

GOD'S MISSION

MY MISSION



LESSON STUDY HELPS

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Sons and Daughters of God

Chapter 10, pp. 295

“Oneness with Christ”

October 15th

We Are One With Christ

And the glory which thou gavest me I have given them; that they may be one, even as we are one. **John 17:22.**

In these words we have a most convincing statement to prove the fact that unity, kindness, and love will exist among those who are Christians indeed. The world's Redeemer is exalted, glorified, in the character of all those who believe.... What tremendous consequences to the world depend upon the unity of those who claim to be Christians, who claim to believe that the Bible is the Word of God. *The Youth's Instructor, August 2, 1894.*

“Emmanuel, God with us.” This means everything to us. What a broad foundation does it lay for our faith! What a hope big with immortality does it place before the believing soul! God with us in Christ Jesus to accompany us every step of the journey to heaven! The Holy Spirit with us as a Comforter, a Guide in our perplexities, to soothe our sorrows, and shield us in temptation! “O the depth of the riches both of the wisdom and knowledge of God!” ... Cultivate love, uproot suspicion, envy, jealousy, and the thinking and the speaking of evil. Press together, work as one man. Be at peace among yourselves.

I beseech you in the name of Jesus of Nazareth to put away everything like spiritual pride and love of supremacy. Become as little children if when the warfare is ended you would become members of the royal family, children of the heavenly King. Read John 17 over and over again. That prayer of our Saviour offered to His Father in behalf of His disciples, is worthy to be oft repeated, and carried in the practical life. This will raise fallen man; for the Lord has promised that if we preserve this unity, God will love us as He loved His Son; the sinner will be saved, and God eternally glorified.

Angels and archangels wonder at this great plan of redemption; they admire and love the Father and the Son as they behold the mercy and love of God.

The Upward Look**Chapter 12, pp. 355****“Where is Your Treasure?”****December 7th**

Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. **John 14:1, 2.**

How precious is the knowledge that we have a faithful Friend, One who will impart to us a noble, elevated character that will fit us for the companionship of the heavenly angels in the courts above! His guardianship is over all His children. They have a peace that the world can neither give nor take away. The loss of earthly treasures does not make them hopeless or homeless....

Christ beholds the world, full of activity in seeking for earthly treasures. He sees many eagerly trying first one thing and then another in their efforts to obtain the coveted earthly treasure, which they think will satisfy their selfish greed, while in their eager pursuit they pass by the only path that leads to the true riches.

As One having authority Christ speaks to such ones, inviting them to follow Him. He offers to lead them to the riches that are as enduring as eternity. He points them to the narrow path of self-denial and sacrifice. Those who press on in this path, surmounting every obstacle, will reach the land of glory. In lifting the cross they find that the cross lifts them, and they will at last gain the imperishable treasure.

Many think to find security in earthly riches. But Christ seeks to remove from their eye the mote that obscures the vision, and thus enable them to behold the far more exceeding and eternal weight of glory. They are mistaking phantoms for realities, and have lost sight of the glories of the eternal world. Christ calls upon them to extend their view beyond the present and add eternity to their vision.—Letter 264, December 7, 1903, to a businessman of some means, 1-6.

There is no place on earth where treasure is secure from loss. But there is a city that has foundations, whose builder and whose Maker is God. Christ seeks to draw the attention away from unwise investments in perishable riches, warning men to lay up their treasures in heaven.—Ibid., 8.

Those who have lavished their affection on earthly treasures without regard to the heavenly riches will soon receive their reward. They will lose the earthly treasures to obtain [that for] which they have sold their souls to Satan....

Will those who have not yet fully yielded themselves to the great rebel now come over to the Lord's side? Will they, before it is everlastingly too late, leave the works of wickedness and stand under the bloodstained banner of Prince Emmanuel?—Ibid., 6, 7.

Our High Calling

Chapter 3, p. 78

“Fullness of Christ’s Ransom”

March 13th

According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will. **Ephesians 1:4, 5.**

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

Jesus says, “Him that cometh unto me I will in no wise cast out.” John 6:37. When the repenting sinner comes to Christ, conscious of his guilt and unworthiness, realizing that he is deserving of punishment, but relying on the mercy and love of Christ, he will not be turned away. The pardoning love of God is appropriated, and joyful gratitude springs up in his heart for the infinite compassion and love of his Saviour. That provision was made for him in the councils of heaven before the foundation of the world, that Christ should take upon Himself the penalty of man's transgression and impute to him His righteousness, overwhelms him with amazement. *The Signs of the Times, January 2, 1893.*

The Father laid our sins where none but His own eyes could discern them. And as He hid His face from the innocence of Christ, so He will hide His eyes from the guilt of the believing sinner, because of the righteousness imputed to him. The righteousness of Christ laid upon us will draw upon us the most precious blessings in this life, and will bestow upon us everlasting life in the kingdom of God.

The Acts of The Apostles**Chapters 45, pp. 478-479****“Written From Rome”**

The power of a higher, purer, nobler life is our great need. The world has too much of our thought, and the kingdom of heaven too little.

In his efforts to reach God's ideal for him, the Christian is to despair of nothing. Moral and spiritual perfection, through the grace and power of Christ, is promised to all. Jesus is the source of power, the fountain of life. He brings us to His word, and from the tree of life presents to us leaves for the healing of sin-sick souls. He leads us to the throne of God, and puts into our mouth a prayer through which we are brought into close contact with Himself. In our behalf He sets in operation the all-powerful agencies of heaven. At every step we touch His living power.

God fixes no limit to the advancement of those who desire to be “filled with the knowledge of His will in all wisdom and spiritual understanding.” Through prayer, through watchfulness, through growth in knowledge and understanding, they are to be “strengthened with all might, according to His glorious power.” Thus they are prepared to work for others. It is the Saviour's purpose that human beings, purified and sanctified, shall be His helping hand. For this great privilege let us give thanks to Him who “hath made us meet to be partakers of the inheritance of the saints in light: who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son.”

Paul's letter to the Philippians, like the one to the Colossians, was written while he was a prisoner at Rome. The church at Philippi had sent gifts to Paul by the hand of Epaphroditus, whom Paul calls “my brother, and companion in labor, and fellow soldier, but your messenger, and he that ministered to my wants.” While in Rome, Epaphroditus was sick, “nigh unto death: but God had mercy on him,” Paul wrote, “and not on him only, but on me also, lest I should have sorrow upon sorrow.” Hearing of the sickness of Epaphroditus, the believers at Philippi were filled with anxiety regarding him, and he decided to return to them. “He longed after you all,” Paul wrote, “and was full of heaviness, because that ye had heard that he had been sick.... I sent him therefore the more carefully, that, when ye see him again, ye may rejoice, and that I may be the less sorrowful. Receive him therefore in the Lord with all gladness; and hold such in reputation: because for the work of Christ he was nigh unto death, not regarding his life, to supply your lack of service toward me.”

By Epaphroditus, Paul sent the Philippian believers a letter, in which he thanked them for their gifts to him. Of all the churches, that of Philippi had been the most liberal in supplying Paul's wants. “Now ye Philippians know also,” the apostle said in his letter, “that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only. For even in Thessalonica ye sent once and again unto my necessity. Not because I desire a gift: but I desire fruit that may abound to your account. But I have all, and abound: I am full, having received of Epaphroditus the things which were sent from you, an odor of a sweet smell, a sacrifice acceptable, well-pleasing to God.”

This Day with God**Chapters 7, pp. 211****“Let Your Light Shine”****July 21st**

But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth. Acts 1:8.

My heart was rejoiced to see among the converts [at Willis, Michigan] so many young men and women, with hearts softened and subdued by the love of Jesus, acknowledging the good work wrought by God for their souls. It was indeed a precious season. “With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation” (Romans 10:10)....

It is essential that these who have newly come to the faith should have a sense of their obligation to God, who has called them to a knowledge of the truth, and filled their hearts with His sacred peace, that they may exert a sanctifying influence over all with whom they associate. “Ye are my witnesses, saith the Lord” (Isaiah 43:10). To every one God has committed a work, to make known His salvation to the world.

In true religion there is nothing selfish or exclusive. The gospel of Christ is diffusive and aggressive. It is described as the salt of the earth, the transforming leaven, the light which shineth in darkness. It is impossible for one to retain the favor and love of God, and enjoy communion with Him, and still feel no responsibility for the souls for whom Christ died, who are in error and darkness, perishing in their sins. If those who profess to be followers of Christ neglect to shine as lights in the world, the vital power will leave them, and they will become cold and Christless. The spell of indifference will be upon them, a deathlike sluggishness of soul, which will make them bodies of death instead of living representatives of Jesus.

Every one must lift the cross, and in modesty, meekness, and lowliness of mind, take up his God-given duties, engaging in personal effort for those around him who need help and light. All who accept these duties will have a rich and varied experience, their own hearts will glow with fervour, and they will be strengthened and stimulated to renewed, persevering efforts to work out their own salvation with fear and trembling, because it is God that works in them both to will and to do of His good pleasure.—The Review and Herald, July 21, 1891.

Thoughts from the Mount of Blessings**Chapter 5, p. 117-120****“Bring Us Not into Temptation, but Deliver Us from the Evil One”**

God in His great love is seeking to develop in us the precious graces of His Spirit. He permits us to encounter obstacles, persecution, and hardships, not as a curse, but as the greatest blessing of our lives. Every temptation resisted, every trial bravely borne, gives us a new experience and advances us in the work of character building. The soul that through divine power resists temptation reveals to the world and to the heavenly universe the efficiency of the grace of Christ.

But while we are not to be dismayed by trial, bitter though it be, we should pray that God will not permit us to be brought where we shall be drawn away by the desires of our own evil hearts. In offering the prayer that Christ has given, we surrender ourselves to the guidance of God, asking Him to lead us in safe paths. We cannot offer this prayer in sincerity, and yet decide to walk in any way of our own choosing. We shall wait for His hand to lead us; we shall listen to His voice, saying, “This is the way, walk ye in it.” Isaiah 30:21.

It is not safe for us to linger to contemplate the advantages to be reaped through yielding to Satan's suggestions. Sin means dishonour and disaster to every soul that indulges in it; but it is blinding and deceiving in its nature, and it will entice us with flattering presentations. If we venture on Satan's ground we have no assurance of protection from his power. So far as in us lies, we should close every avenue by which the tempter may find access to us.

The prayer, “Bring us not into temptation,” is itself a promise. If we commit ourselves to God we have the assurance, He “will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.” 1 Corinthians 10:13.

The only safeguard against evil is the indwelling of Christ in the heart through faith in His righteousness. It is because selfishness exists in our hearts that temptation has power over us. But when we behold the great love of God, selfishness appears to us in its hideous and repulsive character, and we desire to have it expelled from the soul. As the Holy Spirit glorifies Christ, our hearts are softened and subdued, the temptation loses its power, and the grace of Christ transforms the character.

Christ will never abandon the soul for whom He has died. The soul may leave Him and be overwhelmed with temptation, but Christ can never turn from one for whom He has paid the ransom of His own life. Could our spiritual vision be quickened, we should see souls bowed under oppression and burdened with grief, pressed as a cart beneath sheaves and ready to die in discouragement. We should see angels flying swiftly to aid these tempted ones, who are standing as on the brink of a precipice. The angels from heaven force back the hosts of evil that encompass these souls, and guide them to plant their feet on the sure foundation. The battles waging between the two armies are as real as those fought by the armies of this world, and on the issue of the spiritual conflict eternal destinies depend.

To us, as to Peter, the word is spoken, “Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not.” Luke 22:31, 32. Thank God, we are not left alone. He who “so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life” (John 3:16), will not desert us in the battle with the adversary of God and man. “Behold,” He says, “I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you.” Luke 10:19.

Live in contact with the living Christ, and He will hold you firmly by a hand that will never let go. Know and believe the love that God has to us, and you are secure; that love is a fortress impregnable to all the delusions and assaults of Satan. “The name of the Lord is a strong tower: the righteous runs into it, and is safe.” Proverbs 18:10.

“Thine is the kingdom, and the power, and the glory.”—Matthew 6:13.

The last like the first sentence of the Lord's Prayer, points to our Father as above all power and authority and every name that is named. The Saviour beheld the years that stretched out before His disciples, not, as they had dreamed, lying in the sunshine of worldly prosperity and honour, but dark with the tempests of human hatred and satanic wrath. Amid

national strife and ruin, the steps of the disciples would be beset with perils, and often their hearts would be oppressed by fear. They were to see Jerusalem a desolation, the temple swept away, its worship forever ended, and Israel scattered to all lands, like wrecks on a desert shore. Jesus said, “Ye shall hear of wars and rumours of wars.” “Nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows.” Matthew 24:6-8. Yet Christ's followers were not to fear that their hope was lost or that God had forsaken the earth. The power and the glory belong unto Him whose great purposes would still move on unthwarted toward their consummation. In the prayer that breathes their daily wants, the disciples of Christ were directed to look above all the power and dominion of evil, unto the Lord their God, whose kingdom rules over all and who is their Father and everlasting Friend.

The ruin of Jerusalem was a symbol of the final ruin that shall overwhelm the world. The prophecies that received a partial fulfillment in the overthrow of Jerusalem have a more direct application to the last days. We are now standing on the threshold of great and solemn events. A crisis is before us, such as the world has never witnessed. And sweetly to us, as to the first disciples, comes the assurance that God's kingdom rules over all. The program of coming events is in the hands of our Maker. The Majesty of heaven has the destiny of nations, as well as the concerns of His church, in His own charge. The divine Instructor is saying to every agent in the accomplishment of His plans, as He said to Cyrus, “I girded thee, though thou hast not known Me.” Isaiah 45:5.

Lift Him Up**Chapter 10, pp. 298****“Love—The Evidence of Discipleship”****October 11th**

By this shall all men know that ye are my disciples, if ye have love one to another. **John 13:35.**

In this last meeting with His disciples, the great desire which Christ expressed for them was that they might love one another as He had loved them. Again and again He spoke of this. “These things I command you,” He said repeatedly, “that ye love one another.” His very first injunction when alone with them in the upper chamber was “A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.” To the disciples this commandment was new; for they had not loved one another as Christ had loved them. He saw that new ideas and impulses must control them; that new principles must be practiced by them; through His life and death they were to receive a new conception of love. The command to love one another had a new meaning in the light of His self-sacrifice. The whole work of grace is one continual service of love, of self-denying, self-sacrificing effort. During every hour of Christ's sojourn upon the earth, the love of God was flowing from Him in irrepressible streams. All who are imbued with His Spirit will love as He loved. The very principle that actuated Christ will actuate them in all their dealing one with another.

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

This love, manifested in the church, will surely stir the wrath of Satan. Christ did not mark out for His disciples an easy path. “If the world hate you,” He said, “ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me.” The gospel is to be carried forward by aggressive warfare, in the midst of opposition, peril, loss, and suffering. But those who do this work are only following in their Master's steps (The Desire of Ages, 677, 678). {ML 100.6}

The Upward Look**Chapter 9, pp. 266****“Courage in The Lord”****September 9th**

For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind. 2 Timothy 1:7.

Gird on the armour of the Lord.... Opposition will come. Unbelief will be manifested by those who do not encourage faith and hope. When you cannot tell which way to turn, rest the whole matter with God. Encourage in your heart the faith that works by love and purifies the soul....

The Lord has a work for you somewhere, but wherever that field may be, do not make an incomplete work of your consecration. Strive earnestly to glorify God, who has given His only begotten Son to save you. When you teach the Word, keep to the affirmative, and let the melting mercy of the love of God into your heart, and the quickening influence of His Holy Spirit into your mind....

Be of good courage in the Lord.... Now is our time to pray and to believe and to do earnest work before the church, the means of higher education, and the agency of the Holy Spirit. That agency is truly for your life. Christ, the Chief Physician, has the only wisdom that can apply the unfailing remedy.

I am instructed by the Holy Spirit to say, “All who believe the truth are to be the Lord's messengers.” As disciples they are to learn continually of Christ, how to lift up their thoughts, to enlarge their expectations, and to have the loftiest conceptions of His excellence and grace, that the endowment of His Holy Spirit may compensate for the loss of His personal presence. This the Saviour sought to impress on the minds of His disciples.

Let there be more earnest prayer in seeking the Lord. “Every one,” said Christ, “that asks receiveth; and he that seeks findeth” (Luke 11:10). I am enjoined to urge upon every teacher of the gospel the need of multiplying and enlarging their conceptions of what Christ will be to them in carrying responsibilities. Capabilities increase wonderfully under the Holy Spirit's power....

Will you seek the Lord most earnestly? Pray, pray as humble seekers. Do not put your ingenuity to work to prove that others are evil, but tell them in tenderness to probe deeply their own sinful hearts, and pray that the Lord will purge the soul temple of sins. Let each confess his own sins; then may he draw nigh with full assurance of faith.—Letter 296, September 9, 1906, to O. A. Olsen, at the time secretary of the North American Foreign Department of the General Conference.

Messages to Young People**Chapter 58, pp. 197-198****“Work in Faith”**

There are many Christian youth that can do a good work if they will learn lessons in the school of Christ from the great Teacher. Even though pastors, evangelists, and teachers should neglect the seeking of the lost, let not the children and youth neglect to be doers of the word....

Let young men, and women, and children go to work in the name of Jesus. Let them unite together upon some plan and order of action. Cannot you form a band of workers, and have set times to pray together and ask the Lord to give you His grace, and put forth united action? You should consult with men who love and fear God, and who have experience in the work, that under the movings of the Spirit of God you may form plans and develop methods by which you may work in earnest and for certain results. The Lord will help those who will use their God-intrusted capabilities to His name's glory. Will our young men and young women who believe the truth become living missionaries?...

Work in Faith

As you labour for others, the divine power of the Spirit will work upon their souls; for they have been purchased by the blood of the only-begotten Son of God. We can be successful in winning souls for whom Christ has died only as we shall depend on the grace and power of God to do the work of convincing and converting the heart. While you are presenting to them the truth of God, unbelief and uncertainty will strive to hold the mind; but let the pledged word of God expel doubt from your hearts.

Take God at His word, and work in faith. Satan will come with his suggestions to make you distrust the word of your heavenly Father; but consider, “Whatsoever is not of faith is sin.” Press your faith through the dark shadow of Satan, and lodge it upon the mercy seat, and let not one doubt be entertained. This is the only way in which you will gain an experience, and find the evidence so essential for your peace and confidence.

As your experience grows, you will have increased ardour of soul and warmer love for the service of God, because you have oneness of purpose with Jesus Christ. Your sympathies are begotten of the Holy Spirit. You wear the yoke with Christ, and are labourers together with God.—The Youth's Instructor, August 9, 1894.

Call for Volunteers

The Lord calls for volunteers who will take their stand firmly on His side, and will pledge themselves to unite with Jesus of Nazareth in doing the very work that needs to be done now, just now.—Fundamentals of Christian Education, 488.

The Upward Look**Chapter 6, pp. 171****“Now is the Time, Arise and Shine”****June 6th**

It is good for me to draw near to God: I have put my trust in the Lord God, that I may declare all thy works. **Psalm 73:28.**

If ever there was a time in the history of Seventh-day Adventists when they should arise and shine, it is now. No voice should be restrained from proclaiming the third angel's message. Let none, for fear of losing prestige with the world, obscure one ray of light coming from the Source of all light.

It requires moral courage to do the work of God for these last days, but let us not be led by the spirit of human wisdom. The truth should be everything to us. Let those who want to make a name with the world go with the world. The great conflict is right at hand in which all will take sides. In it the whole Christian world will be involved. Daily, hourly, we must be actuated by the principles of the Word of God. Self must be sanctified by the principles of the righteousness, the mercy, and the love of God.

At every point of uncertainty, pray, and earnestly inquire, “Is this the way of the Lord?” With your Bibles before you, consult with God as to what He would have you do. Holy principles are revealed in the Word of God. The source of all true wisdom is found in the cross of Calvary.

Everywhere we see increasing evidence that the message we have from God is to be the last message of warning to the churches of the world. Yet year after year is passing into eternity, and the churches are unwarned. I am instructed to speak to my brethren and to ask, “Are we conscious of the neglect?” I have been given message after message for our brethren encouraging them to begin work in every place where the way shall open. If labourers would go forth to the work, the Lord would bless their own souls, and would make their efforts fruitful. As the people hear the reasons of our faith, they will become interested, and will be converted. There are many important places open to those who will work for souls. We should not be selfish in seeking to retain workers long in one place, but should be willing to sacrifice that the work may be begun in other cities that need the light of truth.

Let us urge those who have been converted from error to truth to become missionaries for the extension of the knowledge of truth. Invent some way of becoming acquainted with the people.... If you will work with wisdom, with heart and soul interest, and with earnest prayer to your heavenly Father, you will find access to souls....

Let those who are already at work open the way for others who desire to labour and who are qualified to take part in missionary effort.—Letter 94a, June 6, 1909, to “Dear Brethren and Sisters in Washington.”

That I May Know Him**Chapter 12, pp. 348****“He is Coming Again”****December 8th**

And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be.

Revelation 22:12.

Was Christ a false prophet when He uttered these words? More than eighteen hundred years have passed since John heard this great truth, and the Lord has not yet come to reign. But shall we give up looking for His appearance? Shall we say, “My Lord delays his coming”? *The Review and Herald*, July 31, 1888.

“And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints” (Jude 14).... The doctrine of Christ's coming was made known at this early date to the man who walked with God in continual communion. The godly character of this prophet is to represent the state of holiness to which the people of God must attain who expect to be translated to heaven.... Shall we say we have been deceived in regard to the doctrine of Christ's near coming? ...

Shall we say that all our work to make ready a people prepared for His coming has been for nought? Never.... “Let us hold fast the profession of our faith without wavering; ... and let us consider one another to provoke”—unto doubts and unbelief, and apostasy? No, but “unto love and to good works: not forsaking the assembling of ourselves together, ... but exhorting one another: and so much the more, as ye see the day approaching” (Hebrews 10:23-25).

We must have a knowledge of the Scriptures, that we may trace down the lines of prophecy and ... see that the day is approaching, so that with increased zeal and effort we may exhort one another to faithfulness.... Give up our faith? lose our confidence? become impatient? No, no. We will not think of such a thing.... See how the specifications of the prophecies have been and are fulfilling. Let us lift up our heads and rejoice, for our redemption draweth nigh. It is nearer than when we first believed. Shall we not wait patiently, filled with courage and faith? Shall we not make ready a people to stand in the day of final reckoning?

Reflecting Christ**Chapter 5, pp. 138****“Glorify God in Our Body and Spirit”****May 4th**

For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

1 Corinthians 6:20.

How shall we follow Him to learn of Him who is our teacher? We can search His Word, and become acquainted with His life and works. His words we are to receive as bread for our souls. In every sphere where man shall be placed, the Lord Jesus has left us His footprints. We do well to follow Him. The Spirit by which He spake, we must cherish; we are to present the truth as it is in Jesus. We are to follow Him especially in heart-purity, in love. Self must be hid with Christ in God; then when Christ who is our life shall appear, we also shall appear with Him in glory....

By the inspiration of the Spirit of God, Paul the apostle writes that “whatsoever ye do,” even the natural act of eating or drinking, should be done, not to gratify a perverted appetite, but under a sense of responsibility—“do all to the glory of God.” Every part of the man is to be guarded; we are to beware lest that which is taken into the stomach shall banish from the mind high and holy thoughts.

May I not do as I please with myself? ask some, as if we were seeking to deprive them of a great good, when we present before them the necessity of eating intelligently, and conforming all their habits to the laws God has established.

There are rights which belong to every individual. We have an individuality and an identity that is our own. No one can submerge his identity in that of any other. All must act for themselves, according to the dictates of their own conscience. As regards our responsibility and influence, we are amenable to God as deriving our life from Him. This we do not obtain from humanity, but from God only. We are His by creation and by redemption. Our very bodies are not our own, to treat as we please, to cripple by habits that lead to decay, making it impossible to render to God perfect service. Our lives and all our faculties belong to Him. He is caring for us every moment; He keeps the living machinery in action; if we were left to run it for one moment, we should die. We are absolutely dependent upon God.

A great lesson is learned when we understand our relation to God, and His relation to us. The words “Know ye not that ... ye are not your own? For ye are bought with a price” should be hung in memory's hall, that we may ever recognize God's right to our talents, our property, our influence, our individual selves. We are to learn how to treat this gift of God, in mind, in soul, in body, that as Christ's purchased possession, we may do Him healthful, savory [pleasing] service.—Special Testimonies, Series A 9:58, 59.

Faith and Works**Chapter 6, pp. 52-53****“What God Requires”**

God requires at this time just what He required of the holy pair in Eden—perfect obedience to His requirements. His law remains the same in all ages. The great standard of righteousness presented in the Old Testament is not lowered in the New. It is not the work of the gospel to weaken the claims of God's holy law but to bring men up where they can keep its precepts.

The faith in Christ that saves the soul is not what it is represented to be by many. “Believe, believe,” is their cry; “only believe in Christ, and you will be saved. It is all you have to do.” While true faith trusts wholly in Christ for salvation, it will lead to perfect conformity to the law of God. Faith is manifested by works. And the apostle John declares, “He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him” (1 John 2:4).

It is unsafe to trust to feelings or impressions; these are unreliable guides. God's law is the only correct standard of holiness. It is by this law that character is to be judged. If an inquirer after salvation were to ask, “What shall I do to inherit eternal life?” the modern teachers of sanctification would answer, “Only believe that Jesus saves you.” But when Christ was asked this question He said, “What is written in the law? how readest thou?” And when the questioner replied, “Thou shalt love the Lord thy God with all thy heart, ...and thy neighbour as thyself,” Jesus said, “Thou hast answered right: this do, and thou shalt live” (Luke 10:25-29).

True sanctification will be evidenced by a conscientious regard for all the commandments of God, by a careful improvement of every talent, by a circumspect conversation, by revealing in every act the meekness of Christ.

A Sanctification That Leads Away From the Bible

A number of persons were present at this meeting who held to the popular theory of sanctification, and as the claims of God's law were presented and the true character of this error was shown, one man was so much offended that he rose abruptly and left the meeting hall. I afterward heard that he had come from Stockholm to attend the meeting. In conversation with one of our ministers he claimed to be sinless and said that he had no need of the Bible, for the Lord told him directly what to do; he was far beyond the Bible teachings. What can be expected of those who follow their own imaginings rather than God's Word but that they will be deluded? They cast away the only detector of error, and what is to prevent the great deceiver from leading them captive at his will?

This man represents a class. Spurious sanctification leads directly away from the Bible. Religion is reduced to a fable. Feelings and impressions are made the criterion. While they profess to be sinless and boast of their righteousness, the claimants of sanctification teach that men are at liberty to transgress the law of God and that those who obey its precepts have fallen from grace. A presentation of its claims arouses their opposition and excites anger and contempt. Thus their character is shown, for “the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be” (Romans 8:7).

The true follower of Christ will make no boastful claims to holiness. It is by the law of God that the sinner is convicted. He sees his own sinfulness in contrast with the perfect righteousness which it enjoins, and this leads him to humility and repentance. He becomes reconciled to God through the blood of Christ, and as he continues to walk with Him he will be gaining a clearer sense of the holiness of God's character and the far-reaching nature of His requirements. He will see more clearly his own defects and will feel the need of continual repentance and faith in the blood of Christ.

The Acts of the Apostles,
Chapter 30, pp. 318-320
“Called to Reach a Higher Standard”

And then, in words which from that day to this have been to men and women a source of inspiration and encouragement, Paul set forth the importance of that love which should be cherished by the followers of Christ: “Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profits me nothing.”

No matter how high the profession, he whose heart is not filled with love for God and his fellow men is not a true disciple of Christ. Though he should possess great faith and have power even to work miracles, yet without love his faith would be worthless. He might display great liberality; but should he, from some other motive than genuine love, bestow all his goods to feed the poor, the act would not commend him to the favor of God. In his zeal he might even meet a martyr's death, yet if not actuated by love, he would be regarded by God as a deluded enthusiast or an ambitious hypocrite.

“Charity suffers long, and is kind; charity envies not; charity vaunts not itself, is not puffed up.” The purest joy springs from the deepest humiliation. The strongest and noblest characters are built on the foundation of patience, love, and submission to God's will.

Charity “doth not behave itself unseemly, seeks not her own, is not easily provoked, thinketh no evil.” Christ-like love places the most favourable construction on the motives and acts of others. It does not needlessly expose their faults; it does not listen eagerly to unfavourable reports, but seeks rather to bring to mind the good qualities of others.

Love “rejoices not in iniquity, but rejoices in the truth; bears all things, believeth all things, hopes all things, endureth all things.” This love “never fails.” It can never lose its value; it is a heavenly attribute. As a precious treasure, it will be carried by its possessor through the portals of the city of God.

“And now abides faith, hope, charity, these three; but the greatest of these is charity.”

In the lowering of the moral standard among the Corinthian believers, there were those who had given up some of the fundamental features of their faith. Some had gone so far as to deny the doctrine of the resurrection. Paul met this heresy with a very plain testimony regarding the unmistakable evidence of the resurrection of Christ. He declared that Christ, after His death, “rose again the third day according to the Scriptures,” after which “He was seen of Cephas, then of the Twelve: after that, He was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that, He was seen of James; then of all the apostles. And last of all He was seen of me also.”

With convincing power the apostle set forth the great truth of the resurrection. “If there be no resurrection of the dead,” he argued, “then is Christ not risen: and if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that He raised up Christ: whom He raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the first fruits of them that slept.”

The apostle carried the minds of the Corinthian brethren forward to the triumphs of the resurrection morn, when all the sleeping saints are to be raised, henceforth to live forever with their Lord. “Behold,” the apostle declared, “I show you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? ... Thanks be to God, which giveth us the victory through our Lord Jesus Christ.”

My Life Today

Chapter 8, pp. 246

“My Spirituality Strengthened and Health Improves”

August 30th

Rewards of Service

Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy rereward. **Isaiah 58:8.**

Is not this what we all crave? Oh, there is health and peace in doing the will of our Heavenly Father. “Thy righteousness shall go before thee; the glory of the Lord shall be thy rereward. Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; and if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday; and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not.” *The Medical Missionary, June 1891.*

If thou clothe the naked, and bring the poor ... to thy house, and deal thy bread to the hungry, “then shall thy light break forth as the morning, and thine health shall spring forth speedily.” Doing good is an excellent remedy for disease. *Testimonies for the Church 2:29.*

The pleasure of doing good to others imparts a glow to the feelings which flashes through the nerves, quickens the circulation of the blood, and induces mental and physical health. *Testimonies for the Church 4:56.*

Pure and undefiled religion is not a sentiment, but the doing of works of mercy and love. This religion is necessary to health and happiness. It enters the polluted soul temple, and with a scourge drives out the sinful intruders. Taking the throne, it consecrates all by its presence, illuminating the heart.... It opens the windows of the soul heavenward, letting in the sunshine of God's love. With it comes serenity and composure. Physical, mental, and moral strength increase, because the atmosphere of heaven, as a living, active agency, fills the soul.

The Ministry of Healing**Chapter 5, pp. 73-79****“Healing of the Soul”**

Many of those who came to Christ for help had brought disease upon themselves, yet He did not refuse to heal them. And when virtue from Him entered into these souls, they were convicted of sin, and many were healed of their spiritual disease as well as of their physical maladies.

Among these was the paralytic at Capernaum. Like the leper, this paralytic had lost all hope of recovery. His disease was the result of a sinful life, and his sufferings were embittered by remorse. In vain he had appealed to the Pharisees and doctors for relief; they pronounced him incurable, they denounced him as a sinner and declared that he would die under the wrath of God.

The palsied man had sunk into despair. Then he heard of the works of Jesus. Others, as sinful and helpless as he, had been healed, and he was encouraged to believe that he, too, might be cured if he could be carried to the Saviour. But hope fell as he remembered the cause of his malady, yet he could not cast away the possibility of healing.

His great desire was relief from the burden of sin. He longed to see Jesus and receive the assurance of forgiveness and peace with heaven. Then he would be content to live or to die, according to God's will.

There was no time to lose; already his wasted flesh bore signs of death. He besought his friends to carry him on his bed to Jesus, and this they gladly undertook to do. But so dense was the crowd that had assembled in and about the house where the Saviour was, that it was impossible for the sick man and his friends to reach Him, or even to come within hearing of His voice. Jesus was teaching in the home of Peter. According to their custom, His disciples sat close about Him, and “there were Pharisees and doctors of the law sitting by, who were come out of every village of Galilee and Judea and Jerusalem.” Luke 5:17, A.R.V. Many of these had come as spies, seeking an accusation against Jesus. Beyond these thronged the promiscuous multitude, the eager, the reverent, the curious, and the unbelieving. Different nationalities and all grades of society were represented. “And the power of the Lord was present to heal.” Verse 17. The Spirit of life brooded over the assembly, but Pharisees and doctors did not discern His presence. They felt no sense of need, and the healing was not for them. “He hath filled the hungry with good things; and the rich He hath sent empty away.” Luke 1:53.

Again and again the bearers of the paralytic tried to push their way through the crowd, but in vain. The sick man looked about him in unutterable anguish. How could he relinquish hope when the longed-for help was so near? At his suggestion his friends bore him to the top of the house and, breaking up the roof, let him down at the feet of Jesus.

The discourse was interrupted. The Saviour looked upon the mournful countenance and saw the pleading eyes fixed upon Him. Well He knew the longing of that burdened soul. It was Christ who had brought conviction to his conscience when he was yet at home. When he repented of his sins and believed in the power of Jesus to make him whole, the mercy of the Saviour had blessed his heart. Jesus had watched the first glimmer of faith grow into a conviction that He was the sinner's only helper, and had seen it grow stronger with every effort to come into His presence. It was Christ who had drawn the sufferer to Himself. Now, in words that fell like music on the listener's ear, the Saviour said, “Son, be of good cheer; thy sins be forgiven thee.” Matthew 9:2.

The burden of guilt rolls from the sick man's soul. He cannot doubt. Christ's words reveal His power to read the heart. Who can deny His power to forgive sins? Hope takes the place of despair, and joy of oppressive gloom. The man's physical pain is gone, and his whole being is transformed. Making no further request, he lay in peaceful silence, too happy for words.

Many were watching with breathless interest every movement in this strange transaction. Many felt that Christ's words were an invitation to them. Were they not soul-sick because of sin? Were they not anxious to be freed from this burden?

But the Pharisees, fearful of losing their influence with the multitude, said in their hearts, “He blasphemeth: who can

forgive sins but One, even God?" Mark 2:7, R.V.

Fixing His glance upon them, beneath which they cowered and drew back, Jesus said, "Wherefore think ye evil in your hearts? For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk? But that ye may know that the Son of man hath power on earth to forgive sins," He said, turning to the paralytic, "Arise, take up thy bed, and go unto thine house." Matthew 9:4-6.

Then he who had been borne on a litter to Jesus rose to his feet with the elasticity and strength of youth. And immediately he "took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion." Mark 2:12.

It required nothing less than creative power to restore health to that decaying body. The same voice that spoke life to man created from the dust of the earth, had spoken life to the dying paralytic. And the same power that gave life to the body had renewed the heart. He who at creation "spake, and it was," who "commanded, and it stood fast" (Psalm 33:9), had spoken life to the soul dead in trespasses and sins. The healing of the body was an evidence of the power that had renewed the heart. Christ bade the paralytic arise and walk, "that ye may know," He said, "that the Son of man hath power on earth to forgive sins."

The paralytic found in Christ healing for both the soul and the body. He needed health of soul before he could appreciate health of body. Before the physical malady could be healed, Christ must bring relief to the mind, and cleanse the soul from sin. This lesson should not be overlooked. There are today thousands suffering from physical disease who, like the paralytic, are longing for the message, "Thy sins are forgiven." The burden of sin, with its unrest and unsatisfied desires, is the foundation of their maladies. They can find no relief until they come to the Healer of the soul. The peace which He alone can impart would restore vigour to the mind and health to the body.

The effect produced upon the people by the healing of the paralytic was as if heaven had opened and revealed the glories of the better world. As the man who had been cured passed through the throng, blessing God at every step and bearing his burden as if it were a feather's weight, the people fell back to give him room and with awe-stricken faces gazed upon him, whispering softly among themselves, "We have seen strange things today." Luke 5:26.

In the home of the paralytic there was great rejoicing when he returned to his family, carrying with ease the couch upon which he had been slowly borne from their presence but a short time before. They gathered round with tears of joy, hardly daring to believe their eyes. He stood before them in the full vigour of manhood. Those arms that they had seen lifeless were quick to obey his will. The flesh that had been shrunken and leaden-hued was now fresh and ruddy. He walked with a firm, free step. Joy and hope were written in every lineament of his countenance, and an expression of purity and peace had taken the place of the marks of sin and suffering. Glad thanksgiving went up from that home, and God was glorified through His Son, who had restored hope to the hopeless and strength to the stricken one. This man and his family were ready to lay down their lives for Jesus. No doubt dimmed their faith, no unbelief marred their fealty to Him who had brought light into their darkened home.

"Bless the Lord, O my soul:
And all that is within me, bless His holy name.
Bless the Lord, O my soul,
And forget not all His benefits:
Who forgiveth all thine iniquities;
Who healeth all thy diseases;
Who redeemeth thy life from destruction;...
So that thy youth is renewed like the eagle's.
The Lord executes righteousness
And judgment for all that are oppressed....
He hath not dealt with us after our sins;
Nor rewarded us according to our iniquities....
Like as a father pitieth his children,
So the Lord pitieth them that fear Him.
For He knoweth our frame;
He remembereth that we are dust." Psalm 103:1-14.

The Story of Redemption**Chapter 29, pp. 227-229****“The Burial”**

John was at a loss to know what measures he should take in regard to the body of his beloved Master. He shuddered at the thought of its being handled by rough and unfeeling soldiers, and placed in a dishonoured burial place. He knew he could obtain no favours from the Jewish authorities, and he could hope little from Pilate. But Joseph and Nicodemus came to the front in this emergency. Both of these men were members of the Sanhedrin, and acquainted with Pilate. Both were men of wealth and influence. They were determined that the body of Jesus should have an honourable burial.

Joseph went boldly to Pilate, and begged from him the body of Jesus for burial. Pilate then gave an official order that the body of Jesus should be given to Joseph. While the disciple John was anxious and troubled about the sacred remains of his beloved Master, Joseph of Arimathea returned with the commission from the governor; and Nicodemus, anticipating the result of Joseph's interview with Pilate, came with a costly mixture of myrrh and aloes of about one hundred pounds' weight. The most honoured in all Jerusalem could not have been shown more respect in death.

Gently and reverently they removed with their own hands the body of Jesus from the instrument of torture, their sympathetic tears falling fast as they looked upon His bruised and lacerated form, which they carefully bathed and cleansed from the stain of blood. Joseph owned a new tomb, hewn from stone, which he was reserving for himself; it was near Calvary, and he now prepared this sepulchre for Jesus. The body, together with the spices brought by Nicodemus, was carefully wrapped in a linen sheet, and the three disciples bore their precious burden to the new sepulchre, wherein man had never before lain. There they straightened those mangled limbs, and folded the bruised hands upon the pulseless breast. The Galilean women drew near, to see that all had been done that could be done for the lifeless form of their beloved Teacher. Then they saw the heavy stone rolled against the entrance of the sepulchre, and the Son of God was left at rest. The women were last at the cross, and last at the tomb of Christ.

Although the Jewish rulers had carried out their fiendish purpose in putting to death the Son of God, their apprehensions were not quieted, nor was their jealousy of Christ dead. Mingled with the joy of gratified revenge, there was an ever-present fear that His dead body, lying in Joseph's tomb, would come forth to life. Therefore “the chief priests and Pharisees came together unto Pilate, saying, Sir, we remember that that deceiver said, while He was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest His disciples come by night, and steal Him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first.” Matthew 27:63, 64. Pilate was as unwilling as were the Jews that Jesus should rise with power to punish the guilt of those who had destroyed Him, and he placed a band of Roman soldiers at the command of the priests. Said he, “Ye have a watch: go your way, make it as sure as ye can. So they went, and made the sepulchre sure, sealing the stone, and setting a watch.” Matthew 27:65, 66.

The Jews realized the advantage of having such a guard about the tomb of Jesus. They placed a seal upon the stone that closed the sepulchre, that it might not be disturbed without the fact being known, and took every precaution against the disciples' practicing any deception in regard to the body of Jesus. But all their plans and precautions only served to make the triumph of the resurrection more complete and to more fully establish its truth.

Our High Calling**Chapter 4, pp. 105****“A Submissive Will”****April 9th**

If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.
John 7:17.

Those who have yielded their will to God are trained in Christ's school.... They are disciplined to habits of obedience, to do service to God. We are not creatures devoid of moral nature. The gospel does not address the understanding alone. If it did, we might approach it as we approach the study of a book dealing with mathematical formulas, which relate to the intellect alone.... Its aim is the heart. It addresses our moral nature, and takes possession of the will. It casts down imaginations, and every high thing that exalts itself against the knowledge of God, and brings into captivity every thought to the obedience of Christ.

It is the wayward heart that has dragged down the faculties of the soul. All who would learn the science of salvation must be submissive students in the school of Christ, that the soul temple may be the abiding place of the most High. If we would learn of Christ, the soul must be emptied of all its proud possessions, that Christ may imprint His image on the soul....

Then we shall have such a view of Christ's infinite sacrifice in our behalf that the soul will be softened and humbled and made full of thanksgiving to God. An intense desire will be begotten by the Holy Spirit for a favourable opportunity to witness for Christ and to express gratitude and devotion to Him who has redeemed us. Loyalty and love will be seen in all the service. A burning desire to be like Christ will keep the soul tender, leading it to give vent to grateful emotion, and in the sight of heaven to offer thanks to God for His goodness, His love, and His compassion. Such have a grace that cannot be repressed into a tame, everyday evenness of assenting to truth, while the heart is not affected.

Oh, how much more safe it is to agonize to enter into the strait gate! It is only at the altar of God that human beings can receive the celestial torch.

Selected Messages,**Book 1, Chapter 10, pp. 96-97****“A Heaven to Win”**

Every soul has a heaven to win, and a hell to shun. And the angelic agencies are all ready to come to the help of the tried and tempted soul. He, the Son of the infinite God, endured the test and trial in our behalf. The cross of Calvary stands vividly before every soul. When the cases of all are judged, and they [the lost] are delivered to suffer for their contempt for God and their disregard of His honour in their disobedience, not one will have an excuse, not one will need to have perished. It was left to their own choice who should be their prince, Christ or Satan. All the help Christ received, every man may receive in the great trial. The cross stands as a pledge that not one need be lost, that abundant help is provided for every soul. We can conquer the satanic agencies, or we can join ourselves with the powers that seek to counterwork the work of God in our world....

We have an Advocate pleading in our behalf. The Holy Ghost is continually engaged in beholding our course of action. We need now keen perception, that by our own practical godliness the truth may be made to appear truth as it is in Jesus. The angelic agencies are messengers from heaven, actually ascending and descending, keeping earth in constant connection with the heaven above. These angel messengers are observing all our course of action. They are ready to help all in their weakness, guarding all from moral and physical danger according to the providence of God. And whenever souls yield to the softening, subduing influence of the Spirit of God under these angel ministrations, there is joy in heaven; the Lord Himself rejoices with singing.

Men take altogether too much glory to themselves. It is the work of heavenly agencies cooperating with human agencies according to God's plan that brings the result in the conversion and sanctification of the human character. We cannot see and could not endure the glory of angelic ministrations if their glory was not veiled in condescension to the weakness of our human nature. The blaze of the heavenly glory, as seen in the angels of light, would extinguish earthly mortals. Angels are working upon human minds just as these minds are given to their charge; they bring precious remembrances fresh before the mind as they did to the women about the sepulchre.

A created instrumentality is used in heaven's organized plan for the renewing of our nature, working in the children of disobedience obedience unto God. The guardianship of the heavenly host is granted to all who will work in God's ways and follow His plans. We may in earnest, contrite prayer call the heavenly helpers to our side. Invisible armies of light and power will work with the humble, meek, and lowly one.—Letter 116, 1899.

Angels Looking for Co-operation

Satan uses human agents to bring the soul under the power of temptation, but the angels of God are searching for human agents through whom they may cooperate to save the tempted ones. Angels are looking for those who will work in Christ's lines, who will be moved by the realization that they belong to Christ. They are looking for those who will feel that those who fall under temptation, whether high or low, are the ones who need their special labours, and that Christ looks on those who are passed by, neglected, wounded, and bruised by the enemy, and ready to die, and is grieved at the hardness of men, who refuse to exercise the faith that works by love, which will purify the soul.

Angels of God will work with, and through, and by those who will cooperate with the heavenly agencies for the saving of a soul from death, and the hiding of a multitude of sins, that will lead them to consider themselves, lest they also be tempted.

It is the sick that need a physician, not those who are whole. When you expend labour on those who do not need it, and take no notice of the very ones whom your words and actions could bless, you are forming a character that is not after the likeness of Christ.—Letter 70, 1894.

Patriarchs and Prophets**Chapter 29, pp. 331-342****“Satan’s Enmity Against The Law”**

The very first effort of Satan to overthrow God's law—undertaken among the sinless inhabitants of heaven—seemed for a time to be crowned with success. A vast number of the angels were seduced; but Satan's apparent triumph resulted in defeat and loss, separation from God, and banishment from heaven.

When the conflict was renewed upon the earth, Satan again won a seeming advantage. By transgression, man became his captive, and man's kingdom also was betrayed into the hands of the arch rebel. Now the way seemed open for Satan to establish an independent kingdom, and to defy the authority of God and His Son. But the plan of salvation made it possible for man again to be brought into harmony with God, and to render obedience to His law, and for both man and the earth to be finally redeemed from the power of the wicked one.

Again Satan was defeated, and again he resorted to deception, in the hope of converting his defeat into a victory. To stir up rebellion in the fallen race, he now represented God as unjust in having permitted man to transgress His law. “Why,” said the artful tempter, “when God knew what would be the result, did He permit man to be placed on trial, to sin, and bring in misery and death?” And the children of Adam, forgetful of the long-suffering mercy that had granted man another trial, regardless of the amazing, the awful sacrifice which his rebellion had cost the King of heaven, gave ear to the tempter, and murmured against the only Being who could save them from the destructive power of Satan.

There are thousands today echoing the same rebellious complaint against God. They do not see that to deprive man of the freedom of choice would be to rob him of his prerogative as an intelligent being, and make him a mere automaton. It is not God's purpose to coerce the will. Man was created a free moral agent. Like the inhabitants of all other worlds, he must be subjected to the test of obedience; but he is never brought into such a position that yielding to evil becomes a matter of necessity. No temptation or trial is permitted to come to him which he is unable to resist. God made such ample provision that man need never have been defeated in the conflict with Satan.

As men increased upon the earth, almost the whole world joined the ranks of rebellion. Once more Satan seemed to have gained the victory. But omnipotent power again cut short the working of iniquity, and the earth was cleansed by the Flood from its moral pollution.

Says the prophet, “When Thy judgments are in the earth, the inhabitants of the world will learn righteousness. Let favor be showed to the wicked, yet will he not learn righteousness, ... and will not behold the majesty of Jehovah.” Isaiah 26:9, 10. Thus it was after the Flood. Released from His judgments, the inhabitants of the earth again rebelled against the Lord. Twice God's covenant and His statutes had been rejected by the world. Both the people before the Flood and the descendants of Noah cast off the divine authority. Then God entered into covenant with Abraham, and took to Himself a people to become the depositaries of His law. To seduce and destroy this people, Satan began at once to lay his snares. The children of Jacob were tempted to contract marriages with the heathen and to worship their idols. But Joseph was faithful to God, and his fidelity was a constant testimony to the true faith. It was to quench this light that Satan worked through the envy of Joseph's brothers to cause him to be sold as a slave in a heathen land. God overruled events, however, so that the knowledge of Himself should be given to the people of Egypt. Both in the house of Potiphar and in the prison Joseph received an education and training that, with the fear of God, prepared him for his high position as prime minister of the nation. From the palace of the Pharaohs his influence was felt throughout the land, and the knowledge of God spread far and wide. The Israelites in Egypt also became prosperous and wealthy, and such as were true to God exerted a widespread influence. The idolatrous priests were filled with alarm as they saw the new religion finding favor. Inspired by Satan with his own enmity toward the God of heaven, they set themselves to quench the light. To the priests was committed the education of the heir to the throne, and it was this spirit of determined opposition to God and zeal for idolatry that molded the character of the future monarch, and led to cruelty and oppression toward the Hebrews.

During the forty years after the flight of Moses from Egypt, idolatry seemed to have conquered. Year by year the

hopes of the Israelites grew fainter. Both king and people exulted in their power, and mocked the God of Israel. This grew until it culminated in the Pharaoh who was confronted by Moses. When the Hebrew leader came before the king with a message from “Jehovah, God of Israel,” it was not ignorance of the true God, but defiance of His power, that prompted the answer, “Who is Jehovah, that I should obey His voice? ... I know not Jehovah.” From first to last, Pharaoh's opposition to the divine command was not the result of ignorance, but of hatred and defiance.

Though the Egyptians had so long rejected the knowledge of God, the Lord still gave them opportunity for repentance. In the days of Joseph, Egypt had been an asylum for Israel; God had been honoured in the kindness shown His people; and now the long-suffering One, slow to anger, and full of compassion, gave each judgment time to do its work; the Egyptians, cursed through the very objects they had worshiped, had evidence of the power of Jehovah, and all who would, might submit to God and escape His judgments. The bigotry and stubbornness of the king resulted in spreading the knowledge of God, and bringing many of the Egyptians to give themselves to His service.

It was because the Israelites were so disposed to connect themselves with the heathen and imitate their idolatry that God had permitted them to go down into Egypt, where the influence of Joseph was widely felt, and where circumstances were favourable for them to remain a distinct people. Here also the gross idolatry of the Egyptians and their cruelty and oppression during the latter part of the Hebrew sojourn should have inspired in them an abhorrence of idolatry, and should have led them to flee for refuge to the God of their fathers. This very providence Satan made a means to serve his purpose, darkening the minds of the Israelites and leading them to imitate the practices of their heathen masters. On account of the superstitious veneration in which animals were held by the Egyptians, the Hebrews were not permitted, during their bondage, to present the sacrificial offerings. Thus their minds were not directed by this service to the great Sacrifice, and their faith was weakened. When the time came for Israel's deliverance, Satan set himself to resist the purposes of God. It was his determination that that great people, numbering more than two million souls, should be held in ignorance and superstition. The people whom God had promised to bless and multiply, to make a power in the earth, and through whom He was to reveal the knowledge of His will—the people whom He was to make the keepers of His law—this very people Satan was seeking to keep in obscurity and bondage, that he might obliterate from their minds the remembrance of God.

When the miracles were wrought before the king, Satan was on the ground to counteract their influence and prevent Pharaoh from acknowledging the supremacy of God and obeying His mandate. Satan wrought to the utmost of his power to counterfeit the work of God and resist His will. The only result was to prepare the way for greater exhibitions of the divine power and glory, and to make more apparent, both to the Israelites and to all Egypt, the existence and sovereignty of the true and living God.

God delivered Israel with the mighty manifestations of His power, and with judgments upon all the gods of Egypt. “He brought forth His people with joy, and His chosen with gladness: ... that they might observe His statutes, and keep His laws.” Psalm 105:43-45. He rescued them from their servile state, that He might bring them to a good land—a land which in His providence had been prepared for them as a refuge from their enemies, where they might dwell under the shadow of His wings. He would bring them to Himself, and encircle them in His everlasting arms; and in return for all His goodness and mercy to them they were required to have no other gods before Him, the living God, and to exalt His name and make it glorious in the earth.

During the bondage in Egypt many of the Israelites had, to a great extent, lost the knowledge of God's law, and had mingled its precepts with heathen customs and traditions. God brought them to Sinai, and there with His own voice declared His law.

Satan and evil angels were on the ground. Even while God was proclaiming His law to His people, Satan was plotting to tempt them to sin. This people whom God had chosen, he would wrench away, in the very face of Heaven. By leading them into idolatry, he would destroy the efficacy of all worship; for how can man be elevated by adoring what is no higher than himself and may be symbolized by his own handiwork? If men could become so blinded to the power, the majesty, and the glory of the infinite God as to represent Him by a graven image, or even by a beast or reptile; if they could so forget their own divine relationship, formed in the image of their Maker as to bow down to these revolting and senseless objects—then the way was open for foul license; the evil passions of the heart would be unrestrained, and Satan would have full sway.

At the very foot of Sinai, Satan began to execute his plans for overthrowing the law of God, thus carrying forward the same work he had begun in heaven. During the forty days while Moses was in the mount with God, Satan was busy exciting doubt, apostasy, and rebellion. While God was writing down His law, to be committed to His covenant people, the Israelites, denying their loyalty to Jehovah, were demanding gods of gold! When Moses came from the awful presence of the divine glory, with the precepts of the law which they had pledged themselves to obey, he found them, in

open defiance of its commands, bowing in adoration before a golden image.

By leading Israel to this daring insult and blasphemy to Jehovah, Satan had planned to cause their ruin. Since they had proved themselves to be so utterly degraded, so lost to all sense of the privileges and blessings that God had offered them, and to their own solemn and repeated pledges of loyalty, the Lord would, he believed, divorce them from Himself and devote them to destruction. Thus would be secured the extinction of the seed of Abraham, that seed of promise that was to preserve the knowledge of the living God, and through whom He was to come—the true Seed, that was to conquer Satan. The great rebel had planned to destroy Israel, and thus thwart the purposes of God. But again he was defeated. Sinful as they were, the people of Israel were not destroyed. While those who stubbornly ranged themselves on the side of Satan were cut off, the people, humbled and repentant, were mercifully pardoned. The history of this sin was to stand as a perpetual testimony to the guilt and punishment of idolatry, and the justice and long-suffering mercy of God.

The whole universe had been witness to the scenes at Sinai. In the working out of the two administrations was seen the contrast between the government of God and that of Satan. Again the sinless inhabitants of other worlds beheld the results of Satan's apostasy, and the kind of government he would have established in heaven had he been permitted to bear sway.

By causing men to violate the second commandment, Satan aimed to degrade their conceptions of the Divine Being. By setting aside the fourth, he would cause them to forget God altogether. God's claim to reverence and worship, above the gods of the heathen, is based upon the fact that He is the Creator, and that to Him all other beings owe their existence. Thus it is presented in the Bible. Says the prophet Jeremiah: "The Lord is the true God, He is the living God, and an everlasting King.... The gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens. He hath made the earth by His power, He hath established the world by His wisdom, and hath stretched out the heavens by His discretion." "Every man is brutish in his knowledge: every founder is confounded by the graven image: for his molten image is falsehood, and there is no breath in them. They are vanity, and the work of errors: in the time of their visitation they shall perish. The portion of Jacob is not like them: for He is the former of all things." Jeremiah 10:10-12, 14-16. The Sabbath, as a memorial of God's creative power, points to Him as the maker of the heavens and the earth. Hence it is a constant witness to His existence and a reminder of His greatness, His wisdom, and His love. Had the Sabbath always been sacredly observed, there could never have been an atheist or an idolater.

The Sabbath institution, which originated in Eden, is as old as the world itself. It was observed by all the patriarchs, from creation down. During the bondage in Egypt, the Israelites were forced by their taskmasters to violate the Sabbath, and to a great extent they lost the knowledge of its sacredness. When the law was proclaimed at Sinai the very first words of the fourth commandment were, "Remember the Sabbath day, to keep it holy"—showing that the Sabbath was not then instituted; we are pointed back for its origin to creation. In order to obliterate God from the minds of men, Satan aimed to tear down this great memorial. If men could be led to forget their Creator, they would make no effort to resist the power of evil, and Satan would be sure of his prey.

Satan's enmity against God's law had impelled him to war against every precept of the Decalogue. To the great principle of love and loyalty to God, the Father of all, the principle of filial love and obedience is closely related. Contempt for parental authority will soon lead to contempt for the authority of God. Hence Satan's efforts to lessen the obligation of the fifth commandment. Among heathen peoples the principle enjoined in this precept was little heeded. In many nations parents were abandoned or put to death as soon as age had rendered them incapable of providing for themselves. In the family the mother was treated with little respect, and upon the death of her husband she was required to submit to the authority of her eldest son. Filial obedience was enjoined by Moses; but as the Israelites departed from the Lord, the fifth commandment, with others, came to be disregarded.

Satan was "a murderer from the beginning" (John 8:44); and as soon as he had obtained power over the human race, he not only prompted them to hate and slay one another, but, the more boldly to defy the authority of God, he made the violation of the sixth commandment a part of their religion.

By perverted conceptions of divine attributes, heathen nations were led to believe human sacrifices necessary to secure the favor of their deities; and the most horrible cruelties have been perpetrated under the various forms of idolatry. Among these was the practice of causing their children to pass through the fire before their idols. When one of them came through this ordeal unharmed, the people believed that their offerings were accepted; the one thus delivered was regarded as specially favoured by the gods, was loaded with benefits, and ever afterward held in high esteem; and however aggravated his crimes, he was never punished. But should one be burned in passing through the fire, his fate was sealed; it was believed that the anger of the gods could be appeased only by taking the life of the victim, and he was accordingly offered as a sacrifice. In times of great apostasy these abominations prevailed, to some extent, among the

Israelites.

The violation of the seventh commandment also was early practiced in the name of religion. The most licentious and abominable rites were made a part of the heathen worship. The gods themselves were represented as impure, and their worshipers gave the rein to the baser passions. Unnatural vices prevailed and the religious festivals were characterized by universal and open impurity.

Polygamy was practiced at an early date. It was one of the sins that brought the wrath of God upon the antediluvian world. Yet after the Flood it again became widespread. It was Satan's studied effort to pervert the marriage institution, to weaken its obligations and lessen its sacredness; for in no surer way could he deface the image of God in man and open the door to misery and vice.

From the opening of the great controversy it has been Satan's purpose to misrepresent God's character and to excite rebellion against His law, and this work appears to be crowned with success. The multitudes give ear to Satan's deceptions and set themselves against God. But amid the working of evil, God's purposes move steadily forward to their accomplishment; to all created intelligences He is making manifest His justice and benevolence. Through Satan's temptations the whole human race have become transgressors of God's law, but by the sacrifice of His Son a way is opened whereby they may return to God. Through the grace of Christ they may be enabled to render obedience to the Father's law. Thus in every age, from the midst of apostasy and rebellion, God gathers out a people that are true to Him—a people “in whose heart is His law.” Isaiah 51:7.

It was by deception that Satan seduced angels; thus he has in all ages carried forward his work among men, and he will continue this policy to the last. Should he openly profess to be warring against God and His law, men would beware; but he disguises himself, and mixes truth with error. The most dangerous falsehoods are those that are mingled with truth. It is thus that errors are received that captivate and ruin the soul. By this means Satan carries the world with him. But a day is coming when his triumph will be forever ended.

God's dealings with rebellion will result in fully unmasking the work that has so long been carried on under cover. The results of Satan's rule, the fruits of setting aside the divine statutes, will be laid open to the view of all created intelligences. The law of God will stand fully vindicated. It will be seen that all the dealings of God have been conducted with reference to the eternal good of His people, and the good of all the worlds that He has created. Satan himself, in the presence of the witnessing universe, will confess the justice of God's government and the righteousness of His law.

The time is not far distant when God will arise to vindicate His insulted authority. “The Lord cometh out of His place to punish the inhabitants of the earth for their iniquity.” Isaiah 26:21. “But who may abide the day of His coming? and who shall stand when He appears?” Malachi 3:2. The people of Israel, because of their sinfulness, were forbidden to approach the mount when God was about to descend upon it to proclaim His law, lest they should be consumed by the burning glory of His presence. If such manifestations of His power marked the place chosen for the proclamation of God's law, how terrible must be His tribunal when He comes for the execution of these sacred statutes. How will those who have trampled upon His authority endure His glory in the great day of final retribution? The terrors of Sinai were to represent to the people the scenes of the judgment. The sound of a trumpet summoned Israel to meet with God. The voice of the Archangel and the trump of God shall summon, from the whole earth, both the living and the dead to the presence of their Judge. The Father and the Son, attended by a multitude of angels, were present upon the mount. At the great judgment day Christ will come “in the glory of His Father with His angels.” Matthew 16:27. He shall then sit upon the throne of His glory, and before Him shall be gathered all nations.

When the divine Presence was manifested upon Sinai, the glory of the Lord was like devouring fire in the sight of all Israel. But when Christ shall come in glory with His holy angels the whole earth shall be ablaze with the terrible light of His presence. “Our God shall come, and shall not keep silence: a fire shall devour before Him, and it shall be very tempestuous round about Him. He shall call to the heavens from above, and to the earth, that He may judge His people.” Psalm 50:3, 4. A fiery stream shall issue and come forth from before Him, which shall cause the elements to melt with fervent heat, the earth also, and the works that are therein shall be burned up. “The Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel.” 2 Thessalonians 1:7, 8.

Never since man was created had there been witnessed such a manifestation of divine power as when the law was proclaimed from Sinai. “The earth shook, the heavens also dropped at the presence of God: even Sinai itself was moved at the presence of God, the God of Israel.” Psalm 68:8. Amid the most terrific convulsions of nature the voice of God, like a trumpet, was heard from the cloud. The mountain was shaken from base to summit, and the hosts of Israel, pale

and trembling with terror, lay upon their faces upon the earth. He whose voice then shook the earth has declared, "Yet once more I shake not the earth only, but also heaven." Hebrews 12:26. Says the Scripture, "The Lord shall roar from on high, and utter His voice from His holy habitation;" "and the heavens and the earth shall shake." Jeremiah 25:30; Joel 3:16. In that great coming day, the heaven itself shall depart "as a scroll when it is rolled together." Revelation 6:14. And every mountain and island shall be moved out of its place. "The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again." Isaiah 24:20.

Therefore shall all hands be faint," all faces shall be "turned into paleness," "and every man's heart shall melt. And they shall be afraid: pangs and sorrows shall take hold of them." "And I will punish the world for their evil," saith the Lord, "and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible." Isaiah 13:7, 8, 11; Jeremiah 30:6.

When Moses came from the divine Presence in the mount, where he had received the tables of the testimony, guilty Israel could not endure the light that glorified his countenance. How much less can transgressors look upon the Son of God when He shall appear in the glory of His Father, surrounded by all the heavenly host, to execute judgment upon the transgressors of His law and the rejecters of His atonement. Those who have disregarded the law of God and trodden under foot the blood of Christ, "the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men," shall hide themselves "in the dens and in the rocks of the mountains," and they shall say to the mountains and rocks, "Fall on us, and hide us from the face of Him that sits on the throne, and from the wrath of the Lamb: for the great day of His wrath is come; and who shall be able to stand?" Revelation 6:15-17. "In that day a man shall cast his idols of silver, and his idols of gold, ... to the moles and to the bats; to go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of His majesty, when He arises to shake terribly the earth." Isaiah 2:20, 21.

Then it will be seen that Satan's rebellion against God has resulted in ruin to himself and to all that chose to become his subjects. He has represented that great good would result from transgression; but it will be seen that "the wages of sin is death." "For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Malachi 4:1. Satan, the root of every sin, and all evil workers, who are his branches, shall be utterly cut off. An end will be made of sin, with all the woe and ruin that have resulted from it. Says the psalmist, "Thou hast destroyed the wicked, thou hast put out their name forever and ever. O thou enemy, destructions are come to a perpetual end." Psalm 9:5, 6.

But amid the tempest of divine judgment the children of God will have no cause for fear. "The Lord will be the hope of His people, and the strength of the children of Israel." Joel 3:16. The day that brings terror and destruction to the transgressors of God's law will bring to the obedient "joy unspeakable and full of glory" "Gather My saints together unto Me," saith the Lord, "those that have made a covenant with Me by sacrifice. And the heavens shall declare His righteousness: for God is Judge Himself."

"Then shall ye return, and discern between the righteous and the wicked, between him that serves God and him that serves Him not." Malachi 3:18. "Hearken unto Me, ye that know righteousness, the people in whose heart is My law." "Behold, I have taken out of thine hand the cup of trembling, ... thou shalt no more drink it again." "I, even I, am He that comforts you." Isaiah 51:7, 22, 12. "For the mountains shall depart, and the hills be removed; but My kindness shall not depart from thee, neither shall the covenant of My peace be removed, saith the Lord that hath mercy on thee." Isaiah 54:10.

The great plan of redemption results in fully bringing back the world into God's favor. All that was lost by sin is restored. Not only man but the earth is redeemed, to be the eternal abode of the obedient. For six thousand years Satan has struggled to maintain possession of the earth. Now God's original purpose in its creation is accomplished. "The saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever." Daniel 7:18.

"From the rising of the sun unto the going down of the same the Lord's name is to be praised." Psalm 113:3. "In that day shall there be one Lord, and His name one." "And Jehovah shall be king over all the earth." Zechariah 14:9. Says the Scripture, "Forever, O Lord, Thy word is settled in heaven." "All His commandments are sure. They stand fast forever and ever." Psalm 119:89; 111:7, 8. The sacred statutes which Satan has hated and sought to destroy, will be honoured throughout a sinless universe. And "as the earth brings forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all nations." Isaiah 61:11.

My Life Today

Chapter 6, pp. 179

“Love Heals Many Wounds”

June 24th

Emotional Maturity Brings Happiness

Beloved, let us love one another: for love is of God; and every one that loves is born of God, and knoweth God.
1 John 4:7.

From the Christian standpoint, love is power. Intellectual and spiritual strength are involved in this principle. Pure love has special efficacy to do good, and can do nothing but good. It prevents discord and misery and brings the truest happiness. Wealth is often an influence to corrupt and destroy; force is strong to do hurt; but truth and goodness are the properties of pure love. *Testimonies for the Church 4:138.*

A man at peace with God and his fellow men cannot be made miserable. Envy will not be in his heart; evil surmising will find no room there; hatred cannot exist. The heart in harmony with God is lifted above the annoyances and trials of this life. *Testimonies for the Church 5:488.*

That which Satan plants in the heart—envy, jealousy, evil surmising, evil speaking, impatience, prejudice, selfishness, covetousness, and vanity—must be uprooted. If these evil things are allowed to remain in the soul, they will bear fruit by which many shall be defiled. Oh, how many cultivate the poisonous plants, that kill out the precious fruits of love and defile the soul! *The Signs of the Times, June 20, 1911 (The Signs of the Times, November 14, 1892).*

Only the love that flows from the heart of Christ can heal. Only He in whom that love flows, even as the sap in the tree or the blood in the body, can restore the wounded soul.

Love's agencies have wonderful power, for they are divine. The soft answer that “turneth away wrath,” the love that “suffers long, and is kind,” the charity that “covers a multitude of sins”—would we learn the lesson, with what power for healing would our lives be gifted! How life would be transformed, and the earth become a very likeness and foretaste of heaven!

Life Sketches of Ellen G. White**Chapter 35, pp. 213-214****“Sowing Beside All Waters”**

There has been a slothful neglect and a criminal unbelief among us as a people, which has kept us back from doing the work God has left us to do in letting our light shine forth to those of other nations. There is a fearfulness to venture out and to run risks in this great work, fearing that the expenditure of means would not bring returns. What if means are used and yet we cannot see that souls have been saved by it? What if there is a dead loss of a portion of our means? Better work and keep at work than to do nothing. You know not which shall prosper, this or that.

God will have men who will venture anything and everything to save souls. Those who will not move until they can see every step of the way clearly before them, will not be of advantage at this time to forward the truth of God. There must be workers now who will push ahead in the dark as well as in the light, and who will hold up bravely under discouragements and disappointed hopes, and yet work on with faith, with tears and patient hope, sowing beside all waters, trusting the Lord to bring the increase. God calls for men of nerve, of hope, faith, and endurance, to work to the point.

Publications in Many Languages

I have been shown that our publications should be printed in different languages and sent to every civilized country, at any cost. What is the value of money at this time, in comparison with the value of souls? Every dollar of our means should be considered as the Lord's, not ours; and as a precious trust from God to us; not to be wasted for needless indulgences, but carefully used in the cause of God, in the work of saving men and women from ruin.

I have been shown that the press is powerful for good or evil. This agency can reach and influence the public mind as no other means can. The press, controlled by men who are sanctified to God, can be a power indeed for good in bringing men to the knowledge of the truth. The pen is a power in the hands of men who feel the truth burning upon the altar of their hearts, and who have an intelligent zeal for God, balanced with sound judgment. The pen, dipped in the fountain of pure truth, can send the beams of light to dark corners of the earth, which will reflect its rays back, adding new power, and giving increased light to be scattered everywhere.

A Harvest of Precious Souls

I have been shown that the publications already have been doing a work upon some minds in other countries, in breaking down the walls of prejudice and superstition. I was shown men and women studying with intense interest papers and a few pages of tracts upon present truth. They would read the evidences so wonderful and new to them, and would open their Bibles with a deep and new interest, as subjects of truth that had been dark to them were made plain, especially the light in regard to the Sabbath of the fourth commandment. As they searched the Scriptures to see if these things were so, a new light shone upon their understanding, for angels were hovering over them, and impressing their minds with the truths contained in the publications they had been reading.

Testimonies to Ministers and Gospel Workers**Chapter 8, pp. 95-96****“God’s Message for the Present Time”**

This is the very work which the Lord designs that the message He has given His servants shall perform in the heart and mind of every human agent. It is the perpetual life of the church to love God supremely and to love others as they love themselves. There was but little love for God or man, and God gave to His messengers just what the people needed. Those who received the message were greatly blessed, for they saw the bright rays of the Sun of Righteousness, and life and hope sprang up in their hearts. They were beholding Christ. “Fear not,” is His everlasting assurance; “I am He that lives, and was dead; and, behold, I am alive forevermore.” “Because I live, ye shall live also.” The blood of the spotless Lamb of God the believers apply to their own hearts. Looking upon the great Antitype, we can say, “It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also makes intercession for us.” The Sun of Righteousness shines into our hearts to give the knowledge of the glory of Jesus Christ. Of the Holy Spirit’s office He says, “He shall glorify Me: for He shall receive of Mine, and shall show it unto you.” The psalmist prays, “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. Then will I teach transgressors Thy ways; and sinners shall be converted unto Thee.”

The Lord would have these grand themes studied in our churches, and if every church member shall give entrance to the word of God, it will give light and understanding to the simple. “Who is among you that fears the Lord, that obeys the voice of His servant, that walks in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God. Behold, all ye that kindle a fire, that compass yourselves about with sparks: walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of Mine hand; ye shall lie down in sorrow.” (See Isaiah 29:13-16, 18-21.) “Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glories glory in this, that he understands and knoweth Me, that I am the Lord which exercise loving-kindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord.”

Never was there a time when the Lord would manifest His great grace unto His chosen ones more fully than in these last days when His law is made void. “The Lord is well pleased for His righteousness’ sake; He will magnify the law, and make it honourable.” What does God say in regard to His people? “But this is a people robbed and spoiled; they are all of them snared in holes, and they are hid in prison houses: they are for a prey, and none delivereth; for a spoil, and none saith, Restore.” (See also Isaiah 43.) These are prophecies that will be fulfilled.

Warning Against Despising God’s Message

I would speak in warning to those who have stood for years resisting light [See Appendix.] and cherishing the spirit of opposition. How long will you hate and despise the messengers of God’s righteousness? God has given them His message. They bear the word of the Lord. There is salvation for you, but only through the merits of Jesus Christ. The grace of the Holy Spirit has been offered you again and again. Light and power from on high have been shed abundantly in the midst of you. Here was evidence, that all might discern whom the Lord recognized as His servants. But there are those who despised the men and the message they bore. They have taunted them with being fanatics, extremists, and enthusiasts. Let me prophesy unto you: Unless you speedily humble your hearts before God, and confess your sins, which are many, you will, when it is too late, see that you have been fighting against God. Through the conviction of the Holy Spirit, no longer unto reformation and pardon, you will see that these men whom you have spoken against have been as signs in the world, as witnesses for God. Then you would give the whole world if you could redeem the past, and be just such zealous men, moved by the Spirit of God to lift your voice in solemn warning to the world; and, like them, to be in principle firm as a rock. Your turning things upside down is known of the Lord. Go on a little longer as you have gone, in rejection of the light from heaven, and you are lost. “The man that shall be unclean, and shall not purify himself, that soul shall be cut off from among the congregation.”

Testimonies for the Church**Volume 6, Chapter 51, pp. 404-406****“Preparation for the Final Crisis”**

The great crisis is just before us. To meet its trials and temptations, and to perform its duties, will require persevering faith. But we may triumph gloriously; not one watching, praying, believing soul will be ensnared by the enemy.

In the time of trial before us God's pledge of security will be placed upon those who have kept the word of His patience. Christ will say to His faithful ones: “Come, My people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast.” Isaiah 26:20. The Lion of Judah, so terrible to the rejecters of His grace, will be the Lamb of God to the obedient and faithful. The pillar of cloud which speaks wrath and terror to the transgressor of God's law is light and mercy and deliverance to those who have kept His commandments. The arm strong to smite the rebellious will be strong to deliver the loyal. Every faithful one will surely be gathered. “He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other.” Matthew 24:31.

Brethren, to whom the truths of God's word have been opened, what part will you act in the closing scenes of this world's history? Are you awake to these solemn realities? Do you realize the grand work of preparation that is going on in heaven and on earth? Let all who have received the light, who have had the opportunity of reading and hearing the prophecy, take heed to those things that are written therein; “for the time is at hand.” Let none now tamper with sin, the source of every misery in our world. No longer remain in lethargy and stupid indifference. Let not the destiny of your soul hang upon an uncertainty. Know that you are fully on the Lord's side. Let the inquiry go forth from sincere hearts and trembling lips, “Who shall be able to stand?” Have you, in these last precious hours of probation, been putting the very best material into your character building? Have you been purifying your souls from every stain? Have you followed the light? Have you works corresponding to your profession of faith?

Is the softening, subduing influence of the grace of God working upon you? Have you hearts that can feel, eyes that can see, ears that can hear? Is it in vain that the declaration of eternal truth has been made concerning the nations of the earth? They are under condemnation, preparing for the judgments of God; and in this day which is big with eternal results, the people chosen to be the depositaries of momentous truth ought to be abiding in Christ. Are you letting your light shine to illumine the nations that are perishing in their sins? Do you realize that you are to stand in defense of God's commandments before those who are treading them underfoot?

It is possible to be a partial, formal believer, and yet be found wanting and lose eternal life. It is possible to practice some of the Bible injunctions and be regarded as a Christian, and yet perish because you lack qualifications essential to Christian character. If you neglect or treat with indifference the warnings that God has given, if you cherish or excuse sin, you are sealing your soul's destiny. You will be weighed in the balance and found wanting. Grace, peace, and pardon will be forever withdrawn; Jesus will have passed by, never again to come within reach of your prayers and entreaties. While mercy lingers, while the Saviour is making intercession, let us make thorough work for eternity.

The return of Christ to our world will not be long delayed. Let this be the keynote of every message.*****

The blessed hope of the second appearing of Christ, with its solemn realities, needs to be often presented to the people. Looking for the soon appearing of our Lord will lead us to regard earthly things as emptiness and nothingness.*****

The battle of Armageddon is soon to be fought. He on whose vesture is written the name, King of kings, and Lord of lords, is soon to lead forth the armies of heaven.

It cannot now be said by the Lord's servants, as it was by the prophet Daniel: “The time appointed was long.” Daniel 10:1. It is now but a short time till the witnesses for God will have done their work in preparing the way of the Lord.*****

We are to throw aside our narrow, selfish plans, remembering that we have a work of the largest magnitude and

highest importance. In doing this work we are sounding the first, second, and third angels' messages, and are thus being prepared for the coming of that other angel from heaven who is to lighten the earth with his glory.*****

The day of the Lord is approaching with stealthy tread; but the supposed great and wise men know not the signs of Christ's coming or of the end of the world. Iniquity abounds, and the love of many has waxed cold.

There are thousands upon thousands, millions upon millions, who are now making their decision for eternal life or eternal death. The man who is wholly absorbed in his counting room, the man who finds pleasure at the gaming table, the man who loves to indulge perverted appetite, the amusement lover, the frequenters of the theatre and the ballroom, put eternity out of their reckoning. The whole burden of their life is: What shall we eat? what shall we drink? and wherewithal shall we be clothed? They are not in the procession that is moving heavenward. They are led by the great apostate, and with him will be destroyed.

Reflecting Christ

Chapter 2, pp. 58

“God Reveals His Justice and Love”

February 13th

Love is the fulfilling of the law. **Romans 13:10.**

After the fall of our first parents, Christ declared that in order to save man from the penalty of sin, He would come to the world to conquer Satan on the enemy's own battlefield. The controversy that began in heaven was to be continued on the earth.

In this controversy much was to be involved. Vast interests were at stake. Before the inhabitants of the heavenly universe were to be answered the questions: “Is God's law imperfect, in need of amendment or abrogation, or is it immutable? Is God's government in need of change, or is it stable?”

Before Christ's first advent, the sin of refusing to conform to God's law had become widespread. Apparently Satan's power was growing; his warfare against heaven was becoming more and more determined. A crisis had been reached. With an intense interest God's movements were watched by the heavenly angels. Would He come forth from His place to punish the inhabitants of the world for their iniquity? Would He send fire or flood to destroy them? All heaven waited the bidding of their Commander to pour out the vials of wrath upon a rebellious world. One word from Him, one sign, and the world would have been destroyed. The worlds unfallen would have said, “Amen. Thou art righteous, O God, because Thou hast exterminated rebellion.”

But “God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” God might have sent His Son to condemn, but He sent Him to save. Christ came as a Redeemer. No words can describe the effect of this movement on the heavenly angels. With wonder and admiration they could only exclaim, “Herein is love!”

Christ entered upon His mission of mercy, and from the manger to the cross was beset by the enemy. Satan contested every inch of ground, exerting his utmost power to overcome Him. Like a tempest temptation after temptation beat upon Him. But the more mercilessly they fell, the more firmly did the Son of God cling to the hand of His Father, and press on in the bloodstained path.

The severity of the conflict through which Christ passed was proportionate to the vastness of the interests involved in His success or failure.... Satan sought to overthrow Christ, in order that he himself might continue to reign in this world as supreme.... The Father, the Son, and Lucifer have been revealed in their true relation to one another. God has given unmistakable evidence of His justice and His love.—*The Signs of the Times*, August 27, 1902.

Lesson 13 Study Help**Friday, December 29th, 2023****Lift Him Up****Chapter 8, pp. 233****“Christ Died for Us”****August 7th**

For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh. **1 Peter 3:18.**

The cross of Calvary appeals to us in power, affording a reason why we should love our Saviour, and why we should make Him first and last and best in everything. We should take our fitting place in humble penitence at the foot of the cross. Here, as we see our Saviour in agony, the Son of God dying, the just for the unjust, we may learn lessons of meekness and lowliness of mind. Behold Him who with one word could summon legions of angels to His assistance, a subject of jest and merriment, of reviling and hatred. He gives Himself a sacrifice for sin. When reviled, He threatens not; when falsely accused, He opens not His mouth. He prays on the cross for His murderers. He is dying for them; He is paying an infinite price for every one of them. He bears the penalty of man's sins without a murmur. And this uncomplaining victim is the Son of God. His throne is from everlasting, and His kingdom shall have no end.

Come, you who are seeking your own pleasure in forbidden joys and sinful indulgences, you who are scattering from Christ, look upon the cross of Calvary; behold the royal victim suffering on your account, and while you have opportunity be wise, and seek the fountain of life and true happiness. Come, you who complain and murmur at the little inconveniences and the few trials you must meet in this life, look on Jesus, the author and finisher of your faith. He turned from His royal throne, His high command, and, laying aside His divinity, clothed Himself with humanity. For our sakes He was rejected and despised; He became poor that we through His poverty might be made rich. Can you, beholding by the eye of faith the sufferings of Christ, tell your trials, your tale of woe? Can you nurse revenge in your heart while you remember the prayer that came from the pale and quivering lips of Christ for His revilers, his murderers: “Father, forgive them; for they know not what they do”?

There is a work before us to subdue the pride and vanity that seek a place in our hearts, and through penitence and faith to bring ourselves into familiar and holy converse with Christ.... We must deny self, and fight continually against pride. We must hide self in Jesus, and let Him appear in our character and conversation. While we look constantly to Him whom our sins have pierced and our sorrows have burdened, we shall acquire strength to be like Him. Our lives, our deportment, will testify how highly we prize our Redeemer, and the salvation He has wrought out for us at such a cost to Himself. And our peace will be as a river while we bind ourselves in willing, happy captivity to Jesus (The Signs of the Times, March 17, 1887).

