not your own; you are bought with a price. "Ye were not redeemed with corruptible things, as silver and gold . . . but with the precious blood of Christ, as of a lamb without blemish and without spot." 1 Peter 1:18-19. Through this simple act of believing God, the Holy Spirit has begotten a new life in your heart. You are as a child born into the family of God, and He loves you as He loves His Son.

Now that you have given yourself to Jesus, do not draw back, do not take yourself away from Him, but day by day say, "I am Christ's; As it is by giving yourself to God, and believing Him, that you become His child, so you are to live in Him. The apostle says, "As ye have therefore received Christ Jesus the Lord, so walk ye in Him." Colossians 2:6.

Some seem to feel that they must be on probation, and must prove to the Lord that they are reformed, before they can claim His blessing. But they may claim the blessing of God even now. They must have His grace, the Spirit of Christ, to help their infirmities, or they cannot resist evil. Jesus loves to have us come to Him just as we are, sinful, helpless, dependent. We may come with all our weakness, our folly, our sinfulness, and fall at His feet in penitence. It is His glory to encircle

us in the arms of His love and to bind up our wounds, to cleanse us from all impurity.

Here is where thousands fail; they do not believe that Jesus pardons them personally, individually. They do not take God at His word. It is the privilege of all who comply with the conditions, to know for themselves that pardon is freely extended for every sin. Strength and grace have been provided through Christ to be brought by ministering angels to every believing soul. None are so sinful that they cannot find strength, purity, and righteousness in Jesus, who died for them. He is waiting to strip them of their garments, stained and polluted with sin, and to put upon them the white robes of righteousness; He bids them live and not die.

God does not deal with us as finite men deal with one another. His thoughts are thoughts of mercy, love, and tenderest compassion. He says, "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon" (Isaiah 55:7). "I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins." Isaiah 44:22.

"I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye." Ezekiel 18:32. Satan is ready to steal away the blessed assurances of God. He desires to take every glimmer of hope and every ray of light from the soul; but you must not permit him to do this. Do not give ear to the tempter, but say, "Jesus has died that I might live. He loves me. . . I will arise, and go to my Father, and say, 'I have sinned against heaven, and before Thee. . .'" Luke 15:18-20.

"I have loved thee with an everlasting love: *therefore with loving-kindness have I drawn thee.*" Jeremiah 31:3. With the rich promises of the Bible before you, can you give place to doubt? Can you believe that when the poor sinner longs to return, longs to forsake his sins, the Lord sternly withholds him from coming to His feet in repentance? Away with such thoughts! Nothing can hurt your own soul more than to entertain such a conception of our heavenly

Father. He hates sin, but He loves the sinner, and He gave Himself in the person of Christ, that all who would might be saved and have eternal blessedness in the kingdom of glory. Isaiah 49:15.

Look up, you that are doubting and trembling; for Jesus lives to make intercession for us. The Spirit invites you today. Come with your whole heart to Jesus, and you may claim His blessing.

As you read the promises, remember they are the expression of unutterable love and pity. As you draw near to Him with confession and repentance, He will draw near to you with mercy and forgiveness.

THE TEST OF DISCIPLESHIP

"If any man be in Christ, he is a new creature: old things are become new." 2 Corinthians 5:17.

A person may not be able to tell the exact time or place, or trace all the chain of circumstances in the process of conversion; but this does not prove him to be unconverted. That regenerating power, which no human eye can see, begets a new life in the soul; it creates a new being in the image of God. John 3:8 While the work of the Spirit is silent and imperceptible, its effects are manifest. While we cannot do anything to change our hearts or to bring ourselves into harmony with God; while we must not trust at all to ourselves or our good works, our lives will reveal whether the grace of God is dwelling within us. The character is revealed, not by occasional good deeds and occasional misdeeds, but by the tendency of the habitual words and acts.

The love of influence and the desire for the esteem of others may produce a well-ordered life. Self-respect may lead us to avoid the appearance of evil. A selfish heart may perform generous actions. By what means, then, shall we determine whose side we are on?

Who has the heart? With whom are our thoughts? Of whom do we love to converse? Who has our warmest affections and our best energies? If we are Christ's, our thoughts are with Him, and our sweetest thoughts are of Him. All we have and are is consecrated to Him. We long to bear His image,

breathe His spirit, do His will, and please Him in all things.

Those who become new creatures in Christ Jesus will bring forth the fruits of the Spirit, "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." Galatians 5:22-23. They will no longer fashion themselves according to the former lusts, but by the faith of the Son of God they will follow in His steps. . . The things they once hated they now love, and the things they once loved they hate. The proud and self-assertive become meek and lowly in heart. The vain customs and fashions of the world are laid aside. (1 Peter 3:3-4).

There is no evidence of genuine repentance unless it works reformation. Duty becomes a delight, and sacrifice a pleasure.

The loveliness of the character of Christ will be seen in His followers. Love is of God. The unconsecrated heart cannot originate or produce it. It is found only in the heart where Jesus reigns. "We love, because He first loved us." 1 John 4:19, R.V.

There are two errors against which the children of God—particularly those who have just come to trust in His grace—especially need to guard. He who is trying to become holy by his own works in keeping the law, is attempting an impossibility. All that man can do without Christ is polluted with selfishness and sin. It is the grace of Christ alone, through faith, that can make us holy.

The opposite and no less dangerous error is that belief in Christ releases men from keeping the law of God; that since by faith alone we become partakers of the grace of Christ, our works have nothing to do with our redemption.

But notice here that obedience is not a mere outward compliance, but the service of love. If our hearts are renewed in the likeness of God, if the divine love is implanted in the soul, will not the law of God be carried out in the life? "I will put My laws into their hearts, and in their minds will I write them." Hebrews 10:16. Obedience—the service and allegiance of love—is the true sign of discipleship. Thus the Scripture says, "This is the love of God, that we keep His commandments." 1 John 5:3 1 John

2:4. Instead of releasing man from obedience, it is faith, and faith only, that makes us partakers of the grace of Christ, which enables us to render obedience.

We do not earn salvation by our obedience; for salvation is the free gift of God, to be received by faith. But obedience is the fruit of faith. Here is the true test. If we abide in Christ, if the love of God dwells in us, our feelings, our thoughts, our purposes, our actions, will be in harmony with the will of God as expressed in the precepts of His holy law. 1 John 3:7. Righteousness is defined by the standard of God's holy law, as expressed in the ten precepts given on Sinai.

That so-called faith in Christ which professes to release men from the obligation of obedience to God, is not faith, but presumption. "I delight to do Thy will, O My God: yea, Thy law is within My heart." Psalm 40:8, John 15:10. The Scripture says, "Hereby we do know that we know Him, if we keep His commandments... 1 John 2:3-6." 1 Peter 2:21.

The condition of eternal life is now just what it always has been,—just what it was in Paradise before the fall of our first parents,—perfect obedience to the law of God, perfect righteousness.

It was possible for Adam, before the fall, to form a righteous character by obedience to God's law. But he failed to do this... We have no righteousness of our own with which to meet the claims of the law of God. If you give yourself to Him, and accept Him as your Saviour, then, sinful as your life may have been, for His sake you are accounted righteous. Christ's character stands in place of your character, and you are accepted before God just as if you had not sinned.

You are to maintain this connection with Christ by faith and the continual surrender of your will to Him; and so long as you do this, He will work in you to will and to do according to His good pleasure. Galatians 2:20, Matthew 10:20. Then with Christ working in you, you will manifest the same spirit and do the same good works....

So we have nothing in ourselves of which to boast. We have no ground for self-exaltation. When we speak of faith, there is a distinction

that should be borne in mind. There is a kind of belief that is wholly distinct from faith. The Bible says that "the devils also believe, and tremble," but this is not faith (James 2:19). Where there is not only a belief in God's Word, but a submission of the will to Him; where the heart is yielded to Him, the affections fixed upon Him, there is faith—faith that works by love and purifies the soul. Through this faith the heart is renewed in the image of God, yet they realize that their character is imperfect, their life faulty, and they are ready to doubt whether their hearts have been renewed by the Holy Spirit. To such I would say, Do not draw back in despair. Even if we are overcome by the enemy, we are not cast off, not forsaken and rejected of God. 1 John 2:1. And do not forget the words of Christ, "The Father Himself loveth you." John 16:27. He desires to restore you to Himself, to see His own purity and holiness reflected in you. And if you will but yield yourself to Him, He that hath begun a good work in you will carry it forward to the day of Jesus Christ.

The closer you come to Jesus, the more faulty you will appear in your own eyes; for your vision will be clearer, and your imperfections will be seen in broad and distinct contrast to His perfect nature. This is evidence that Satan's delusions have lost their power; that the vivifying influence of the Spirit of God is arousing you.

No deep-seated love for Jesus can dwell in the heart that does not realize its own sinfulness. The soul that is transformed by the grace of Christ will admire His divine character...

The less we see to esteem in ourselves, the more we shall see to esteem in the infinite purity and loveliness of our Saviour. The more our sense of need drives us to Him and to the Word of God, the more exalted views we shall have of His character, and the more fully we shall reflect His image.

GROWING UP INTO CHRIST

The change of heart by which we become children of God is, in the Bible, spoken of as birth, it is compared to the germination of the good seed sown by the husbandman, are, "as newborn babes" (1 Peter

2:2), to "grow up" (Ephesians 4:15) to the stature of men and women in Christ Jesus. Not all the wisdom and skill of man can produce life in the smallest object in nature. It is only through the life which God Himself has imparted, that either plant or animal can live. So it is only through the life from God that spiritual life is begotten in the hearts of men.

As with life, so it is with growth. It is God who brings the bud to bloom and the flower to fruit. It is by His power that the seed develops, (Mark 4:28), Hosea 14:5, 7, Luke 12:27. The plants and flowers grow not by their own care or anxiety or effort, but by receiving that which God has furnished to minister to their life. No more can you, by anxiety or effort of yourself, secure spiritual growth.

In the matchless gift of His Son, God has encircled the whole world with an atmosphere of grace as real as the air which circulates around the globe.

As the flower turns to the sun, that the bright beams may aid in perfecting its beauty and symmetry, so should we turn to the Sun of Righteousness, that heaven's light may shine upon us, that our character may be developed into the likeness of Christ.

As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me... Without Me ye can do nothing." John 15:4-5. Apart from Him you have no life. You have no power to resist temptation or to grow in grace and holiness. Abiding in Him, you may flourish.

Many have an idea that they must do some part of the work alone. But every such effort must fail. Jesus says, "Without Me ye can do nothing." It is by communion with Him, daily, hourly,—by abiding in Him,—that we are to grow in grace. He is not only the Author, but the Finisher of our faith. It is Christ first and last and always. Psalm 16:8.

Do you ask, "How am I to abide in Christ?" In the same way as you received Him at first... Colossians 2:6, Hebrews 10:38. You gave yourself to God, to be His wholly, to serve and obey Him, and you took Christ as your Saviour. By faith you became Christ's, and by faith you are to grow up in Him—by giving and taking. You are to give



all,—your heart, your will, your service,—give yourself to Him to obey all His requirements; and you must take all,—Christ, the fullness of all blessing, to abide in your heart, to be your strength, your righteousness, your everlasting helper,—to give you power to obey.

Consecrate yourself to God in the morning; make this your very first work. Each morning consecrate yourself to God for that day. Surrender all your plans to Him, to be carried out or given up as His providence shall indicate.

A life in Christ is a life of restfulness. There may be no ecstasy of feeling, but there should be an abiding, peaceful trust. Your hope is not in yourself; it is in Christ. Your weakness is united to His strength, your ignorance to His wisdom, Let the mind dwell upon His love, upon the beauty, the perfection, of His character.

Jesus says, "Abide in Me." These words convey the idea of rest, stability, confidence. "Come unto Me, and I will give you rest." Matthew 11:28. Psalm 37:7, Isaiah 30:15. This rest is not found in inactivity; "Take My yoke upon you... and ye shall find rest." Matthew 11:29. The heart that rests most fully upon Christ will be most earnest and active in labor for Him.

When the mind dwells upon self, it is turned away from Christ, the source of strength and life. Hence it is Satan's constant effort to keep the attention diverted from the Saviour... The pleasures of the world, life's cares and perplexities and sorrows, the faults of others, or your own faults and imperfections—to any or all of these he will seek to divert the mind. Do not be misled by his devices. We should not make self the center and indulge anxiety

and fear as to whether we shall be saved. All this turns the soul away from the Source of our strength. Talk and think of Jesus. Let self be lost in Him. Galatians 2:20. Rest in God. He is able to keep that which you have committed to Him. When Christ took human nature upon Him, He bound humanity to Himself by a tie of love that can never be broken by any power save the choice of man himself. Here is where we need to watch, to strive, to pray, that nothing may entice us to *choose* another master; for we are always free to do this. But let us keep our eyes fixed upon Christ, and He will preserve us. 2 Corinthians 3:18.

When those disciples heard the words of Jesus, they felt their need of Him. They sought, they found, they followed Him. (James 5:17). They had the same battle with sin to fight. They needed the same grace, in order to live a holy life.

Even John.... Day by day his heart was drawn out toward Christ, until he lost sight of self in love for his Master. His resentful, ambitious temper was yielded to the molding power of Christ. The regenerating influence of the Holy Spirit renewed his heart. The power of the love of Christ wrought a transformation of character. This is the sure result of union with Jesus. When Christ abides in the heart, the whole nature is transformed.

When Christ ascended to heaven, the sense of His presence was still with His followers. It was a personal presence, full of love and light. (Matthew 28:20). He had ascended to heaven in the form of humanity. They knew that He was before the throne of God, their Friend and Saviour still; that His sympathies were unchanged; that He was still identified with suffering humanity. They knew that He had ascended to heaven to prepare places for them, and that He would come again and take them to Himself. [Prepare city home in New Jerusalem Mark 14:1-3]

Hitherto have ye asked nothing in My name: ask, and ye shall receive, that your joy may be full." John 16:23-24. They extended the hand of faith higher and higher with the mighty argument, "It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh interces-

sion for us" (Romans 8:34). John 16:7. Henceforth through the [Holy] Spirit, Christ was to abide continually in the hearts of His children. Their union with Him was closer than when He was personally with them. All that Christ was to the disciples, He desires to be to His children today... John 17:20.

Jesus prayed for us, and He asked that we might be one with Him, even as He is one with the Father. What a union is this! (John 5:19), (John 14:10). Then if Christ is dwelling in our hearts, He will work in us "both to will and to do of His good pleasure." Philippians 2:13, Ephesians 4:15.

THE WORK AND THE LIFE

God is the source of life and light and joy to the universe. Like rays of light from the sun, like the streams of water bursting from a living spring, blessings flow out from Him to all His creatures. And wherever the life of God is in the hearts of men, it will flow out to others in love and blessing.

Our Saviour's joy was in the uplifting and redemption of fallen men. For this He counted not His life dear unto Himself, but endured the cross, despising the shame. The spirit of Christ's self-sacrificing love is the spirit that pervades heaven and is the very essence of its bliss. This is the spirit that Christ's followers will possess, the work that they will do.

When the love of Christ is enshrined in the heart, like sweet fragrance it cannot be hidden.

Love to Jesus will be manifested in a desire to work as He worked for the blessing and uplifting of humanity. It will lead to love, tenderness, and sympathy toward all the creatures of our heavenly Father's care.

The Saviour's life on earth was not a life of ease and devotion to Himself, but He toiled with persistent, earnest, untiring effort for the salvation of lost mankind. Matthew 20:28.

So those who are the partakers of the grace of Christ will be ready to make any sacrifice, that others for whom He died may share the heavenly gift. This spirit is the sure outgrowth of a soul truly converted. No sooner does one come to Christ than there is born in his heart a de-

sire to make known to others what a precious friend he has found in Jesus... If we are clothed with the righteousness of Christ and are filled with the joy of His indwelling Spirit, we shall not be able to hold our peace. If we have tasted and seen that the Lord is good we shall have something to tell. Like Philip when he found the Saviour, we shall invite others into His presence. We shall seek to present to them the attractions of Christ and the unseen realities of the world to come. There will be an intensity of desire to follow in the path that Jesus trod. (John 1:29).

And the effort to bless others will react in blessings upon ourselves. This was the purpose of God in giving us a part to act in the plan of redemption. This is the highest honor, the greatest joy, that it is possible for God to bestow upon men. Those who thus become participants in labors of love are brought nearest to their Creator.

...in His infinite love, He chose to make us co-workers with Himself, with Christ and the angels, that we might share the blessing, the joy, the spiritual uplifting, which results from this unselfish ministry.

We are brought into sympathy with Christ through the fellowship of His sufferings. Every act of self-sacrifice for the good of others strengthens the spirit of beneficence in the giver's heart, allying him more closely to the Redeemer of the world, who "was rich, yet for your sakes . . . became poor, that ye through His poverty might be rich" 2 Corinthians 2:9. And it is only as we thus fulfill the divine purpose in our creation that life can be a blessing to us.

If you will go to work as Christ designs that His disciples shall, and win souls for Him, you will feel the need of a deeper experience and a greater knowledge in divine things, Encountering opposition and trials will drive you to the Bible and prayer. You will grow in grace and the knowledge of Christ, and will develop a rich experience.

The spirit of unselfish labor for others gives depth, stability, and Christlike loveliness to the character, and brings peace and happiness to its possessor. Those who thus devote themselves to unselfish effort for the good of others are most surely working out their own

salvation.

The only way to grow in grace is to be disinterestedly doing the very work which Christ has enjoined upon us—Thus the Christian who will not exercise his God-given powers not only fails to grow up into Christ, but he loses the strength that he already had.

The church of Christ is God's appointed agency for the salvation of men. Its mission is to carry the gospel to the world. God has given us light, not for ourselves alone, but to shed upon them.

If the followers of Christ were awake to duty, there would be thousands where there is one today proclaiming the gospel in heathen lands. We need not go to heathen lands, or even leave the narrow circle of the ho So in the humblest duties and lowliest positions of life, we may walk and work with Jesus.

The businessman may conduct his business in a way that will glorify his Master because of his fidelity. The mechanic may be a diligent and faithful representative of Him...

Many have excused themselves from rendering their gifts to the service of Christ because others were possessed of superior endowments and advantages. When the master of the house called his servants, he gave to every man *his* work. (Colossians 3:23).

If the love of God is in the heart, it will be manifested in the life.

You are not to wait for great occasions or to expect extraordinary abilities before you go to work for God. You need not have a thought of what the world will think of you.

The humblest and poorest of the disciples of Jesus can be a blessing to others. They may not realize that they are doing any special good, but by their unconscious influence they may start waves of blessing... They are not required to weary themselves with anxiety about success. They have only to go forward quietly, doing faithfully the work that God's providence assigns...

A KNOWLEDGE OF GOD

Many are the ways in which God is seeking to make Himself known to us and bring us into communion with Him. Nature speaks to our senses without ceasing.

Our Saviour bound up His precious lessons with the things of nature. God would have His children appreciate His works and delight in the simple, quiet beauty with which He has adorned our earthly home. And above all that is outwardly attractive, He loves beauty of character; He would have us cultivate purity and simplicity, the quiet graces of the flowers.

If we will but listen, God's created works will teach us precious lessons of obedience and trust. He who upholds the unnumbered worlds throughout immensity, at the same time cares for the wants of the little brown sparrow that sings its humble song without fear. No tears are shed that God does not notice. There is no smile that He does not mark.

If we would but fully believe this, all undue anxieties would be dismissed. We should then enjoy a rest of soul to which many have long been strangers.

As your senses delight in the attractive loveliness of the earth, think of the world that is to come, that shall never know the blight of sin and death; "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." 1 Corinthians 2:9.

...it is the Christian who enjoys the beauty of the earth with the highest appreciation. No one can fully appreciate the significance of hill and vale, river and sea, who does not look upon them as an expression of God's love to man.

God speaks to us in His Word. Here we have in clearer lines the revelation of His character, of His dealings with men, and the great work of redemption. Here is open before us the history of patriarchs and prophets and other holy men of old. They were men "subject to like passions as we are" (James 5:17). We see how they struggled through discouragements like our own, how they fell under temptation as we have done, and yet took heart again and conquered through the grace of God;

Yes, the whole Bible tells of Christ. From the first record of creation—for "without Him was not anything made that was made" (John 1:3)—to the closing promise, "Behold, I come quickly" (Revela-

tion 22:12.... If you would become acquainted with the Saviour, study the Holy Scriptures.

Fill the whole heart with the words of God. They are the living water, quenching your burning thirst. They are the living bread from heaven. ...as in the natural economy, so in the spiritual economy: It is what we meditate upon that will give tone and strength to our spiritual nature.

The theme of redemption is one that the angels desire to look into; it will be the science and the song of the redeemed throughout the ceaseless ages of eternity. Is it not worthy of careful thought and study now? As we thus contemplate heavenly themes, our faith and love will grow stronger, and our prayers will be more and more acceptable to God, because they will be more and more mixed with faith and love. As we meditate upon the perfections of the Saviour, we shall desire to be wholly transformed and renewed in the image of His purity. There will be a hungering and thirsting of soul to become like Him whom we adore.

The great truths necessary for salvation are made as clear as noon-day; and none will mistake and lose their way except those who follow their own judgment instead of the plainly revealed will of God.

We should not take the testimony of any man as to what the Scriptures teach, but should study the words of God for ourselves. The mind will enlarge if it is employed in tracing out the relation of the subjects of the Bible, comparing Scripture with Scripture....

There is nothing more calculated to strengthen the intellect than the study of the Scriptures. No other book is so potent to elevate the thoughts, to give vigor to the faculties, as the broad, ennobling truths of the Bible.

But there is but little benefit derived from a hasty reading of the Scriptures. One passage studied until its significance is clear to the mind and its relation to the plan of salvation is of more value than the perusal of many chapters with no definite purpose.... you have opportunity, read it; fix the texts in your memory. Even while you are walking the streets you may read a passage and meditate upon it, thus

fixing it in the mind.

Scripture must be compared with Scripture. There must be careful research and prayerful reflection. And such study will be richly repaid. The words of inspiration, pondered in the heart, will be as streams flowing from the fountain of life.

Never should the Bible be studied without prayer. Before opening its pages we should ask for the enlightenment of the Holy Spirit, and it will be given. (John 1:47-48). And Jesus will see us also in the secret places of prayer if we will seek Him for light that we may know what is truth. Angels from the world of light will be with those who in humility of heart seek for divine guidance. John 16:14 The Spirit of truth is the only effectual teacher of divine truth. How must God esteem the human race, since He gave His Son to die for them and appoints His Spirit to be man's teacher and continual guide!

THE PRIVILEGE OF PRAYER

Through nature and revelation, through His providence, and by the influence of His Spirit, God speaks to us. In order to commune with God, we must have something to say to Him concerning our actual life.

Prayer is the opening of the heart to God as to a friend. Prayer does not bring God down to us, but brings us up to Him.

When Jesus was upon the earth, He taught His disciples how to pray. He directed them to present their daily needs before God, and to cast all their care upon Him. And the assurance He gave them, that their petitions should be heard, is assurance also to us.

Jesus Himself, while He dwelt among men, was often in prayer. He became a suppliant, a petitioner, seeking from His Father fresh supplies of strength, that He might come forth braced for duty and trial. He is our example in all things. He found comfort and joy in communion with His Father.

Our heavenly Father waits to bestow upon us the fullness of His blessing. It is our privilege to drink largely at the fountain of boundless love. God is ready and willing to hear the sincere prayer of the humblest of His children, and the

angels love to bow before God; they love to be near Him. They regard communion with God as their highest joy; and yet the children of earth, who need so much the help that God only can give, seem satisfied to walk without the light of His Spirit, the companionship of His presence.

The darkness of the evil one encloses those who neglect to pray. Why should the sons and daughters of God be reluctant to pray, when prayer is the key in the hand of faith to unlock heaven's storehouse, where are treasured the boundless resources of Omnipotence?

There are certain conditions upon which we may expect that God will hear and answer our prayers. One of the first of these is that we feel our need of help from Him. Isaiah 44:3. Those who hunger and thirst after righteousness, who long after God, may be sure that they will be filled.

Our great need is itself an argument and pleads most eloquently in our behalf. But the Lord is to be sought unto to do these things for us. Matthew 7:7. And "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" Romans 8:32.

If we regard iniquity in our hearts, if we cling to any known sin, the Lord will not hear us; but the prayer of the penitent, contrite soul is always accepted. When all known wrongs are righted, we may believe that God will answer our petitions. Our own merit will never commend us to the favor of God; it is the worthiness of Jesus that will save us.... Hebrews 11:6. Jesus said to His disciples, "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Mark 11:24. Do we take Him at His word?

When we do not receive the very things we asked for, at the time we ask, we are still to believe that the Lord hears and that He will answer our prayers. Our heavenly Father in love answers our prayers by giving us that which will be for our highest good—that which we ourselves would desire if with vision divinely enlightened we could see all things as they really are. When our prayers seem not to be answered, we are to cling to the promise; for the time of

answering will surely come, and we shall receive the blessing we need most. But to claim that prayer will always be answered in the very way and for the particular thing that we desire, is presumption. God is too wise to err, and too good to withhold any good thing from them that walk uprightly. (Matthew 7:7).

If we take counsel with our doubts and fears, or try to solve everything that we cannot see clearly, before we have faith, perplexities will only increase and deepen. Through sincere prayer we are brought into connection with the mind of the Infinite.

When we come to ask mercy and blessing from God we should have a spirit of love and forgiveness in our own hearts. How can we pray, "Forgive us our debts, as we forgive our debtors" (Matthew 6:12), and yet indulge an unforgiving spirit? If we expect our own prayers to be heard we must forgive others in the same manner and to the same extent as we hope to be forgiven.

Perseverance in prayer has been made a condition of receiving. Paul directs, "In everything by prayer and supplication with thanksgiving let your requests be made known unto God." Philippians 4:6. Unceasing prayer is the unbroken union of the soul with God, so that life from God flows into our life; and from our life, purity and holiness flow back to God.

Make every effort to keep open the communion between Jesus and your own soul. Seek every opportunity to go where prayer is wont to be made. Those who are really seeking for communion with God will be seen in the prayer meeting.

We should pray in the family circle, and above all we must not neglect secret prayer, for this is the life of the soul. In secret prayer the soul is free from surrounding influences, free from excitement. Calmly, yet fervently, will it reach out after God. By calm, simple faith the soul holds communion with God and gathers to itself rays of divine light to strengthen and sustain it in the conflict with Satan. These silent prayers rise like precious incense before the throne of grace. Satan cannot overcome him whose heart is thus stayed upon God.

There is no time or place in which it is inappropriate to offer up

a petition to God. We should have the door of the heart open continually and our invitation going up that Jesus may come and abide as a heavenly guest in the soul.

We may close every door to impure imaginings and unholy thoughts by lifting the soul into the presence of God through sincere prayer. We need to have more distinct views of Jesus and a fuller comprehension of the value of eternal realities.

Let the soul be drawn out and upward, that God may grant us a breath of the heavenly atmosphere. We may keep so near to God that, in every unexpected trial, our thoughts will turn to Him as naturally as the flower turns to the sun.

Keep your wants, your joys, your sorrows, your cares, and your fears before God. You cannot burden Him; you cannot weary Him. James 5:11. Take to Him everything that perplexes the mind. Nothing is too great for Him to bear, for He holds up worlds, There is no chapter in our experience too dark for Him to read; there is no perplexity too difficult for Him to unravel. Psalm 147:3. The relation between God and each soul is as distinct and full as though there were not another soul upon the earth to share His watchcare, not another soul for whom He gave His beloved Son.

Jesus said, "Ye shall ask in My name: and I say not unto you, that I will pray the Father for you: for the Father Himself loveth you." John 16:26-27. John 15:16. But to pray in the name of Jesus is something more than a mere mention of that name at the beginning and the ending of a prayer. It is to pray in the mind and spirit of Jesus, while we believe His promises, rely upon His grace, and work His works.

The life must be like Christ's life—between the mountain and the multitude. He who does nothing but pray will soon cease to pray, or his prayers will become a formal routine. We sustain a loss when we neglect the privilege of associating together to strengthen and encourage one another in the service of God. The truths of His Word lose their vividness and importance in our minds. He who shuts himself up to himself is not filling the position that God designed he should. We may be daily learning more of our

heavenly Father, gaining a fresh experience of His grace; then we shall desire to speak of His love; and as we do this, our own hearts will be warmed and encouraged. If we thought and talked more of Jesus, and less of self, we should have far more of His presence.

If we would but think of God as often as we have evidence of His care for us we should keep Him ever in our thoughts... We dwell too near the lowlands of earth. Let us raise our eyes to the open door of the Sanctuary above, where the light of the glory of God shines in the face of Christ, who "is able also to save them to the uttermost that come unto God by Him" (Hebrews 7:25).

We need to praise God more "for His goodness, and for His wonderful works to the children of men!" Psalm 107:8. Let us not be always thinking of our wants and never of the benefits we receive. We do not pray any too much, but we are too sparing of giving thanks. (Deuteronomy 12:7). That which is done for the glory of God should be done with cheerfulness, with songs of praise and thanksgiving, not with sadness and gloom.

Our God is a tender, merciful Father. His service should not be looked upon as a heart-saddening, distressing exercise. The Lord desires His children to take comfort in His service and to find more pleasure than hardship in His work. He desires that those who come to worship Him shall carry away with them precious thoughts of His care and love...

The soul may ascend nearer heaven on the wings of praise. "Whoso offereth praise glorifieth" God (Psalm 50:23). Let us with reverent joy come before our Creator, with "thanksgiving, and the voice of melody" (Isaiah 51:3).

WHAT TO DO WITH DOUBT

Many, especially those who are young in the Christian life, are at times troubled with the suggestions of skepticism. God never asks us to believe, without giving sufficient evidence upon which to base our faith. Yet God has never removed the possibility of doubt. Our faith must rest upon evidence, not demonstration. Those who wish to doubt will have opportunity; while

those who really desire to know the truth will find plenty of evidence on which to rest their faith.

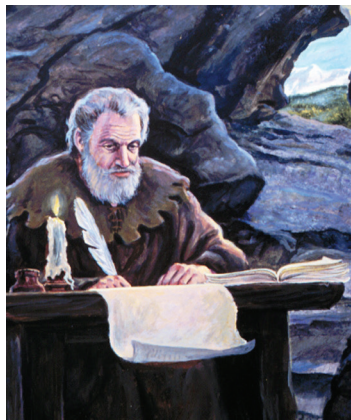
It is impossible for finite minds fully to comprehend the character or the works of the Infinite One. To the keenest intellect, the most highly educated mind, that holy Being must ever remain clothed in mystery. Job 11:7-8. Romans 11:33. We can so far comprehend His dealings with us, and the motives by which He is actuated, that we may discern boundless love and mercy united to infinite power. We can understand as much of His purposes as it is for our good to know....

The Word of God, like the character of its divine Author, presents mysteries that can never be fully comprehended by finite beings....

But we have no reason to doubt God's Word because we cannot understand the mysteries of His providence. In the natural world we are constantly surrounded with mysteries that we cannot fathom. The difficulty lies solely in the weakness and narrowness of the human mind. God has given us in the Scriptures sufficient evidence of their divine character, and we are not to doubt His Word because we cannot understand all the mysteries of His providence. (2 Peter 3:16).

The difficulties of Scripture have been urged by skeptics as an argument against the Bible; but so far from this, they constitute a strong evidence of its divine inspiration. The very grandeur and mystery of the themes presented should inspire faith in it as the Word of God.

The Bible unfolds truth with a simplicity and a perfect adaptation to the needs and longings of the human heart.... And yet these simply stated truths lay hold upon subjects so elevated, so far-reaching, so infinitely beyond the power of human comprehension, that we can accept them only because God has declared them. Thus the plan of redemption is laid open to us, so that every soul may see the steps he is to take in repentance toward God and faith toward our Lord Jesus Christ, in order to be saved in God's appointed way.... The more he searches the Bible, the deeper is his conviction that it is the Word of the living God, and human reason bows before the majesty of divine revelation.



To acknowledge that we cannot fully comprehend the great truths of the Bible is only to admit that the finite mind is inadequate to grasp the infinite; that man, with his limited, human knowledge, cannot understand the purposes of Omniscience.

Because they cannot fathom all its mysteries, the skeptic and the infidel reject God's Word; and not all who profess to believe the Bible are free from danger on this point. Hebrews 3:12. It is right to study closely the teachings of the Bible and to search into "the deep things of God" so far as they are revealed in Scripture (1 Corinthians 2:10). Deuteronomy 29:29. But it is Satan's work to pervert the investigative powers of the mind. They are unwilling to wait patiently until God shall see fit to reveal the truth to them. They feel that their unaided human wisdom is sufficient to enable them to comprehend the Scripture, and failing to do this, they virtually deny its authority.

If it were possible for created beings to attain to a full understanding of God and His works, then, having reached this point, there would be for them no further discovery of truth, no growth in knowledge, no further development of mind or heart. (Colossians 2:3). And to all eternity men may be ever searching, ever learning, and yet never exhaust the treasures of His wisdom, His goodness, and His power.

God intends that even in this life the truths of His Word shall be ever unfolding to His people. We can attain to an understanding of God's Word only through the illumination of that Spirit by which the Word was given.

God desires man to exercise his reasoning powers; and the study of

the Bible will strengthen and elevate the mind as no other study can. Yet we are to beware of deifying reason, which is subject to the weakness and infirmity of humanity...., we must have the simplicity and faith of a little child, ready to learn, and beseeching the aid of the Holy Spirit. We should open His Word, as we would enter His presence, with holy awe. When we come to the Bible, reason must acknowledge an authority superior to itself, and heart and intellect must bow to the great I AM.

But, without the guidance of the Holy Spirit, we shall be continually liable to wrest the Scriptures or to misinterpret them. When the Word of God is opened without reverence and without prayer; when the thoughts and affections are not fixed upon God, or in harmony with His will, the mind is clouded with doubt.... The enemy takes control of the thoughts, and he suggests interpretations that are not correct.. Those who look to the Scriptures to find discrepancies, have not spiritual insight.

Disguise it as they may, the real cause of doubt and skepticism, in most cases, is the love of sin. The teachings and restrictions of God's Word are not welcome to the proud, sin-loving heart, and those who are unwilling to obey its requirements are ready to doubt its authority. In order to arrive at truth, we must have a sincere desire to know the truth and a willingness of heart to obey it. Christ has said, "If any man willeth to do His will, he shall know of the teaching." John 7:17, R.V. Instead of questioning and caviling concerning that which you do not understand, give heed to the light that already shines upon you, and you will receive greater light. There is an evidence that is open to all,—the most highly educated, and the most illiterate,—the evidence of experience. God invites us to prove for ourselves the reality of His Word, the truth of His promises. He bids us "taste and see that the Lord is good" (Psalm 34:8). Instead of depending upon the word of another, we are to taste for ourselves. He declares, "Ask, and ye shall receive." John 16:24. His promises will be fulfilled. They have never failed; they never can fail. And as we draw near to Jesus, and rejoice in the fullness of His love, our doubt and darkness

will disappear in the light of His presence.

(Colossians 1:13). And everyone who has passed from death unto life is able to "set to his seal that God is true" (John 3:33). He can testify, "I needed help, and I found it in Jesus. Every want was supplied, the hunger of my soul was satisfied; and now the Bible is to me the revelation of Jesus Christ." We may have the witness in ourselves that the Bible is true, that Christ is the Son of God. (2 Peter 3:18). When the people of God are growing in grace, they will be constantly obtaining a clearer understanding of His Word. They will discern new light and beauty in its sacred truths.

By faith we may look to the hereafter and grasp the pledge of God for a growth of intellect.... We may rejoice that all which has perplexed us in the providences of God will then be made plain, things hard to be understood will then find an explanation; and where our finite minds discovered only confusion and broken purposes, we shall see the most perfect and beautiful harmony. 1 Corinthians 13:12.

REJOICING IN THE LORD

The children of God are called to be representatives of Christ, showing forth the goodness and mercy of the Lord. As Jesus has revealed to us the true character of the Father, so we are to reveal Christ to a world that does not know His tender, pitying love. John 17: 18, 23. 2 Corinthians 3:3, 2. In every one of His children, Jesus sends a letter to the world. If you are Christ's follower, He sends in you a letter to the family, the village, the street, where you live.

Christians are set as light bearers on the way to heaven. They are to reflect to the world the light shining upon them from Christ.

If we do represent Christ, we shall make His service appear attractive, as it really is. Christians who gather up gloom and sadness to their souls, and murmur and complain, are giving to others a false representation of God and the Christian life.

Satan is exultant when he can lead the children of God into unbelief and despondency. He delights to see us mistrusting God, doubting His willingness and power to save us. Satan ever seeks to make the religious life one of gloom. He desires

it to appear toilsome and difficult; and when the Christian presents in his own life this view of religion, he is, through his unbelief, seconding the falsehood of Satan.

Many, walking along the path of life, dwell upon their mistakes and failures and disappointments, and their hearts are filled with grief and discouragement.

Have there not been some bright spots in your experience? Have you not had some precious seasons when your heart throbbed with joy in response to the Spirit of God? Are not God's promises, like the fragrant flowers, growing beside your path on every hand? Will you not let their beauty and sweetness fill your heart with joy?

The briars and thorns will only wound and grieve you.... It is not wise to gather together all the unpleasant recollections of a past life,—its iniquities and disappointments,—to talk over them and mourn over them.... Thank God for the bright pictures which He has presented to us. Let us group together the blessed assurances of His love, that we may look upon them continually: When we seem to doubt God's love and distrust His promises we dishonor Him and grieve His Holy Spirit. And how can our heavenly Father regard us when we distrust His love, which has led Him to give His only begotten Son that we might have life? Romans 8:32. And yet how many, by their actions, if not in word, are saying, "The Lord does not mean this for me. Perhaps He loves others, but He does not love me."

All this is harming your own soul; When Satan tempts you, breathe not a word of doubt or darkness. If you talk out your feelings, every doubt you express not only reacts upon yourself, but it is a seed that will germinate and bear fruit in the life of others, and it may be impossible to counteract the influence of your words. How important that we speak only those things that will give spiritual strength and life!

Angels are listening to hear what kind of report you are bearing to the world about your heavenly Master. When you take the hand of a friend, let praise to God be on your lips and in your heart. This will attract his thoughts to Jesus.

All have trials; griefs hard to



bear, temptations hard to resist. Do not tell your troubles to your fellow mortals, but carry everything to God in prayer..

There is many a brave soul sorely pressed by temptation, Cheer him with brave, hopeful words that shall urge him on his way. Romans 14:7. By our unconscious influence others may be encouraged and strengthened, or they may be discouraged, and repelled from Christ and the truth.

There are many who have an erroneous idea of the life and character of Christ. His countenance did not wear an expression of grief and repining, but ever one of peaceful serenity. His heart was a wellspring of life, and wherever He went He carried rest and peace, joy and gladness.

The life of those who imitate Him will be full of earnest purpose; they will have a deep sense of personal responsibility. Christ came not to be ministered unto but to minister; and when His love reigns in the heart, we shall follow His example.

If we keep uppermost in our minds the unkind and unjust acts of others we shall find it impossible to love them as Christ has loved us; but if our thoughts dwell upon the wondrous love and pity of Christ for us, the same spirit will flow out to others. Humility and self-distrust should be cultivated, and a patient tenderness with the faults of others. "Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed." Psalm 37:3.

Some are always fearing, and borrowing trouble.every day they are enjoying the bounties of His providence; but they overlook these present blessings. Their minds are continually dwelling upon something disagreeable The

difficulties they encounter, instead of driving them to God, the only source of their help, separate them from Him because they awaken unrest and repining.

Do we well to be thus unbelieving?

You may be perplexed in business; your prospects may grow darker and darker, and you may be threatened with loss; but do not become discouraged; cast your care upon God, and remain calm and cheerful. Pray for wisdom to manage your affairs with discretion, and thus prevent loss and disaster. Do all you can on your part to bring about favorable results. Jesus has promised His aid, but not apart from our effort..

It is not the will of God that His people should be weighed down with care. He knows there are trials and dangers, and He deals with us plainly. He does not propose to take His people out of a world of sin and evil, but He points them to a never-failing refuge. John 17:15. (John 16:33).

In His Sermon on the Mount, Christ taught His disciples precious lessons in regard to the necessity of trusting in God. Matthew 6:26. The great Provider for man and beast opens His hand and supplies all His creatures. The birds of the air are not beneath His notice. He does not drop the food into their bills, but He makes provision for their needs. Will not the Author of our being, the Preserver of our life, the One who formed us in His own divine image, provide for our necessities if we but trust in Him?

Christ pointed His disciples to the flowers of the field, growing in rich profusion and glowing in the simple beauty which the heavenly Father had given them, as an expression of His love to man. Matthew 6:30

The Lord would have all His sons and daughters happy, peaceful, and obedient. "My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." John 14:27 John 15:11.

Happiness that is sought from selfish motives, outside of the path of duty, is ill-balanced, fitful, and transitory; it passes away, but there is joy and satisfaction in the service of God; the Christian is not

left to walk in uncertain paths; he is not left to vain regrets and disappointments. If we do not have the pleasures of this life we may still be joyful in looking to the life beyond.

But even here Christians may have the joy of communion with Christ.... Every step in life may bring us closer to Jesus, may give us a deeper experience of His love.... Then let us not cast away our confidence, but have firm assurance, firmer than ever before. 1 Samuel 7:12. Let us keep fresh in our memory all the tender mercies that God has shown us....

We cannot but look forward to new perplexities in the coming conflict, but we may look on what is past as well as on what is to come, and say, "Hitherto hath the Lord helped us." "As thy days, so shall thy strength be." Deuteronomy 33:25.

And by and by the gates of heaven will be thrown open to admit God's children, and from the lips of the King of glory the benediction will fall on their ears like richest music, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." Matthew 25:34.

Then the redeemed will be welcomed to the home that Jesus is preparing for them.they will associate with those who have overcome Satan and through divine grace have formed perfect characters. Every sinful tendency, every imperfection, that afflicts them here has been removed by the blood of Christ, They are without fault before the great white throne, sharing the dignity and the privileges of the angels.

In view of the glorious inheritance that may be his, "what shall a man give in exchange for his soul?" (Matthew 16:26). The soul redeemed and cleansed from sin, with all its noble powers, dedicated to the service of God, is of surpassing worth.

ENTERING A DEEPER WORSHIP

FACT NUMBER ONE—

The Sabbath was given to all mankind at the Creation of this world. Gen. 2:1-3.

FACT NUMBER TWO—

The Sabbath is a memorial of

Creation and our salvation. Exodus 31:17

FACT NUMBER THREE—

The people of God kept the Bible Sabbath before the Ten Commandments were given at Mount Sinai. Gen.2:1-3 and Exodus 16 prove it.

FACT NUMBER FOUR—

The seventh-day Sabbath Commandment lies in the very heart of the Moral Law of Ten Commandments. See Ex. 20:8-11

FACT NUMBER FIVE—

The weekly seventh-day Sabbath is part of the Moral Law contained in the Ten Commandments. It will stand forever. The yearly sabbaths were part of the ceremonial laws that prefigured, or foreshadowed, the death and ministry of Christ. Hebrews 10:14

FACT NUMBER SIX—

Christ' disciples faithfully kept the Bible Sabbath, not Sunday. Mark 15:42, 47-16:3, Luke 23:53-24:2.

FACT NUMBER SEVEN—

According to the New Testament, the Apostles of Jesus always kept the Bible Sabbath. The Apostles kept Bible Sabbath. Acts 13:14; Acts 13:42;16:13; 17:1-2

Paul supported himself by tent making; and then on the Sabbath, he would preach the gospel. Acts 18:3, 4, 11.

Paul's manner was the same as Christ's custom: to keep the Bible Sabbath. Acts 17:1-2; Luke 4:1

Paul never taught that the Moral Law was, or could be, set aside. Romans 3:31, 6:1-2, 7:7

FACT NUMBER EIGHT—

God predicted in Scripture that men would later try to change the Law of God—and especially the "time law." Daniel 7:25

"If Protestants would follow the Bible, they should worship God on the Sabbath day. In keeping the Sunday they are following a law of the Catholic Church."—Albert Smith, Chancellor of the Archdiocese of Baltimore, replying for the Cardinal, in a letter of February 10, 1920.

FACT NUMBER NINE—

The seventh-day Sabbath, instituted by God at the Creation of this world, is the seal of His governmental authority. Only the 4th commandment reveals that in six days, (1) the Lord (name) (2) made

(office-the Creator) (3) heaven and earth (dominion or territory over which He rules) A notary public or any other seal contain these three elements. The seal is impressed in order that all may know the authority from whence it comes-and that all may know that it is not to be changed. The seventh-day Sabbath comes from God. Let no man dare to tamper with it-for the seal of God is upon it.

FACT NUMBER TEN—

God's remnant people will keep the Bible Sabbath, and that holy day will be kept throughout eternity.

Even though there are over two thousand denominations today, the remnant people of God, living at the end of time, can be identified. God has identified them for us. we are told how to identify them in these last days, just before Christ returns in the clouds for His own:....

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

And the third angel, after warning all men against receiving the mark of the beast, tells us clearly who will be the little group that will stand apart from this almost universal apostasy

"Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus."—Revelation 14:12

It will be an almost universal apostasy. All around us can be seen a rising tide of rebellion against the Ten Commandments. The colleges and universities teach that man is but an animal descended from worms and amoeba. The churches teach that God destroyed the Ten Commandments at Calvary, and that Jesus died to take sinners to heaven just as they are. Governmental agencies are relaxing moral restrictions and permitting gambling, abortion, homosexuality, and other vices

This world is becoming a curse, but soon God will intervene. Prophecy tells us that before the end there will be a small company who will stand true to the commandments of God, by faith in Jesus Christ....

And in that heaven the seventh-day Sabbath will be kept forever.

God's people suffered and died for it down here, and they will worship God on that holy day through all ages to come.... Revelation 21 and 22 tells us about this new life with Jesus, when sin has come to an end and the wicked are no longer alive.

"And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea . . . And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb."—Revelation 21:1; 22:1.

And then we are told who will enter that beautiful new world:

"Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city."—Revelation 22:14

There is the promise that they will keep the holy Sabbath through all eternity....

Now you have seen God's plan for His people. And it is a wonderful one. It can begin for you right now. And it will continue on throughout eternity. Why not begin today—this very week? Ask God to forgive you for the past, and tell Him that, by His grace, you will worship your Creator on His day! This is the best decision you can make. Go to Him just now. He will help you make it....

But think not that there will be no problems or trials. Satan will bring many upon you. He hates the Sabbath and all who will stand loyal to it. Yet if you will determine to be true to God and His Word, you will have strength from above to go through all that lies ahead.

THE ORIGIN OF EVIL

Although surrounded by continual selflessness, something happened. What could turn an angel of light into a devil—and do it right in the middle of heaven? This is something you will want to read.

To many minds, the origin of sin and the reason for its existence are a source of great perplexity. They see the work of evil, with its terrible results of woe and desolation, and they question how all this can exist under the sovereignty of One who is infinite in wisdom, in power, and in love. Here is a mystery, of which they find no explanation.

It is impossible to so explain the origin of sin as to give a reason for its existence. Yet enough may be understood concerning both the origin and the final disposition of sin, to fully make manifest the justice and benevolence of God in all His dealings with evil....

God was in nowise responsible for the entrance of sin.... Sin is an intruder, for whose presence no reason can be given. It is mysterious, unaccountable; to excuse it, is to defend it....

Our only definition of sin is that given in the Word of God; it is "the transgression of the law".... Before the entrance of evil, there was peace and joy throughout the universe. All was in perfect harmony with the Creator's will....

God desires from all His creatures the service of love,—homage that springs from an intelligent appreciation of His character. He takes no pleasure in a forced allegiance....

But there was one that chose to pervert this freedom. Sin originated with him, who, next to Christ, had been most honored of God... Before his fall, Lucifer was first of the covering cherubs, holy and undefiled....

Little by little, Lucifer came to indulge a desire for self-exaltation....

Instead of seeking to make God supreme in the affections and allegiance of His creatures, it was Lucifer's endeavor to win their service and homage to himself....

All Heaven had rejoiced to reflect the Creator's glory and to show forth His praise. And while God was thus honored, all had been peace and gladness. But a note of discord now marred the celestial harmonies.... The heavenly councils pleaded with Lucifer.... But the warning, given in infinite love and mercy, only aroused a spirit of resistance. Lucifer allowed jealousy of Christ to prevail, and he became the more determined.

Pride in his own glory nourished the desire for supremacy.... Yet the Son of God was the acknowledged sovereign of Heaven, one in power and authority with the Father. In all the counsels of God, Christ was a participant, while Lucifer was not permitted thus to enter into the divine purposes.... Leaving his

place in the immediate presence of God, Lucifer went forth to diffuse the spirit of discontent among the angels.... he endeavored to excite dissatisfaction concerning the laws that governed heavenly beings, intimating that they imposed an unnecessary restraint.... He claimed that in aspiring to greater power and honor he was not aiming at self-exaltation, but was seeking to secure liberty for all the inhabitants of Heaven, that by this means they might attain to a higher state of existence.

God, in His great mercy, bore long with Lucifer.... Such efforts as only infinite love and wisdom could devise, were made to convince him of his error. The spirit of discontent had never before been known in Heaven. Lucifer himself did not at first see whither he was drifting... But as his dissatisfaction was proved to be without cause, Lucifer was convinced that he was in the wrong, that the divine claims were just, and that he ought to acknowledge them as such before all Heaven. Had he done this, he might have saved himself and many angels.... But pride forbade him to submit. He persistently defended his own course, maintained that he had no need of repentance, and fully committed himself, in the great controversy, against his Maker.

All the powers of his master-mind were now bent to the work of deception, to secure the sympathy of the angels that had been under his command.... From misrepresentation of the words of Christ, he passed to prevarication and direct falsehood.... All whom he could not subvert and bring fully to his side, he accused of indifference to the interests of heavenly beings. The very work which he himself was doing, he charged upon those who remained true to God.... It was his policy to perplex the angels with subtle arguments concerning the purposes of God. Everything that was simple he shrouded in mystery God in His wisdom permitted Satan to carry forward his work, until the spirit of disaffection ripened into active revolt. It was necessary for his plans to be fully developed, that their true nature and tendency might be seen by all.... Satan thought that if he could carry the angels of Heaven with him in

rebellion, he could carry also the other worlds.... Even the loyal angels could not fully discern his character, or see to what his work was leading.

Satan had been so highly honored, and all his acts were so clothed with mystery, that it was difficult to disclose to the angels the true nature of his work. Until fully developed, sin would not appear the evil thing it was....Satan had, at first, concealed his work under a specious profession of loyalty to God. He claimed to be seeking to promote the honor of God, the stability of His government, and the good of all the inhabitants of Heaven....

In his dealing with sin, God could employ only righteousness and truth. Satan could use what God could not—flattery and deceit.... Therefore it must be demonstrated before the inhabitants of Heaven as well as of all the worlds, that God's government was just, His law perfect....

The discord which his own course had caused in Heaven, Satan charged upon the law and government of God. All evil he declared to be the result of the divine administration.... His own work must condemn him. Satan had claimed from the first that he was not in rebellion. The whole universe must see the deceiver unmasked.

Even when it was decided that he could no longer remain in Heaven, infinite wisdom did not destroy Satan.... The inhabitants of Heaven and of other worlds, being unprepared to comprehend the nature or consequences of sin, could not then have seen the justice and mercy of God in the destruction of Satan.... Evil must be permitted to come to maturity. For the good of the entire universe through ceaseless ages, Satan must more fully develop his principles....

Satan's rebellion was to be a

Millions of Mansions **READY**

lesson to the universe through all coming ages, a perpetual testimony to the nature and terrible results of sin. The working out of Satan's rule, its effects upon both men and angels, would show what must be the fruit of setting aside the divine authority.... To the very close of the controversy in Heaven, the great usurper continued to justify himself. When it was announced that with all his sympathizers he must be expelled from the abodes of bliss, then the rebel leader boldly avowed his contempt for the Creator's law.... He denounced the divine statutes as a restriction of their liberty, and declared that it was his purpose to secure the abolition of law... With one accord, Satan and his host threw the blame of their rebellion wholly upon Christ, declaring that if they had not been reprov'd, they would never have rebelled... the arch-rebel and all his sympathizers were at last banished from Heaven.

The same spirit that prompted rebellion in Heaven, still inspires rebellion on earth. Satan has continued with men the same policy which he pursued with the angels.... Satan leads men to justify themselves, and to seek the sympathy of others in their course of sin. Instead of correcting their errors, they excite indignation against the reprov'er.... Satan induced man to sin. And having succeeded thus far, he declared that God's unjust restrictions had led to man's fall, as they had led to his own rebellion.... In the banishment of Satan from Heaven, God declared His justice, and maintained the honor of His throne. But when man had sinned through yielding to the deceptions of this apostate spirit, God gave an evidence of His love by yielding

up His only begotten Son to die for the fallen race.... In the contest between Christ and Satan, during the Saviour's earthly ministry, the character of the great deceiver was unmasked. Nothing could so effectually have uprooted Satan from the affections of the heavenly angels and the whole loyal universe as did his cruel warfare upon the world's Redeemer.... It was Satan that prompted the world's rejection of Christ. The prince of evil exerted all his power and cunning to destroy Jesus; for he saw that the Saviour's mercy and love, His compassion and pitying tenderness, were representing to the world the character of God.... The pent-up fires of envy and malice, hatred and revenge, burst forth on Calvary against the Son of God, while all Heaven gazed upon the scene in silent horror.... Now the guilt of Satan stood forth without excuse. He had revealed his true character as a liar and a murderer.... He had claimed that the transgression of God's law would bring liberty and exaltation; but it was seen to result in bondage and degradation.

Satan's lying charges against the divine character and government appeared in their true light.... Now it was seen that for the salvation of a fallen and sinful race, the Ruler of the universe had made the greatest sacrifice which love could make.... Christ had, in order to destroy sin, humbled Himself, and become obedient unto death.

God had manifested His abhorrence of the principles of rebellion. All Heaven saw His justice revealed, both in the condemnation of Satan and in the redemption of man.... But the death of Christ was an argument in man's behalf that could not be overthrown.... But it

was not merely to accomplish the redemption of man that Christ came to the earth to suffer and to die. He came to "magnify the law" and to "make it honorable...." Could its claims have been set aside, then the Son of God need not have yielded up His life to atone for its transgression. The death of Christ proves it immutable....

In the final execution of the Judgment it will be seen that no cause for sin exists....

The cross of Calvary, while it declares the law immutable, proclaims to the universe that the wages of sin is death. In the Saviour's expiring cry, "It is finished," the death-knell of Satan was rung. The great controversy which had been so long in progress was then decided, and the final eradication of evil was made certain.... "the day cometh that shall burn as an oven," "all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up...."

The whole universe will have become witnesses to the nature and results of sin. And its utter extermination, which in the beginning would have brought fear to angels and dishonor to God, will now vindicate His love and establish His honor before a universe of beings who delight to do His will, and in whose heart is His law. Never will evil again be manifest.... A tested and proved creation will never again be turned from allegiance to Him whose character has been fully manifested before them as fathomless love and infinite wisdom.

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