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The Overcoming Life—Separation From Sin

By A. W. DOERSCHLER

“Him that overcometh will I make a pillar in the temple of My God, and he shall go no more out: and I will write upon him the name of My God, and the name of the city of My God, which is new Jerusalem, which cometh down out of heaven from My God: and I will write upon him My new name.” Rev. 3:12.

THE BLESSINGS promised for this time of revival and reformation are to be of a very practical nature in the daily life of every fully consecrated child of God. If there is one thing above another that we should ever keep in mind, it is that all who would triumph with the remnant, and go through to the kingdom, must overcome the world, the flesh, and the devil. In very fact, if we as a people are to enjoy the fulness of blessing promised in the “latter rain,” we shall first have to experience the fulness of the blessings promised in entire deliverance from known sin and sinning. This means practical victory.

No truth is more clear and certain than that we must part with sin or fail of reaching the home eternal. We cannot go on serving both God and the devil, and yet hope for salvation. If God rejected Adam from the Garden for one sin—some think it was a small sin, but I do not—do you think He will take us back into Eden with our many sins upon us?

Principles Involved in Living an Overcoming Life

God has evolved a wonderful plan whereby all may be saved. That plan makes possible the forgiveness of all past sins. And there is in it, too, salvation from both present and future

sin. If we have not yet found the gospel to be “the power of God unto salvation” from sin, then we do not know the gospel in its fullness. We believe but half the gospel—that which assures us forgiveness because of the death of Christ. But we must believe the other half also—that which assures us holiness now through the life of Christ.

The gospel is the power of God granted to every believing child to live a victorious life, as we read in Romans 1:16. There we hear the apostle Paul testifying, “I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth.” The gospel of Christ brings us salvation from sin, to help us overcome the things in our lives which we know are contrary to righteousness, but which we cannot overcome in our own strength.

“What we need is to know God and the power of His love, as revealed in Christ, by an experimental knowledge. . . . Through the merits of Christ, through His righteousness, which by faith is imputed unto us, we are to attain to the perfection of Christian character.”—*Testimonies*, Vol. 5, pp. 742-744.

Solemn truth is this. All things are possible to them that believe. Jesus is our justifier. Jesus is our sanctifier. Thus He leads His own “from faith to faith.” It is through faith in

the blood of Christ that all of the believer's sins are canceled, and the righteousness of God is put in their place. Therefore may we sing the wonderful song—

"Would you be free from your burden of sin?

There's power in the blood, power in the blood;
Would you o'er evil a victory win?

There's wonderful power in the blood."

"God has made ample provision that we may stand perfect in His grace, wanting in nothing, waiting for the appearing of the Lord."—*Testimonies*, Vol. 5, p. 220.

"We can overcome. Yes; fully, entirely. Jesus died to make a way of escape for us, that we might overcome every evil temper, every sin, every temptation, and sit down at last with Him."—*Id.*, Vol 1, p. 144.

Praise be to God for this wonderful plan of salvation!

"The Righteousness Which is by Faith"

The very core of the third angel's message is righteousness by faith. "It is the third angel's message in verity"—in reality. As the servant of God has said further—

"If we *have* the Spirit of Christ we shall bring forth the *fruit* of righteousness."—*Review and Herald*. Dec. 13, 1887.

Righteousness is right doing. Said Jesus to the pardoned sinner, "Go and sin no more." All known sin must cease immediately, otherwise the forgiven one would again fall, and victory would be lost. John, in his first epistle, says, "He that committeth (goes on in) sin is of the devil." (1 John 3:8.) That is just what all sinners do—"they keep on sinning still." But the new-born Christian stops sinning—stops at once—and by means of divine grace lives above it. If he fails, he bitterly repents, is forgiven and continues on to serve Christ.

The apostle John again says, "Whosoever is born of God doth not commit sin." (1 John 3:9.) In Christ we have victory over sin, and are given power to live a holy life. Let us ever remember that temptations and trials are not sins. Sin is willful disobedience to God's will.

A battle is daily being fought in every heart. Either we are growing stronger, or we are becoming weaker. We are gaining the victory over sin or sin is gaining the victory over us. Sin is of such a nature that, unless overcome, it grows stronger.

"The least deviation from right principles will lead to separation from God, and may end in destruction. What we do once we more readily do again; and to go forward in a certain path, be it right or wrong, is more easy than to start."—*Christian Temperance and Bible Hygiene*, p. 32.

"One sinful desire, persistently cherished, will eventually neutralize all the power of the gospel," is the impressive declaration of God's servant. The Holy Spirit is now striving with us, pleading with us to surrender sin. But He will not always strive with the human heart. There will come a time when His ministry will cease. God will say of the sinner, "He is joined to his idols; let him alone."

Either Die to Sin, or Die With Sin

"There is a high standard to which we are to attain if we would become children of God—noble, pure, holy, and undefiled."—*Testimonies*, Vol. 5, p. 344.

Oh, how sad it is that today many are living a life marred by sinning and repenting—having an "up and down" experience. They sin knowingly, and then, before retiring at night, bow down and confess the sin and implore forgiveness in the name of Jesus. If one is sincere in one's confession, God forgives; but if only forgiven, if no power to overcome sin is asked for and received, the next time temptation comes the same sin is committed again. Instead of living as a sin-conquerer in Christ, one lives as a sin-slave, condemned and cast down.

Do you think, dear reader, that if we continue this life of sinning and confessing, we shall ever be saved? I do not think so. Suppose we continue on in such a course right up to the day that probation closes, when Jesus steps aside and says, "It is finished"—when He pronounces the terrible sentence of Revelation 22:11. There can then be no more forgiveness of sin. That time is not far in the future. Through the pen of the chosen servant of God we are given a clear picture of this very solemn matter—

"I saw that many were neglecting the preparation so needful, and were looking to the time of 'refreshing' and the 'latter rain' to fit them to stand in the day of the Lord, and to live in His sight. Oh, how many I saw in the time of trouble without a shelter! They had neglected the needful preparation, therefore they could not receive the refreshing that all must have to fit them to live in the sight of a holy God. Those who refuse to be hewed by the prophets, and fail to purify their souls in obeying the whole truth, and who are willing to believe that their condition is far better than it really is, will come up to the time of the falling of the plagues, and then see that they needed to be hewed and squared for the building. But there will be no time then to do it, and no Mediator to plead their cause before the Father. Before this time the awfully solemn declaration has gone forth, 'He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still.' I saw that none could share the 'refreshing' unless they obtain the vic-

tory over every besetment, over pride, selfishness, love of the world, and over every wrong word and action. We should, therefore, be drawing nearer and nearer to the Lord, and be earnestly seeking that preparation necessary to enable us to stand in the battle in the day of the Lord. Let all remember that God is holy, and that none but holy beings can ever dwell in His presence."—*Early Writings*, p. 71.

We must either die to sin, or die with sin. Through Christ we shall either overcome sin, or sin will overcome us. Therefore the first principle of an overcoming life is to reckon one's self dead indeed unto sin, and all its consequences, and live alone unto God in perfect victory in Christ. Then one may depend upon the power of God to accomplish all that one desires, in word and deed. The precious promises of the Word may be claimed by faith.

Satan, it must be realized, will put up a bitter struggle against the soul who thus yields to God; but as we make a final decision to stand steadfast, God will fulfill His promise and sin shall not have dominion over us.

"Christ Within the Hope of Glory"

God does not expect us to conquer sin in our own strength, but we are to overcome in the strength which the life of the indwelling Christ gives. When self and Satan are dethroned and Christ is in full possession of one's heart and life, it will become natural and easy to live just as He did. It could not be otherwise. If one is in Christ Jesus, one will be "a new creature." "Old things" will have "passed away; behold, all things" will have "become new," "and all things are of God." (2 Cor. 5:17, 18.) Thus we may live a life hid with Christ in God. A holy life. An overcoming life.

"Every man that hath this hope in him purifieth himself even as He is pure." I John 3:3.

"Only those who have withstood temptation in the strength of the Mighty One, will be permitted to act a part in proclaiming this message when it shall have swelled into the loud cry."—*Review and Herald*, Nov. 19. 1908.

"Let us therefore, as many as be perfect, be thus minded: and if in anything ye be otherwise minded, God shall even reveal this unto you. Nevertheless whereunto we have already attained, let us walk by the same rule, let us mind the same thing. . . . For our conversation is in heaven: from whence also we look for the Saviour, the Lord Jesus Christ." Phil. 3:16, 20.

The gracious plan of salvation, conceived by the Father, and perfectly wrought out by our blessed Lord and Saviour, gives us power to live an overcoming life. It gives us strength to separate from all known sin. May we love Him for it, and may we be humbly obedient to all His

will. Then, ere long, we shall see Him as He is, and reign with Him forever. Oh, joyful thought!

European Relief Work

"For I was an hungred, and ye gave Me meat: I was thirsty, and ye gave Me drink: I was a stranger, and ye took Me in. . . . Verily I say unto you, inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." Matt. 25:35, 40.

We are happy indeed that at this time we can give a report about the relief work for our needy believers in Europe. We thank the Lord that our dear believers have shown such a good interest in this noble work. It is our firm conviction that all that has been done will be rewarded by our Father who is in heaven. During the last 6 months about 7000 pounds of food and clothing have been shipped abroad, making approximately 350 packages in all. Most of these gift packages have safely arrived. We have received letters of thanks at the office, and the brethren wish to express their thanks to all the dear believers who have been instrumental in sending these packages. The brethren have requested us again to emphasize that all gift packages should be sent to the following addresses, in order that a fair and just distribution can be made.

Mrs. H. Beese,
Ferd. Wallbrechtstr. 40,
Hannover, Germany (20),
(British Zone).

Mrs. G. Schuster,
Heppaecherstr. 3,
Esslingen a. N.,
Germany, (American Zone).

Mrs. M. Pietsch,
Am Zuckmantel 11,
Leipzig (26),
Germany (Russian Zone).

It is our prayer that the Lord may continue to bless in this noble work, and make us willing to help as long as help is needed.

THE BRETHREN.

Kind words are among the brightest flowers of earth. They help to convert the humblest home into a paradise; therefore use them, especially around the fire-side circle. Try the power of kind and loving words, not only when visiting among your friends, but when at home.

OBEY—Acts 5:30

PRAY—Luke 11:13

TARRY—Luke 24:49

RECEIVE—Acts 2:4

“RECEIVE YE THE HOLY GHOST”

“To us today, as verily as to the first disciples, the promise of the Spirit belongs.”—*Testimonies*, Vol. 8, page 20.

The Spirit's Own School

By OSCAR KRAMER

“Not with an *army* nor by might, but
by My Spirit, saith the Lord of hosts.”
Zech. 4:6. (Luther's transl.)

The Drama's End

THE GREAT controversy between light and darkness is nearly completed. One more decisive battle is to be fought, one more glorious victory to be won, before the curtain will fall forever on the drawn-out drama of 6,000 years duration, showing before the vast audience of the heavenly universe the utter collapse of satanic rule on earth. Today the influences of evil have penetrated into almost every conceivable crevice in life, apparently succeeding in drawing every human being into the net of satan. Except for “a very small remnant, we should have been as Sodom” (Isaiah 1:9), ready for sudden destruction.

“But as the days of Noe were so shall also the coming of the Son of man be.” Matt. 24:37.

“And the Lord said, My *spirit* shall not always strive with man.” Gen. 6:3.

The Power and Force Needed

Once more the mighty voice of a heavenly message is to penetrate the midnight darkness of deception in these last days. (Rev. 18:1.) It is to warn the world of the impending disaster, calling them to a final decision. Not one honest soul is to be lost who desires to be saved. Given under the fiercest opposition, the message will nevertheless be given and do its appointed work.

“The work which the church has failed to do in a time of peace and prosperity, she will have to do in a terrible crisis, under most discouraging, forbidding circumstances. The warnings that worldly conformity has silenced or withheld, must be given under the fiercest oppo-

sition from enemies of the faith.”—*Testimonies*, Vol. 5, p. 463.

The servant of God in the year 1913 said:

“I see a *crisis* before us.”—*Testimonies to Ministers*, p. 514.

This predicted crisis arrived in the year 1914. The angel that is to follow the third “comes in at the right time to join in the last great work of the third angel's message as it swells to a loud cry,” and it gives “*power and force*” to the third message. (*Early Writings*, p. 277) We may rightfully conclude then that the former power and forcefulness of the message must be sadly lacking before the last angel arrives to finish the work. “Worldly conformity,” we are told, “has silenced or withheld” the warnings.

The Reward of Unrighteousness

In all ages men have sought to link true belief in God with their own selfish desires. The deep chasm that separates true Christianity from the world has often been spanned by these accursed bridge-builders who, under the pretense of advancing the gospel, have betrayed the flock of Christ to satan. These men who have always been regarded as spiritual advisors have often successfully removed the old landmarks and have lowered the high standards to a common, popular level, and thus widened the narrow gate in order to secure greater success in enlarging the church. Thus the voice of faithful rebuke has been silenced and the Holy Spirit has no power to convict sinners. The solemn word for today is:

“To lower the standard in order to secure popularity and an increase of numbers, and then to make this increase a cause of rejoicing, shows great blindness.”—*Testimonies*, Vol. 6, p. 143.

But this is the road the nominal Seventh-Day Adventist Church has been traveling for a good number of years. Only a few seem to realize that the church is actually letting down the standards in health-reform, dress-reform, Sabbath-observance, with an ever-increasing unbelief in the Testimonies. The power of the message therefore, that convicts sinners, is vanished away. Satan measures his success by buildings, riches, numbers and impressive church rites—but so does the Adventist Church. They expect to finish the work, which they began in a humble spirit in 1844, by means of literary institutions.

By My Spirit

"God calls upon those who are willing to be controlled by the Holy Spirit to lead out in a work of thorough reformation."—*General Conference Bulletin*, 1913, p. 34.

No people, living in general apostasy, can be called upon by the Lord to serve as light-bearers to a darkened world. The call is extended to those who are willing to be led by the *Holy Spirit*.

"For if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God." Romans 8:13, 14.

The message of today calls for much self-denial in appetite and in pride of apparel; it calls for greater self-discipline and for more purity in speech, for more self-denying love for the erring, for more willingness to bear the cross of persecution, affliction and even death, if necessary. Only those, who are willing to die daily, are called upon "to lead out in a work of thorough reformation."

This reformation is the forerunner of the promised outpouring of the Holy Spirit in its fulness. It is the shaking and brings about the parting of the honest in heart from nominal professors.

"The Lord has faithful servants, who in the shaking, testing time will be disclosed to view."—*Testimonies*, Vol. 5, p. 80.

"The Lord often works where we least expect Him; He surprises us by revealing His power through instruments of His own choice, while He passes by the men to whom we have looked as those through whom light should come."—*Testimonies to Ministers*, p. 106.

The School of the Spirit

No doubt, as the shaking goes on and only a small part of those who now compose the Laodicean Church will eventually remain faithful to present truth, the great majority will take with them the schools and institutions, leaving the little remnant minus these important facilities. We

can well understand, therefore, that the Loud Cry is not the result of higher learning in schools. Even as in the days of the Apostles they had no synagogues left to assemble in, no school buildings, and no professors like Gamaliel to teach them, but had to live by the words of their Master alone under threats and persecution, behind closed doors, for fear of the Jews. Nevertheless the Spirit came upon them in mighty currents. God's faithful remnant of today has but few literary institutions, the workers being trained in the school of the Spirit under much affliction. They lay eagerly hold upon the Spirit-inspired Word of God, and the precious Testimonies, which they study with intense earnestness to learn and to gather up the heavenly rays of truth which have been slighted and rejected by others. And thus they learn the true wisdom which is from above, and shun those who teach "for doctrines the commandments of men." (Matt. 15:9.)

"Thus the message of the third angel will be proclaimed. As the time comes for it to be given with the greatest power (Rev. 18:1), the Lord will work through humble instruments, leading the minds of those who consecrate themselves to His service. The laborers will be qualified rather by the unction of His Spirit than by the training of literary institutions."—*The Great Controversy*, p. 606.

"God will work a work in our day that but few anticipate. He will raise up and exalt among us those who are taught rather by the unction of His Spirit, than by the training of scientific institutions. These facilities are not to be despised or condemned; they are ordained by God, but they can furnish only the exterior qualifications. God will manifest that He is not dependent on learned, self-important mortals."—*Testimonies*, Vol. 5, p. 82.

The Invitation

Only a few more days to eternity—o precious thought! Shall we spend them as the disciples did, in deep heart-searching? Shall we today annoint our eyes with the eye-salve of the Spirit to see that indeed the best we can do, our own righteousness, is nothing but filthy rags? Shall we not sit, as Mary did and John, as learners at the feet of Jesus and listen to Him speak to us, words of love, bringing us joys not to be compared, truths as abiding as the everlasting mountains? Shall we behold Him at the cross and love Him, because He loved us first? He is the never-ceasing fountain of wisdom and love, the source of power and strength. He has sent the Comforter—to you—to guide you into all truth and to teach you to deny ungodliness and worldly lusts, and to live righteously through Him who pleads His shed blood for you before the Father. Open the door of your heart wide, to receive the full measure of that divine power today. Will you?

Christ Our Righteousness

By W. O. WELP

"The present message—justification by faith—is a message from God; it bears the divine credentials, for its fruit is unto holiness."—*Review and Herald*, Sept. 3, 1889.

FAITH is the condition upon which we receive righteousness. We must be counted as righteous before we can please God, and since faith is the condition upon which we receive righteousness, it is self-evident that "without faith it is impossible to please Him." Heb. 11:6. But, you may say, how can this faith be obtained? or how can I tell whether my faith is spurious or genuine? The answer is: "Faith cometh by hearing, and hearing by the word of God." Rom. 10:17. That faith by which we obtain righteousness is established upon the word of God. Anything that will not stand the test of this firm foundation, is not faith, but presumption. The following testimony gives us a clear definition of faith and presumption:

"But faith is in no sense allied to presumption. Only he who has true faith is secure against presumption. For *presumption is Satan's counterfeit of faith*. Faith claims God's promises, and brings forth fruit of obedience. Presumption also claims God's promises, but uses them as Satan did, to excuse transgression. Faith would have led our first parents to trust the love of God, and to obey His commands. Presumption led them to transgress His law, believing that His great love would save them from the consequences of their sin. It is not faith that claims the favor of Heaven without complying with the conditions on which mercy is to be granted. *Genuine faith has its foundation in the promises and provisions of the Scriptures.*"—*Desire of Ages*, p. 126.

Faith—Promises and Provisions

If we accept unreservedly the word of God as the rule of our faith, this blessed Word shall become a living principle in our life. It is through the Holy Bible that we learn about Jesus, how He suffered, bled, and died in our stead, that we might become partakers of His righteousness. Christ is the center of our salvation. He is the center of all promises that are given unto us. "For all the promises of God in Him are yea, and in Him Amen, unto the glory of God by us." 2 Cor. 1:20. He is like-

wise the center of all provisions given for the children of God. "Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy." Jude 24. In faith we take hold upon the promises of Jesus, and in so doing we shall enter into the most wonderful experience. We read:

"Whereby are given unto us exceeding great and precious promises: that by these ye might be *partakers of the divine nature*, having escaped the corruption that is in the world through lust." 2 Peter 1:4.

Faith precedes our acceptance by God, and when faith has taken a hold of our life, we believe all the promises that Christ has made, and by so doing we become partakers of the divine nature, or in other words, the work of righteousness by faith is experienced in our life.

But the true child of God will not only claim the promises of God, it will likewise comply with the conditions upon which these promises are granted. We all realize that it would be impossible for us, in our own strength, to meet these conditions, but Christ has made provisions whereby every condition can be fully met. Praise be to God for such a wonderful Saviour!

How to Enter Into the Experience of Righteousness by Faith?

Righteousness by faith is not a mystery, but a blessed reality. When we accept Christ as our personal Saviour, and plead earnestly for the forgiveness of our sins, "He is faithful and just to forgive us our sins, and to *cleanse us from all unrighteousness.*" 1 John 1:9. When this cleansing has taken place, we are clean in the sight of God. All our unrighteousness is removed, and the righteousness of Christ is imparted unto us. When this has taken place, the work of righteousness by faith has begun in our life. The faith which we have in Christ is now being transformed into action. We are no longer servants of sin, but servants of right-

eousness. It is written: "Being then made free from sin, ye became the servants of righteousness." Rom. 6:18. And again we read: "Even so faith, if it hath not works, is dead, being alone." James 2:17. True faith and works are inseparably united. If we claim righteousness by faith, without producing the works of righteousness, we are deceived. To make such a claim would be presumption. Jesus said: "By their fruits ye shall know them." Matt. 7:20. As a tree is known by the fruit it bears, so the Christian is known by the fruits that are manifested in his life. But do not make the sad mistake of parading your works of righteousness, but rather keep your eyes constantly fixed upon Christ, for by so doing He will keep you from falling.

How to Maintain the Experience of Righteousness by Faith?

The Christian life is a battle and a march. Each day we meet new temptations, each day we must gain new victories. Each day we make a new record, which will for that day determine our standing before God.

"God leads His people on step by step. The Christian life is a battle and a march. In this warfare there is no release; the effort must be continuous and persevering. It is by unceasing endeavor that we *maintain the victory* over the temptations of Satan. Christian integrity must be sought with resistless energy, and maintained with a resolute fixedness of purpose."—*Testimonies*, Vol. 8, p. 313.

The victories which we have won in our Christian life must be maintained, and not only this, but new victories must be added as we go along in our battle of faith. A true Christian will never say, I have fully attained.

"As long as Satan reigns we shall have self to subdue, besetments to overcome, and there is no stopping place, there is no point to which we can come and say we have fully attained."—*Testimonies*, Vol. 1 p. 340.

That our righteousness today will not account for our unrighteousness tomorrow is clearly seen in the following Scripture:

"But when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? All his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die." Ezek. 18:24.

The Christian life is an endurance test, "He that shall endure unto the end, the same shall be saved." Matt. 24:13. There is always a possibility for us to go astray. Only by having our eyes constantly fixed upon Jesus shall we be kept from falling.

The Standard of Righteousness

Nothing is so closely related to righteousness by faith than the law of God, because the law is the standard of righteousness. Please notice the following testimonies.

"He who becomes a partaker of the divine nature will be in harmony with God's great standard of righteousness, His holy law. This is the rule by which God measures the actions of men. This will be the test of character in the Judgment."—*Christ's Object Lessons*, p. 314.

"God's law is a transcript of His character. It was given to man in the beginning as the standard of obedience."—*Testimonies*, Vol. 8, p. 207.

If we belittle the law of God, we belittle God Himself. The law is the standard of righteousness, it is a transcript of the character of God. By this holy law all men will be judged, and if we expect to pass the test of character in the great judgment, the requirements of the law must be fully met in our life. This is indeed a high standard to which we must attain. If we keep this high and holy standard continually before us, we shall not so easily make lofty claims. Perfection is the goal of every true Christian. Upon this condition the Lord has established His covenant with His children.

"This is the covenant that I will make with them after those days, saith the Lord, I will put My laws into their hearts, and in their minds will I write them." Heb. 10:16.

If the law is written in the heart, it becomes a living principle in our life. Jesus came to make it possible for us to attain unto this high and holy calling. Righteousness by faith is nothing else but right-doing.

"Righteousness is right-doing, and it is by their deeds that all will be judged. Our characters are revealed by what we do. The works show whether the faith is genuine."—*Christ's Object Lessons*, p. 312.

But you may say, 'it is impossible for me to keep a holy law. This is true. We cannot keep a holy law because we are born in sin, but when the new birth has taken place, we are born of the Spirit, and if we are born of the Spirit, Christ takes possession of our life, and it is through Him that we can keep a holy law. This is the condition that must be met by all who expect to be saved into the kingdom of God.

"The condition of eternal life is now just what it always has been—just what it was in Paradise before the fall of our first parents—perfect obedience to the law of God, perfect righteousness. If eternal life were granted on any condition short of this, then the happiness of the whole universe would be imperiled. The

way would be open for sin, with all its train of woe and misery, to be immortalized"—*Steps to Christ*, p. 64, 65.

If the condition of eternal life could not be met on the part of a Christian, God would be unjust, but this is not so. God has made provision in giving up His only begotten Son, the greatest sacrifice that He could make in our behalf.

"For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh. That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Rom. 8:3, 4.

Praise God for the gift of His beloved Son! Jesus made it possible to have the righteousness of the law fulfilled in us, and since this righteousness comes by faith in Christ, it is righteousness by faith. We do not boast of our own good works. Paul, in having accepted the righteousness by faith in Christ, exclaimed:

"Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith." Rom. 3:27.

A true Christian will always realize that it is Christ who makes him the keeper of His law, and he will therefore not glory in the flesh but he will glory in Christ.

"The nearer we come to Jesus, and the more clearly we discern the purity of His character, the more clearly we shall discern the exceeding sinfulness of sin, and the less we shall feel like exalting ourselves. Those whom heaven recognizes as holy ones are the last to parade their own goodness. The apostle Peter became a faithful minister of Christ, and he was greatly honored with divine light and power; he had an active part in the upbuilding of Christ's church; but Peter never forgot the fearful experience of his humiliation; his sin was forgiven; yet well he knew that for the weakness of character which had caused his fall only the grace of Christ could avail. He found in himself nothing in which to glory."—*Christ's Object Lessons*, p. 160.

It was self-confidence that caused Peter to deny his blessed Lord and Master. He did not know his own danger, and his bitter experience should be a lesson for us today. Please notice carefully the following testimony:

"Never can we safely put confidence in self, or feel, this side of heaven, that we are secure against temptation. Those who accept the Saviour, however sincere their conversion, should never be taught to say or to feel that they are saved. This is misleading. Every one should be taught to cherish hope and faith; but even when we give ourselves to Christ and know that He accepts us, we are not beyond the reach of

temptation. God's word declares, 'Many shall be purified, and made white, and tried.' Only he who endures the trial will receive the crown of life."—*Christ's Object Lessons*, p. 155.

Our unreserved confidence must be put in Jesus. He is our Saviour. He is our Justifier. He is our Sanctifier. He is our Righteousness. If you are fully persuaded that you are a Christian, glory in Christ for He has made you a Christian. If you are convinced that your sins are forgiven, glory in Christ for He forgave them. If you have accepted righteousness by faith, glory in Christ for He is your righteousness. In whatever you may glory, give Christ the pre-eminence, and consider yourselves only an object of His great love.

"Preach Christ in the Law"

"As a people we have preached the law until we are as dry as the hills of Gilboa, that had neither dew nor rain. We must preach *Christ in the law*, and there will be sap and nourishment in the preaching that will be as food to the famishing flock of God."—*Review and Herald*, March 11, 1890.

Never preach the law unless you preach *Christ in the law*. The law is given to point out sin, while Christ came to take away sin. What good would it be if only sin is pointed out without providing the remedy? It would cause spiritual death. But there is a vast difference between preaching the law and preaching *Christ in the law*. If we preach *Christ in the law*, we shall prosper spiritually. Christ gives us power to live out the principles of His holy law, and by so doing we shall not become as dry as the hills of Gilboa, but we shall be found alive unto God.

Righteousness by Faith the Third Angel's Message in Verity

Righteousness by faith is not a new message, it should not be presented as new light, but as precious light that has for a time been lost sight of by the people.

"Several have written to me, inquiring if the message of justification by faith is the third angel's message, and I have answered, 'It is the third angel's message in verity'."—*Review and Herald*, April 1, 1890.

The message of righteousness by faith is the center of the third angel's message. It is the message that radiates around the everlasting gospel, and is closely linked with the keeping of the commandments. It is the message that will be given under the loud cry. It is the message that will finish the work of God on earth in righteousness.

The Last Message

The message of righteousness by faith is the last message to be proclaimed, and this message will be given with great power under the loud cry. Once more Christ is to be uplifted before the world. "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." John 3:14. It is not by preaching about Christ that we lift Him up before the world, it is by living His life that we exalt Him above all. The time is not far distant when God's children shall reflect the image of Jesus fully, and by so doing they will bear a living testimony for Christ.

God had ordained that the message of righteousness by faith should take a hold upon His people in the year 1888. If the church would have accepted the message, she would have prospered spiritually, but history bears record that the message was rejected. Why was this message most urgently needed by the professed church of God? Let the Spirit of prophecy give the answer:

"Many had lost sight of Jesus."—*Testimonies to Ministers*, p. 92.

Oh, what a sad condition. How truly these words describe the actual condition of the Laodicean church. They are neither hot nor cold, but lukewarm. They are boasting of great spiritual blessings, while in reality they are "wretched, and miserable, and poor, and blind, and naked." Rev. 3:17. Christ, the True and Faithful Witness, brings to them the only message that can save them from this terrible condition. He counsels them to buy "gold tried in the fire, that thou mayest be rich; and white raiment that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see." Rev. 3:18. Dear reader, can you not see that this is the message of righteousness by faith? Indeed it is. Please notice the following testimony:

"They will feel the necessity of buying gold, which is pure faith and love; white raiment, which is a spotless character made pure in the blood of their dear Redeemer; and eyesalve, which is the grace of God, and which will give clear discernment of spiritual things, and detect sin. These attainments are more precious than the gold of Ophir."—*Testimonies*, Vol. 3, p. 254.

All those who heed the counsel of the True and Faithful Witness have accepted the message of righteousness by faith, they will exalt the standard, and be clothed in garments of righteousness. But what about those who have rejected this message? Their condition is clearly presented in the following testimony:

"I saw our Instructor pointing to the garments of so-called righteousness. Stripping them off, He laid bare the defilement beneath. Then

he said to me: 'Can you not see how they have pretentiously covered up their defilement and rottenness of character? How is the faithful city become an harlot?'—*Testimonies*, Vol. 8, p. 250.

Oh, in what sad condition are those to be found who refuse to accept the message of righteousness by faith. They are clothed in garments of self-righteousness. But the true child of God knows that "all our righteousnesses are as filthy rags." Isa. 64:6. Those who do not accept the righteousness of Christ shall appear in the shame of their own nakedness. May the Lord grant that we fully accept the counsel of the True and Faithful Witness, that we may be qualified of giving this message to others.

Relation Of Faith And Works

BY ELLEN G. WHITE

Napier, New Zealand, April 9, 1893.

I was attending a meeting, and a large congregation were present. In my dream you were presenting the subject of faith and the imputed righteousness of Christ by faith. You repeated several times that works amounted to nothing, that there were no conditions. The matter was presented in the light that I knew minds would be confused, and would not receive the correct impression in reference to faith and works, and I decided to write to you. You state this matter too strongly. There are conditions to our receiving justification and the righteousness of Christ. I know your meaning, but you leave a wrong impression upon many minds. While good works will not save even one soul, yet it is impossible for even one soul to be saved without good works. God saves us under a law, that we must ask if we would receive, seek if we would find, and knock if we would have the door opened unto us.

Christ offers Himself as willing to save unto the uttermost all who come unto Him. He invites all to come to Him. "Him that cometh to Me I will in no wise cast out." You look in reality upon these subjects, as I do, yet you make these subjects, through your expressions, confusing to minds. And after you have expressed your mind radically in regard to works, when questions are asked you upon this very subject, it is not laying out in so very clear lines, in your own mind, and you can not define the correct principles to other minds, and you are yourself unable to make your statements harmonize with your own principles and faith.

The young man who came to Jesus with the question, "Good Master, what good thing shall I do, that I may have eternal life?" And Christ saith unto him, "Why callest thou Me

good? there is none good but one, that is God: but if thou wilt enter into life, keep the commandments." He said unto Him, "Which?" Jesus quoted several, and the young man said unto Him, "All these things have I kept from my youth up: what lack I yet?" Jesus said unto him, "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow Me." Here are conditions, and the Bible is full of conditions. "But when the young man heard that saying, he went away sorrowful: for he had great possessions."

Then when you say there are no conditions, and some expressions are made quite broad, you burden the minds, and some can not see consistency in your expressions. They can not see how they can harmonize these expressions with

the plain statements of the word of God. Please guard these points.

There is no place in the school of Christ where we graduate. We are to work on the plan of addition, and the Lord will work on the plan of multiplication. It is through constant diligence that we will, through the grace of Christ, live on the plan of addition, making our calling and election sure. "For if ye do these things ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."

"The righteousness of Christ, as a pure white pearl, has no defect, no stain, no guilt. This righteousness may be ours."—*Review and Herald*, Aug. 8, 1899.

The Lord Our Righteousness

"The righteous Lord loveth righteousness." Ps. 11:7.

Christ has become our sacrifice and security. He has become sin for us, that we might become the righteousness of God in Him. Through faith in His name, He imputes unto us His righteousness, and it becomes a living principle in our life."—*Review and Herald*, July 12, 1892.

"There is no unrighteousness in Him." Ps. 92:15.

"No repentance is genuine that does not work reformation. The righteousness of Christ is not a cloak to cover unconfessed and unforsaken sin; it is a principle of life that transforms the character and controls the conduct. Holiness is wholeness for God; it is the entire surrender of heart and life to the indwelling of the principles of heaven."—*The Desire of Ages*, p. 555.

"Awake to righteousness and sin not." 1 Cor. 15:34

"Christ imputes to us His sinless character, and presents us to the Father in His own purity. There are many who think that it is impossible to escape from the power of sin, but the promise is that we may be filled with all the fullness of God. We aim too low. The mark is much higher."—*Review and Herald*, July 12, 1892..

"Our hope is constantly strengthened by the knowledge that Christ is our Righteousness. Let our faith rest upon this foundation, for it will stand forever."—Testimonies, Vol. 5, p. 742.

"When the minister enters, it should be with dignified, solemn mien. He should bow down in silent prayer as soon as he steps into the pulpit, and earnestly ask help of God. What an impression this will make! There will be solemnity and awe upon the people. Their minister is communing with God; he is committing himself to God before he dares to stand before the people. Solemnity rests upon all, and angels of

God are brought very near. Every one of the congregation also, who fears God, should, with bowed head, unite in silent prayer with him, that God may grace the meeting with His presence, and give power to His truth proclaimed from human lips. When the meeting is opened by prayer, every knee should bow in the presence of the Holy One, and every heart should ascend to God in silent devotion."—*Testimonies*, Vol. 5, pp. 492, 493.

Our Homes and Our Health

Mother And Home

By E. J. STABEL

IN OUR last column we discussed home and essential qualities of the same. Now let us momentarily consider the inhabitants of this cherished place. The first to attract our attention and the center of home is *mother*. This fact is perhaps not as predominating today as anciently, due to the low moral and spiritual aspects of the human family. It may be suggested that the misbehavior of children, their low esteem of parents, is responsible for this chaotic situation, but we firmly believe the contrary to be true. Note this inspired statement:

“What the parents are, that, to a great extent, the children will be. The physical conditions of the parents, their dispositions and appetites, their mental and moral tendencies, are, to a greater or less degree, reproduced in their children.”—*The Ministry of Healing*, p. 371.

The superiority of the Hebrew over all contemporary systems of legislations and of morals is strongly shown in the higher estimation of the mother in the Jewish family, as contrasted with modern Oriental as well as ancient Oriental and classical usage. The specific command to them was:

“Honor thy father and thy mother: that thy days may be long upon the land which the Lord, thy God, giveth thee.” Ex. 20:12.

As parents, through precept and example, failed to attain unto the exalted privilege and requirement of God, so in equal measure they failed to maintain their prestige in the family circle. The children’s observance of the laxness and disrespect of God’s Law, by parents, led them to practise an equal disrespect for their parents. Mother no longer maintained that crowning position in the eyes of the children. This continued until in the dispensation of Christ, the moral degradation of the home had ebbed to an all time low.

“But ye say, Whosoever shall say to his father or his mother, It is a gift, by whatsoever thou mightest be profited by me; and honour

not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition.” Matt. 15:5, 6.

In the light of this Scripture we can well understand why the last words of Old Testament writ would be directed toward this end.

“Behold, I will send you Elijah the prophet, before the coming of the great and dreadful day of the Lord: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.” Mal. 4:5, 6. We claim to bear the Elijah message of today so we can not neglect our responsibility toward our children.

The first and great responsibility for home and the children rests upon the mother. She, of course, must be helped, encouraged and sustained by her husband.

“Especially does responsibility rest upon the mother. She, by whose life-blood the child is nourished and its physical frame built up, imparts to it also mental and spiritual influences that tend to the shaping of mind and character.” *The Ministry of Healing*, p. 372.

While it may be true that the duties of home life are so heavy, that mother often feels depressed and in no mood to be troubled by the children, yet she should ever remember that upon her rests a great responsibility. Never should she permit herself, nor be permitted by her husband, to be so overtaxed and consequently not take time for Bible study with her children. The father is the head of the house, but if the mother be the crown, then she must by life and precept show it. Her influence will be more marked than the husbands, for she is in continual close contact with them.

“The carefulness with which the mother should guard her habits of life is taught in the Scriptures. . . . But if the mother unwaveringly adheres to right principles, if she is temperate and self-denying, if she is kind, gentle and unselfish, she may give her child these same precious traits

of character."—*The Ministry of Healing*, pp. 372, 373. May the mothers in this movement look to the Divine pattern so as to be able to properly lead and educate their children.

Mother's Opportunity

"In the children committed to her care, every mother has a sacred charge from God. 'Take this son, this daughter,' He says; 'train it for Me; give it a character polished after the similitude of a palace, that it may shine in the courts of the Lord forever.'

"The mother's work often seems to her an unimportant service. It is a work that is rarely appreciated. Others know little of her many cares and burdens. Her days are occupied with a round of little duties, all calling for patient effort, for self-control, for tact, wisdom, and self-sacrificing love; yet she can not boast of what she has done as any great achievement. She has only kept things in the home running smoothly; often weary and perplexed, she has tried to speak kindly to the children, to keep them busy and happy and to guide the little feet in the right path. She feels that she has accomplished nothing. But it is not so. Heavenly angels watch the care-worn mother, noting the burdens she carries day by day. Her name may not have been heard in the world, but it is written in the Lamb's book of life.

"There is a God above, and the light and glory from His throne rests upon the faithful mother as she tries to educate her children to resist the influence of evil. No other work can equal hers in importance. She has not, like the artist, to paint a form of beauty upon canvas, nor, like the sculptor, to chisel it from marble. She has not like the author, to embody a noble thought in words of power, nor like the musician, to express a beautiful sentiment in melody. It is hers, with the help of God, to develop in a human soul the likeness of the divine.

"The mother who appreciates this will regard her opportunities as priceless. Earnestly will she seek, in her own character and by her methods of training, to present before her children the highest ideal. Earnestly, patiently, courageously, she will endeavor to improve her own abilities, that she may use aright the highest powers of the mind in the training of her children. Earnestly will she inquire at every step, 'What hath God spoken?' Diligently she will study His word. She will keep her eyes fixed upon Christ, that her own daily experience in the lowly round of care and duty, may be a true reflection of the one true Life."—*The Ministry of Healing*, pp. 376-378.

He who has not forgiven an enemy has never yet tasted one of the most sublime enjoyments of life.

Dress Reform

"Preach the word; be instant in season, out of season; reprove, rebuke, exhort with long-suffering and doctrine." 2 Tim. 4:2.

"Remember that duty has a twin-sister, love; these united can accomplish almost everything, but separated, neither is capable of good."—*Testimonies*, Vol. 4, p. 62.

Reform Dresses in the Early Days

First Reform Dress

"In answer to letters of inquiry from many sisters relative to the proper length of the reform dress, I would say that in our part of the state of Michigan we have adopted the uniform length of about nine inches from the floor. . . . I would earnestly recommend uniformity in length, and would say that nine inches as nearly accords with my view of the matter as I am able to express it in inches."—*Testimonies*, Vol. 1, p. 521.

Second Reform Dress

"As our sisters would not generally accept the reform dress as it should be worn, another, less objectionable style is now presented. It is free from needless trimmings, free from the looped-up, tied-back overskirts. It consists of a plain sacque or loose-fitting basque, and skirt, the latter short enough to avoid the mud and filth of the streets. . . . If women would wear their dresses so as to clear the filth of the streets an inch or two, their dresses would be modest, and they could be kept clean much more easily, and would wear longer. Such a dress would be in accordance with our faith."—*Testimonies*, Vol. 4, p. 640; Vol. 1, p. 424.

NOTE: The first reform dress introduced by Sister White was to be nine inches from the floor, but with this dress pants had to be worn, otherwise it would have been considered too short. The second reform dress was worn without pants, and this dress was to be about two inches from the floor.

Reform Dress Not Enforced

"The question may be asked, 'why has this dress been laid aside?' and for what reason has dress reform ceased to be advocated? . . . In a vision given me at Battle Creek Jan. 3, 1875, I was shown the state of things which I have here presented, and that the wide diversity in dress was an injury to the cause of truth. That which would have proved a blessing, if uniformly adopted and properly worn, had been made a reproach, and, in some cases, even a disgrace."—*Testimonies*, Vol. 4, pp. 635, 637.

"I do not consider the dress question of so vital importance as the Sabbath. Concerning the latter there can be no hesitation."—*Testimonies*, Vol. 1, p. 522.

"None need fear that I shall make the dress reform one of my principal subjects as we travel from place to place. . . . I shall urge none, and condemn none. This is not the work assigned me."—*Testimonies*, Vol. 1, p. 523.

"Some were greatly troubled because I did not make the dress a test question, and still I advised those who had unbelieving husbands or children not to adopt the reform dress, as it might lead to unhappiness that would counteract all the good to be derived from its use. For years I carried the burden of this work, and labored to establish uniformity of dress among our sisters. . . . At the camp-meetings I seldom had anything to say on the subject. I avoided all questions and answered no letters."—*Testimonies*, Vol. 4, p. 637.

NOTE: "Regarding the testimonies, nothing is ignored; nothing is cast aside, but time and place must be considered."—*Special Testimony*, Oct. 10, 1911.

Extremes in Dress Reform

"Christians should not take pains to make themselves a gazing-stock by dressing differently from the world. But if, when following out their convictions of duty in respect to dressing modestly and healthfully, they find themselves out of fashion, they should not change their dress in order to be like the world; but they should manifest a noble independence and moral courage to be right, if all the world differ from them. If the world introduces a modest, convenient and healthful mode of dress, which is in accordance with the Bible, it will not change our relation to God or to the world to adopt such a style of dress. Christians should follow Christ and make their dress conform to God's word. They should shun extremes. They should humbly pursue a straightforward course, irrespective of applause or of censure, and should cling to the right, because of its own merits."—*Testimonies*, Vol. 1, pp. 458, 459.

"I saw that some are withering spiritually. They have lived sometime watching to keep their brethren straight—watching for every fault, to make trouble with them. And while doing this their minds are not on God, nor on Heaven, nor on the truth; but just where Satan wants them—on someone else. Their souls are neglected; they seldom see or feel their own faults, for they have had enough to do to watch the faults of others without so much as looking to their own souls, or searching their own hearts. A person's dress, bonnet, or apron takes their attention. They must talk to this one or that one, and it is sufficient to dwell upon for

weeks. I saw that all the religion a few poor souls have, consists in watching the garments and acts of others, and finding fault with them. Unless they reform, there will be no place in Heaven for them, for they would find fault with the Lord Himself. Said the angel, 'It is an individual work to be right with God'."—*Testimonies*, Vol. 1, p. 145.

"Some have thought it wrong to wear anything upon their heads but a sun-bonnet. Such go to great extremes. It cannot be called pride to wear a neat, plain straw or silk bonnet. Our faith, if carried out, will lead us to be so plain in dress, and zealous of good works, that we shall be marked as peculiar. But when we lose taste for order and neatness in dress we virtually leave the truth; for the truth never degrades, but elevates."—*Testimonies*, Vol. 1, pp. 275, 276.

"The question has often been asked me if I believed it wrong to wear plain linen collars. My answer has always been 'No!' Some have taken the extreme meaning of what I have written about collars, and have maintained that it is wrong to wear one of any description. I was shown expensively wrought collars, and expensive and unnecessary ribbons and laces, which some Sabbath-keepers have worn and still wear for the sake of show and fashion. In mentioning collars I did not design to be understood that nothing like a collar should be worn, or in mentioning ribbons, that no ribbons at all should be worn."—*Testimonies*, Vol. 1, pp. 135, 136.

A Balanced Standard in Reform

"The progress of reform depends upon a clear recognition of fundamental truth. While, on the one hand, danger lurks in a narrow philosophy and a hard, cold orthodoxy, on the other hand there is great danger in careless liberalism. The foundation of all enduring reform is the law of God."—*Ministry of Healing*, p. 129.

"In reform, we would better be one step short of the mark than to go one step beyond it. And if there is error at all, let it be on the side next to the people."—*Counsels on Health*, p. 438.

"There is a medium position in these things. Oh that we all might wisely find that position and keep it. In this solemn time let us all search our own hearts, repent of our sins, and humble ourselves before God. The work is between God and our own souls. It is an individual work, and all will have enough to do without criticising the dress, actions, and motives of their brethren and sisters."—*Testimonies*, Vol. 1, pp. 425, 426.

Our Position

"In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array. But (which becometh

women professing godliness) with good works." 1 Tim. 2:9, 10.

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: But he that doeth the will of God abideth forever." 1 John 2:15-17.

"Simplicity of dress will make a sensible woman appear to the best advantage. We judge of a person's character by the style of dress worn. Gaudy apparel betrays vanity and weakness. A modest, godly woman will dress modestly. A refined taste, a cultivated mind, will be revealed in the choice of simple and appropriate apparel." *Testimonies*, Vol. 4, p. 643.

"Some have supposed that the very pattern given was the pattern all should adopt; this is not so, but something as simple as this would be the best we could adopt under the circumstances. No one precise style has been given me as an exact rule to guide all in their dress. Let our sisters dress plainly, as many do, in having the dress of good material, durable, modest, appropriate for the age; and let not the dress question fill the mind."—*Healthful Living*, p. 119.

"In order to secure the most healthful clothing, the needs of every part of the body must be carefully studied. The character of the climate, the surroundings, the condition of health, the age and the occupation must all be considered."—*Ministry of Healing*, p. 293.

"God's loyal people are the light of the world and the salt of the earth, and they should ever remember that their influence is of value. Were they to exchange the extreme long dress for the extreme short one, they would, to a great extent, destroy their influence. Unbelievers, whom it is their duty to benefit and seek to bring to the lamb of God would be disgusted. Many improvements can be made in the dress of women in reference to health, without making so great a change as to disgust the beholder."—*Testimonies*, Vol. 1, p. 640.

"To dress plainly, and abstain from display of jewelery and ornaments of every kind is in keeping with our faith."—*Testimonies*, Vol. 3, p. 366.

"All exhibitions of pride in dress, which is forbidden in the word of God, should be sufficient reason for church discipline."—*Testimonies*, Vol. 4, p. 647.

The greatest wrong you can do to God, is to doubt His love. Love is always the same, though it causes us to change our position.

Christ's Righteousness

The Scriptures contrast the righteousness of Christ with human righteousness. The first is the priceless wealth of character imparted to the believer through faith in the Lord Jesus Christ for the forgiveness of sin, and for the appropriation of His indwelling life. The latter consists of man's strivings to make himself better, and of his self-complacency and self-conceit over what he thinks he has accomplished.

Some possess a false righteousness by faith, which is nothing but veneer self-righteousness. They talk about the righteousness of Christ; they have a theory regarding it, but their theory has not put them in possession of it, as is attested by their life.

Afer all, the life itself is the real test of the possession of Christ's righteousness. His righteousness in us will work the same character that it wrought in Him. True righteousness is nothing else than Christ-likeness, the possession of Christ's character expressed in love, meekness, humility, kindness of thought and speech and action. Self-deception is the most terrible deception in the world. Let us not be deceived into imagining that we possess Christ's righteousness when we are depending upon our own.—Selected.

HELP IN CHRIST

'Tis true the road we do not know,
And sometimes feel afraid to go;
But Christ, our Master, goes before,
And where 'tis rough will help us o'er.

'Tis sometimes rocky, sometimes steep,
Or leads o'er foaming waters deep,
With cliffs that frown above our head,
And snares beneath, and pitfalls spread.

But though it seems a dangerous way,
Let not our ready steps delay,
So long as Christ, our Leader, knows
The snares and dangers which oppose.

We do not know what's known to Him;
His eye is bright, though ours be dim;
To Him the way is straight and clear,
Then let us follow without fear.

—Selected.

A weak mind is like a microscope, which magnifies trifling things, but cannot receive great ones.—Chesterfield.



The Children's Friend

for Parents and Children
who would follow Jesus.

Suffer little Children to come unto me.
LUKE 10:16

A Lesson For All

THE FOLLOWING lines bring to mind a touching incident that took place in a town where I once resided. A large school house stood on the opposite side of the street from our dwelling where scores of children daily assembled. One day nearly every boy and girl, in one of the rooms, as they came to their accustomed seats, placed a flower on the desk of one of the seats that was vacant. Their little schoolmate who usually occupied that place had that morning fallen in death, and these flowers were a tribute of affection from her friends. Happy indeed were those children in this if they were conscious that they had never caused the absent one needless pain. And as we are in the land of the dying we commend the following, from the *Christian Register*, as a good lesson to all loving hearts:—

“Wait not till the little hands are at rest
Ere you fill them full of flowers;
Wait not for the crowning tuberose
To make sweet the last sad hours;
But while in the busy household band,
Your darlings still need your guiding hand,
Oh, fill their lives with sweetness.

“Wait not till the little hearts are still,
For the loving look and phrase;
But while you gently chide a fault
The good deed kindly praise.
The word you would speak beside the bier
Falls sweeter far on the living ear;
Oh, fill young lives with sweetness.

“Ah! what are kisses on clay cold lips
To the rosy mouth we press.
When our wee ones fly to their mother's arms,
For love's tenderest caress!
Let never a worldly bauble keep
Your heart from the joy each day should reap,
Circling young lives with sweetness.

“Give thanks each morn for the sturdy boys,
Give thanks for the fairy girls;
With a dower of wealth like this at home,
Would you rifle the earth for pearls?
Wait not for death to gem love's crown,
But daily shower life's blessing down,
And fill young hearts with sweetness.

“Remember the home where the light has fled,
Where the rose has faded away;
And the love that glows in youthful hearts,
Oh, cherish it while you may!
And make your home a garden of flowers,
Where joy shall bloom through childhood's hours,
And fill young hearts with sweetness.”

—A. P. Van Horn.

Children in Family Worship

WE WERE all assembled for prayers in the evening. Even little Edith was there, although, during the reading of the chapter, she was busy nestling herself on the lounge for a nap. When the reading was concluded her father, looking that way, and no doubt perceiving her intention, said:—

“Edie, don't you want to sing ‘There is a Happy Land?’”

In an instant she sat upright, and the dear blue eyes were wide open as she answered:—

“Yes, sir.”

“Well, then, you must sit up and help us.”

But without waiting for mamma to start it she began singing, her little childish voice leaping from word to word, until the whole of the beautiful hymn was sung. As those sweet words left her lips,

Bright in that happy land
Beams every eye,

it seemed as though her little eyes fairly danced and sparkled with delight. Mamma turned to look, thinking, no doubt, there must be an added luster. The round, rosy face turned itself up to her to meet the loving glance. But the brave, true voice never faltered. Oh, how the child loves to sing! And how pleased she is when papa selects something she knows, as “Happy Land,” or “Little Travelers Zionward”—some-

The Sabbath Watchman

with
The Children's Friend

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thing that she can understand, and feel they were written just for little folks like her.

The little ones in the household are overlooked too much in this respect. If they could feel that these are indeed family prayers they would prepare their little hearts to enjoy them. Just as they do by looking forward with pleasure from week to week to their dear Sabbath-school where the lesson, the pictures, the stories, and even the sweet, precious hymns, are all their own.

I wonder, too, if the little ones could not always stay awake for prayers, if we that are older would remember to let them have some part in it. As for me, I feel so glad and happy tonight to think that in our song of praise there was fulfilled the prophecy which saith, "A little child shall lead them."—S. S. Times.

Asleep in Jesus

D. D. Ehrlich

It is with deep regret that we announce the death of our beloved brother, D. D. Ehrlich, who passed away peacefully on Feb. 26, 1948, in Shattuck, Oklahoma, at the age of 79 years.

Brother D. D. Ehrlich was a faithful member of the S. D. A. Reform Church at Shattuck,

Oklahoma, for almost 20 years, and his absence from the band of believers in this city will be keenly felt by all.

Our dear brother accepted the threefold angel's message in the year 1892, and he remained faithful to this precious message to the very last. His love and zeal for God's cause was an inspiration to all. We lose in him a faithful brother, but we have the assurance that he will hear the voice of Jesus on the first resurrection morning.

Brother D. D. Ehrlich was also a member of the American Union Committee, and he was ever willing to do his part in sharing the burdens of the cause. His good counsel was always appreciated.

The writer had the privilege of speaking to a large company of mourners who had gathered in the Seventh-Day Adventist Church, concerning the soon coming of Jesus, and our preparation for that solemn event.

May the Lord especially comfort his loving wife and children, who deeply mourn the loss of our dear brother. May we soon have the privilege of meeting our beloved brother again on the earth made new.

W. O. WELP.

When you attempt anything that is right, go through with it. Be not easily discouraged. Yield not to sloth, and sleep, and fickleness. To resist all these will not be easy, but you will feel that you have done right when you get through.

"Standard after standard was left to trail in the dust, as company after company from the Lord's army joined the foe and tribe after tribe from the ranks of the enemy united with the commandment-keeping people of God."—*Testimonies*, Vol. 8, p. 41.

INTERNATIONAL MISSIONARY SOCIETY
S. D. A. REFORM MOVEMENT

North America: DENVER 1, COLO.
P. O. Box 1046

Correspondence intended for the North American Union, also orders for literature, should be addressed as above. Remittances covering tithes, offerings and orders for literature should be forwarded either by bank draft or money order, and should always be made out in favor of the International Missionary Society. (Address as above.)
