

AA Chapter 52 - Steadfast Unto the End

This chapter is based on the Epistles Second Epistle of Peter.

Comments on 1 Peter 1 - PG. 529-535

In the second letter addressed by Peter to those who had obtained “like precious faith” with himself, the apostle sets forth the divine plan for the development of Christian character. He writes:

“Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as His divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of Him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

“And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.” - 2 Pet. 1:2-8.

These words are full of instruction, and strike the keynote of victory. The apostle presents before the believers the ladder of Christian progress, every step of which represents advancement in the knowledge of God, and in the climbing of which there is to be no standstill. Faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity are the rounds of the ladder. We are saved by climbing round after round, mounting step after step, to the height of Christ's ideal for us. Thus He is made unto us wisdom, and righteousness, and sanctification, and redemption.

God has called His people to glory and virtue, and these will be manifest in the lives of all who are truly connected with Him. Having become partakers of the heavenly gift, they are to go on unto perfection, being “kept by the power of God through faith.”

1 Peter 1:5. It is the glory of God to give His virtue to His children. He desires to see men and women reaching the highest standard; and when by faith they lay hold of the power of Christ, when they plead His unfailing promises, and claim them as their own, when with an importunity that will not be denied they seek for the power of the Holy Spirit, they will be made complete in Him.

Having received the faith of the gospel, the next work of the believer is to add to his character virtue, and thus cleanse the heart and prepare the mind for the reception of the knowledge of God. This knowledge is the foundation of all true education and of all true service. It is the only real safeguard against temptation; and it is this alone that can make one like God in character. Through the knowledge of God and of His Son Jesus Christ, are given to the believer "all things that pertain unto life and godliness." No good gift is withheld from him who sincerely desires to obtain the righteousness of God.

"This is life eternal," Christ said, "that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent." John 17:3. And the prophet Jeremiah declared: "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 glorieth glory in this, that he understandeth 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." Jeremiah 9:23, 24. Scarcely can the human mind comprehend the breadth and depth and height of the spiritual attainments of him who gains this knowledge.

None need fail of attaining, in his sphere, to perfection of Christian character. By the sacrifice of Christ, provision has been made for the believer to receive all things that pertain to life and godliness. God calls upon us to reach the standard of perfection and places before us the example of Christ's character. In His humanity, perfected by a life of constant resistance of evil, the Saviour showed that through co-operation with Divinity, human beings may in this life attain to perfection of character. This is God's assurance to us that we, too, may obtain complete victory.

Before the believer is held out the wonderful possibility of being like Christ, obedient to all the principles of the law. But of himself man is utterly unable to reach

this condition. The holiness that God's word declares he must have before he can be saved is the result of the working of divine grace as he bows in submission to the discipline and restraining influences of the Spirit of truth. Man's obedience can be made perfect only by the incense of Christ's righteousness, which fills with divine fragrance every act of obedience. The part of the Christian is to persevere in overcoming every fault. Constantly he is to pray to the Saviour to heal the disorders of his sin-sick soul. He has not the wisdom or the strength to overcome; these belong to the Lord, and He bestows them on those who in humiliation and contrition seek Him for help.

The work of transformation from unholiness to holiness is a continuous one. Day by day God labors for man's sanctification, and man is to co-operate with Him, putting forth persevering efforts in the cultivation of right habits. He is to add grace to grace; and as he thus works on the plan of addition, God works for him on the plan of multiplication. Our Saviour is always ready to hear and answer the prayer of the contrite heart, and grace and peace are multiplied to His faithful ones. Gladly He grants them the blessings they need in their struggle against the evils that beset them.

There are those who attempt to ascend the ladder of Christian progress; but as they advance they begin to put their trust in the power of man, and soon lose sight of Jesus, the Author and Finisher of their faith. The result is failure—the loss of all that has been gained. Sad indeed is the condition of those who, becoming weary of the way, allow the enemy of souls to rob them of the Christian graces that have been developing in their hearts and lives. “He that lacketh these things,” declares the apostle, “is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins.”

The apostle Peter had had a long experience in the things of God. His faith in God's power to save had strengthened with the years, until he had proved beyond question that there is no possibility of failure before the one who, advancing by faith, ascends round by round, ever upward and onward, to the topmost round of the ladder that reaches even to the portals of heaven.

For many years Peter had been urging upon the believers the necessity of a constant growth in grace and in a knowledge of the truth; and now, knowing that soon

he would be called to suffer martyrdom for his faith, he once more drew attention to the precious privileges within the reach of every believer. In the full assurance of his faith the aged disciple exhorted his brethren to steadfastness of purpose in the Christian life. "Give diligence," he pleaded, "to make your 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." Precious assurance! Glorious is the hope before the believer as he advances by faith toward the heights of Christian perfection!

"I will not be negligent," the apostle continued, "to put you always in remembrance of these things, though ye know them, and be established in the present truth. Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance; knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath showed me. Moreover I will endeavor that ye may be able after my decease to have these things always in remembrance." - 2 Pet. 1:12-15.

The apostle was well qualified to speak of the purposes of God concerning the human race; for during the earthly ministry of Christ he had seen and heard much that pertained to the kingdom of God. "We have not followed cunningly devised fables," he reminded the believers, "when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of His majesty. For He received from God the Father honor and glory, when there came such a voice to Him from the excellent glory, This is My beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with Him in the holy mount." - 2 Pet. 1:16-18.

Yet convincing as was this evidence of the certainty of the believers' hope, there was another still more convincing in the witness of prophecy, through which the faith of all might be confirmed and securely anchored. "We have also," Peter declared, "a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the daystar arise in your hearts: knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." - 2 Pet. 1:19-21. - AA 529-535.

RH August 28, 1900 - "Partakers of the Divine Nature"

"Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." - 2 Pet. 1:2-4

These words present before the Christian the privileges brought within his reach through the sacrifice of the Son of God. The promises are full and broad and deep. They encourage our faith; for has not God pledged his word to combine his divine power with our human efforts, that we may overcome by the blood of the Lamb and the word of our testimony? While Satan is playing the game of life for the souls of men, precious encouragement is given to the one who seeks to do God's will. "Let him take hold of my strength, that he may make peace with me," God says, "and he shall make peace with me." - Isa. 27:5.

Man has the assurance that he can become a partaker of the divine nature, even as Christ became a partaker of human nature. In Christ God pledges himself to come under obligation to mankind, if man will comply with the conditions. "Take my yoke upon you," he says, "and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." - Matt. 11:29-30. God purposes to yoke up with human instrumentalities. This must be a work of co-operation; for how can two walk together, except they be agreed? - Amos 3:3. Never did an earthly parent pity and love his children as our Heavenly Father pities and yearns for those who strive for the overcomer's reward. Promises of his love and his grace could not be more abundant. And this that we might be "partakers of the divine nature, having escaped the corruption that is in the world through lust." - RH August 28, 1900

RH April 14, 1904 - Partakers of the Divine Nature

“Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.” - 2 Pet. 1:2-4

“Partakers of the divine nature.” Is this possible? Of ourselves we can do no good thing. How, then, can we be partakers of the divine nature?—By coming to Christ just as we are, needy, helpless, dependent. He died to make it possible for us to be partakers of the divine nature. He took humanity upon himself that he might reach humanity. With the golden chain of his matchless love he has bound us to the throne of God. We are to have power to overcome as he overcame.

To all he gives the invitation: “Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.” - Matt.11:28-30.

We have a part to act in this work. Let none think that men and women are going to be taken to heaven without engaging in the struggle here below. We have a battle to fight, a victory to gain. God says to us, “Work out your own salvation.” How?—“With fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure.” - Phil. 2:12-13. God works, and man works. We are to co-operate with God. Thus only can we be partakers of the divine nature.

Here is the consistency of true religion. We are to be “laborers together with God,” working in harmony with him. “Ye are God's husbandry, ye are God's building.” - 1 Cor. 3:9. This figure represents human character, which is to be wrought upon point by point. Each day God works on his building to perfect the structure, that it may become a holy temple for him. Man is to co-operate with God, striving in his strength to make himself what God designs him to be, building his life with pure, noble deeds.

Those who are partakers of the divine nature will not give way to temptation. The enemy is working with all his might to overcome those who are striving to live the Christian life. He comes to them with temptations, in the hope that they will yield. Thus he hopes to discourage them. But those who have planted their feet firmly on the Rock of Ages will not yield to his devices. They will remember that God is their Father and Christ their Helper. The Saviour came to our world to bring to every tried, tempted soul strength to overcome even as he overcame. I know the power of temptation; I know the dangers that are in the way; but I know, too, that strength sufficient for every time of need is provided for those who are struggling against temptation.

“God is faithful, who will not suffer you to be tempted above that ye are able: but will with the temptation also make a way to escape, that ye may be able to bear it.” - 1 Cor. 10:13. And we also have a part to act. We are not to place ourselves needlessly in the way of temptation. God says, “Come out from among them, and be ye separate, ... and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters.” - 2 Cor. 6:17-18. If by associating with worldlings for pleasure, by conforming to worldly practises, by uniting our interests with unbelievers, we place our feet in the path of temptation and sin, how can we expect God to keep us from falling.

Keep yourselves away from the corrupting influences of the world. Do not go unbidden to places where the forces of the enemy are strongly entrenched. Do not go where you will be tempted and led astray. But if you have a message for unbelievers, and if you live so near to God that you can speak to them a word in season, you can do a work that will help them and will honor God. “I pray not,” Christ said, “that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.” - Jn. 17:15.

The Plan of Addition

“And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience.” - 2 Pet. 1:5-6.

Notice that patience comes after temperance. In order to be patient, we must be temperate. Those who give loose reign to appetite will be dyspeptics; and we all know

how hard it is to live peaceably with a dyspeptic. When the digestive organs are abused and irritated, nervous, hasty, impatient words follow.

God has a work for each one of us to do, and into this work we are to put all the power of brain, bone, and muscle. We are to keep ourselves in the best condition for the accomplishment of this work. We are not our own; we have been bought with a price; and in all that we do or say, we are to glorify God.

“And to patience godliness.” - 2 Pet. 1:6. In thought, word, and deed, God's people are to be Christlike.

“And to godliness brotherly kindness.” - 2 Pet. 1:7. Those who are controlled by the Spirit of the Holy One will be kind in the family. They will conduct the affairs of the home without irritation, knowing that irritation on the part of father or mother arouses irritation in the child. Kind, gentle words, which show tenderness and unselfish interest, exert a powerful influence for the right.

We are to live on the plan of addition, and as we do this, God will work for us on the plan of multiplication. Grace and peace will be multiplied unto us.

An Eternal Life Insurance Policy

“If these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and can not see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your 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.” - 2 Pet. 1:8-11.

This is your life insurance policy. Act well your part, and you will be given entrance into the kingdom of glory. God has chosen you to have eternal life if you will do his will.

One Day at a Time

We shall pass through this world only once. Let us, then, be careful how we speak and act. Let us be careful where we place our feet, lest the lame be turned out of the way. Let us so live that God can make us partakers of the divine nature, enabling us to obtain victories, and to overcome as Christ overcame.

God asks us to live only one day at a time. You need not look a week or a month ahead. Today do your best. Today speak and act in a way that will honor God. The promise is, "As thy days, so shall thy strength be." - Deut. 33:25.

Courage in the Lord

Troublous times are before us. The judgments of God are abroad in the land. Calamities follow one another in rapid succession. Soon God is to rise out of his place to shake terribly the earth, and to punish the inhabitants for their iniquity. Then he will stand up in behalf of his people, and will give them his protecting care. He will throw his everlasting arms around them to shield them from all harm.

After the passing of the time in 1844, a number of the brethren and sisters were assembled in a meeting. All were very sad; for the disappointment had been sore. Presently a man came in, crying, "Courage in the Lord, brethren, courage in the Lord." This he repeated again and again, till every face was aglow, and every voice was lifted in praise to God. And this morning I say to you, "Courage in the Lord." Ever since 1844 I have been proclaiming present truth, and today this truth is dearer to me than ever before.

God loves his believing people. Go through the Psalms, and find all the places where God has promised you his love and his help. Praise him for these promises, and make them your own. Do your best every day, and trust God for the future. We are his little children, and he desires us to trust him as a child trusts its earthly parents. - RH April 14, 1904

Comments on 2 Peter 1:2-11 (Knowing God) - GCB July 1, 1900

I am instructed to say to our people, “Be ye doers of the word, and not hearers only, deceiving your own selves.” - James 1:22. There are many who are unprepared to meet Christ. “For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the word, this man shall be blessed in his deed.” - James 1:23-25.

A sacred relationship exists between Christ our Saviour and the believer. He says, “I will betroth thee unto me forever; yea, I will betroth thee unto me in righteousness, and in judgment, and in loving kindness, and in mercies. I will even betroth thee unto me in faithfulness: and thou shalt know the Lord.” - Hosea 2:19-20. “Thou shalt know.” Is not this the desire of the soul? There are many who ridicule the idea of there being any certainty in religious experience. Some can not bear to hear sanctification and the higher attainments spoken about. But the Word says, “Thou shalt know the Lord,” and this means holiness and sanctification.

How may we know God?—By doing his word. We have the assurance of this. Read the first chapter of second Peter. The entire chapter is an assurance to the true believer. “Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness, and to brotherly kindness charity.” - 2 Pet. 1:2-7.

We must work upon the plan of addition, adding to our character the graces here mentioned.

“If these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh

these things is blind, and can not see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your 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.” - 2 Pet. 1:8-11. This is our life insurance policy.

“That by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.” - 2 Pet. 1:4. The lust here mentioned does not only mean a perverse, base passion. It includes an unholy desire for riches, for praise, for the possession of power. To fear God and obey his word is the only way to gain true exaltation. But forgetting this, man presumptuously craves more and still more worldly power and honor. He devises and plans in every way to accomplish certain results, losing sight of justice and equity and love for God and his brethren. With a perversity that is blind to results, he sacrifices his peace of mind, his assurance of knowing God and Christ.

“When Ephraim spake trembling, he exalted himself in Israel; but when he offended in Baal, he died. And now they sin more and more, and have made them molten images of their silver, and idols according to their own understanding, all of it the work of the craftsman: ... therefore they shall be as the morning cloud, and as the early dew that passeth away, as the chaff that is driven with the whirlwind out of the floor, and as the smoke out of the chimney. Yet I am the Lord thy God from the land of Egypt, and thou shalt know no God but me: for there is no Saviour beside me.” - Hosea 13:1-4.

“O Israel, thou hast destroyed thyself; but in me is thine help.” - Hosea 13:9. “Return unto the Lord thy God; for thou hast fallen by thine iniquity. Take with you words, and turn to the Lord: say unto him, Take away all iniquity, and receive us graciously... I will heal their backsliding, I will love them freely: for mine anger is turned away from him. I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon... Who is wise, and he shall understand these things? prudent, and he shall know them? for the ways of the Lord are right, and the just shall walk in them: but the transgressors shall fall therein.” - Hosea 14:1-9.

The Lord is infinitely merciful and gracious. He is waiting for us to repent and turn to him with humble confession, saying, We will take thy way, O Lord; we will no longer walk in the way of our own counsels. Have mercy on us and save us and those who have erred in following a path not cast up for the ransomed of the Lord.

The time has come for the renunciation of all self-confidence. The time has come to follow the Lord's way. He has given instruction for all who will be guided by him, who have faith in his word, and courage to go forward. God calls upon those who have walked in paths of their own choosing to return to him. "Seek ye the Lord while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." - Isa. 55:6-9. - GCB July 1, 1900, Art. A

Comments on 2 Peter 1:2-11 - The Missionary Magazine Feb. 1, 1898

Through the apostle Peter the Holy Spirit admonishes us: "Giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. [. . .] Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fail: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." - 2 Pet. 1:5-11.

By living and working upon the plan of addition, we shall receive the rich grace of God. For as we, with the grace given, work to benefit other souls in need, God will work in our behalf on the plan of multiplication: "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue; whereby are given unto us

exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.” - 2 Pet. 1:2-4.

Will God's people listen to his voice speaking to them through his word? Will they take the instruction that comes from the source of all light? Will they receive the Holy Spirit's teaching? In the words of the Scripture I have quoted is a sermon for every member of the church. Will you receive it and profit by it? Will you be wise in your conception of what constitutes Christian character and Christian experience? Will you hear and receive the truth because it is truth? Will you have the faith that works by love, and purifies the soul from every spiritual defilement?

The Lord is coming. The earth's history is soon to close. Are you prepared to meet the Judge of the earth? Bear in mind that “he shall have judgment without mercy, that hath shewed no mercy.” - James 2:13. How terrible it will be in the last great day to find that those with whom we have been familiarly associated are separated from us forever; to see the members of our family, perhaps our own children, unsaved; to find those who have visited our homes, and eaten at our tables, among the lost. Then we shall ask ourselves the question, Was it because of my impatience, my unchristlike disposition; was it because self was not under control, that the religion of Christ became distasteful to them?

The world must be warned of the soon coming of the Lord. We have but a little time in which to work. Years have passed into eternity that might have been improved in seeking first the kingdom of God and his righteousness, and in diffusing the light to others. God calls upon his people who have great light, much labor bestowed upon them, and are established in the truth, to now work for themselves and others as they have never done before. Make use of every ability; bring into exercise every power, every entrusted talent; use all the light that God has given you to do others good. Do not try to be preachers; but become ministers for God. As the truth is better understood by the workers, it will ever appear in a more striking light; as you seek to enlighten others, with your minds under the holy influence of the Spirit of God, your attention will be directed toward those things that are of eternal interest. In such efforts, mingled with prayers for divine light, your own hearts will throb with the quickening influence of the

grace of God; your own affections will glow with more divine fervor, and your whole Christian life will be more of a reality, more earnest, more prayerful. Thus by Christ abiding in the heart, you may become laborers together with God. - HM February 1, 1898

North Pacific Union Gleaner - March 9, 1910 - A Promise of Life Eternal

In the first chapter of second Peter there are many precious assurances, which, if often read and meditated upon, will prove a source of great comfort and constant encouragement to every follower of Christ. Upon those who are of like precious faith with himself, “through the righteousness of God and our Saviour Jesus Christ,” - 2 Pet. 1:1, the apostle pronounces a blessing; and he also exhorts the believers to continued advancement in the Christian virtues. He writes:

“Grace and peace be multiplied unto you through the knowledge of him that hath called us to glory and virtue; whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

“And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness, and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and can not see afar off, and hath forgotten that he was purged from his old sins.

“Wherefore the rather, brethren, give diligence to make your 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.” - 2 Pet. 1:2-11.

These assurances constitute an eternal life assurance policy to those who, in the strength of their divine Lord, advance grace to grace, and give diligence to make their calling and election sure.

The terms with which the follower of Christ is to comply, are plainly stated. No one need make any mistake regarding the course he is to pursue in order to make sure of life eternal. The way has been made plain. As he follows on to know the Lord, he will learn that the goings forth of his Redeemer are prepared as the morning, and the light shining on his pathway will ever grow brighter.

“Wherefore,” the apostle Peter continues, “I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth.” - 2 Pet. 1:12. No matter how long the Christian pilgrim may have been traveling in the way of life eternal, he needs often to recount the mercies of his heavenly Father, and gather hope and courage from the promises of the Word. Daily he is to remember that an eternal life insurance policy is offered to every one who gives diligence to do those things that will bring growth in grace and in a knowledge of the truth. Laying aside all manner of foolishness and unprofitable conversation, he is to seek to come into right relationship with God, that he may reveal the fruits of the Spirit.

The apostle Peter realized the value of constant vigilance in the Christian life, and he felt impelled by the Holy Spirit to urge upon the believers the importance of exercising great carefulness in the daily life. “Yea,” he writes, “I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance, knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath showed me. Moreover I will endeavor that ye may be able after my decease to have these things always in remembrance.” - 2 Pet. 1:13-15.

“Always in remembrance.” O, if those who claim to be Christians would always keep before their minds those things that pertain to their eternal welfare, they would not engage in any foolishness or idle speaking! Their life-work is set before them with unmistakable clearness. It is for them to give diligence to make their calling and election sure, by giving heed to the plain instruction contained in God's holy Word.

There are many wrong things that are often allowed to pass by unnoticed, when by a godly conversation the people of God might set an example of right-doing that would be a standing rebuke to evil-doers. None can afford, by unwise actions, even to seem to sanction wrong-doing. There is a heaven to win, and a hell to shun. In large

churches of believers, especially in connection with important institutions maintained for the advancement of the cause of God, there is a special danger of lowering the standard. Where many are gathered in one place, some are more liable to grow careless and indifferent than they would be if isolated and made to stand alone. But even under circumstances more or less adverse to spiritual development, the child of God may watch unto prayer, and set an example in godly conversation that will be a powerful testimony for the right.

“He that lacketh these things is blind.” Unless transformed in character, from grace to grace, there are many who will be unable to discern the needs of a dying world. May God help those who are now indifferent to be reconverted, and to realize their responsibilities in these times of well-nigh universal apostasy, when so many know not that the time of their visitation is near.

Brethren and sisters, Christ is soon coming in the clouds of heaven, with power and great glory. He desires us to act our part faithfully in the closing work of warning the world. But unbelief is heavy; it presses upon the soul; and having been received and cherished, it is revealed in our apathy and indifference toward those who are as yet unwarned.

Let us put away our unbelief. Let us humble ourselves before God, and with sanctified tongue begin to witness for him wherever we are. Thus we shall give proof to the world that we are indeed followers of Jesus. Our words and actions should be of a character that will win souls to the One whom we have professed to love and obey. O, we must have more of the love of Jesus in the soul. We must dwell more on the things that have to do with our eternal destiny and the salvation of precious souls all about us. We must seek to come into harmony with the mind of God, as revealed in his Word. We need to feel intensely over these matters, and look constantly to Jesus, the author and finisher of our faith.

O that we might allow our minds to dwell on the rich promises, the comforting assurances, set before us in the Holy Scriptures! I desire an inheritance among the sanctified. I desire to share with you the reward of the faithful. I long to do all I can,

while in this world of sin and darkness, to enlighten those who as yet have no hope of heaven and of life eternal. - NPUGleaner March 9, 1910

RH December 1, 1885 - The Precious Promises - 2 Peter 1:4-5

Taking as her text 2 Peter 1:1-11, she proceeded to read and comment: "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 Pet. 1:4. If we escape the contaminating influences of this degenerate age, we have earnest work before us, and we must have a living connection with Christ. We must have a knowledge of his life and character, and a desire to be like him. Then we must seek earnestly to overcome the temptations that are around us, and have faith to believe that his promises will be verified unto us. "And besides this," says the apostle, "giving all diligence, add to your faith, virtue." - 2 Pet. 1:5. The sinner who comes to Christ for pardon, hope, and salvation, must lay the foundation in a pure, virtuous character. Christ will not accept a polluted offering. The soul-temple must be cleansed from all defilement. Then the work of character building is begun aright. He that clings to cherished sins and continues to indulge sinful habits, cannot be a partaker of the divine nature; for he has not escaped the corruption that is in the world through lust.

The apostle continues, "And to virtue, knowledge." - 2 Pet. 1:5. The Lord is not pleased to have any of us remain in ignorance. He would have us put to the best use the talents of reason and intelligence that he has given us. We are not excusable if we allow things of minor consequence to so occupy our God-given time that the mind will not be stored with useful knowledge. The mental powers should be taxed to think, and thus we will gain strength to reach any height in knowledge. We must not be satisfied with reaching a low level. There are high and holy attainments for us to reach. But we shall never make that advancement that God would have us until we have an experimental knowledge of Christ and his work of redemption. We must not allow earthly, temporal interests to absorb our minds and steal our affections from our Creator. Although the world with its customs, maxims, and amusements intrudes itself upon the mind, Christians will show by their words and deportment that they have chosen Christ as

their portion; they have chosen to be partakers with him of his self-denying, self-sacrificing life, that they may one day be partakers of his glory. - RH December 1, 1885

RH January 14, 1909 - Called to Glory and Virtue

“Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God, and our Saviour Jesus Christ: grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.” - 2 Pet. 1:1-4.

There is a possibility of the believer in Christ obtaining an experience that will be wholly sufficient to place him in right relation to God. Every promise that is in God's Book holds out to us the encouragement that we may be partakers of the divine nature. This is the possibility—to rely upon God, to believe his Word, to work his works; and this we can do when we lay hold of the divinity of Christ. This possibility is worth more to us than all the riches in the world. There is nothing on earth that can compare with it. As we lay hold of the power thus placed within our reach, we receive a hope so strong that we can rely wholly upon God's promises; and laying hold of the possibilities there are in Christ, we become the sons and daughters of God.

“Grace and peace be multiplied unto you,” the apostle says, “through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue.” - 1 Pet. 1:2-3.

We are to be partakers of knowledge. As I have seen pictures representing Satan coming to Christ in the wilderness of temptation in the form of a hideous monster, I have thought, How little the artists knew of the Bible! Before his fall, Satan was, next to Christ, the highest angel in heaven. How foolish, then, to suppose that he approached Christ in the wilderness in any such form as is given him in the illustration

“The Game of Life.” Some here have seen that picture. After the Saviour had fasted forty days and forty nights, “he was afterward an hungered.” Then it was that Satan appeared to him. He came as a beautiful angel from heaven, claiming that he had a commission from God to declare the Saviour's fast at an end. “If thou be the Son of God,” he said, “command that these stones be made bread.” But in Satan's insinuation of distrust, Christ recognized the enemy whose power he had come to the earth to resist. He would not accept the challenge, nor be moved by the temptation. He stood firmly to the affirmative. “Man shall not live by bread alone,” he said, “but by every word that proceedeth out of the mouth of God.” - Matt. 4:2-4.

Christ stood by every word of God, and he prevailed. If we would always take such a position as this when tempted, refusing to dally with temptation or argue with the enemy, the same experience would be ours. It is when we stop to reason with the devil, that we are overcome. It is for us to know individually that we are right in the warfare, to take the affirmative in the sight of God, and there to stand. It is thus that we obtain the divine power promised, through which we obtain “all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue.” - 2 Pet. 1:3.

There is such a thing as being partakers of the divine nature. We shall all be tempted in a variety of ways; but when we are tempted, we need to remember that provision has been made whereby we may overcome. “Go so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” - Jn. 3:16. He who truly believes in Christ is made a partaker of the divine nature, and has power that he can appropriate under every temptation. He will not fall under temptation, and be left to defeat. In time of trial he will claim the promises, and by these escape the corruptions that are in the world through lust.

We think it costs us something to stand in this position before the world; and so it does. But what has our salvation cost the heavenly universe? To make us partakers of the divine nature, heaven gave its most costly treasure. The Son of God laid aside his royal robe and kingly crown, and came to our earth as a little child. He pledged himself to live from infancy to manhood a perfect life. He engaged to stand in a fallen world as the representative of the Father. And he would die in behalf of a lost race. What a work

was this! If he should fail, if he should be overcome by temptation, a world would be lost.

I hardly know how to present these points; they are so wonderful, wonderful! Behold him in the cities, and traveling from place to place, the crowds pressing him on every side. He gave comfort and power to all who came to him. None were sent away unhelped. He had brought this power from heaven for these very souls. And Christ was overcoming by his very deeds in behalf of men. So absorbed was he in the carrying out of his mission, that his own family could not draw him away from his work.

It was the work of Christ to rebuke the power of Satan. When he was taken by his enemies and hung upon the cross, there stood the priests and rulers taunting him, and doing all in their power to afflict him. Others were heaping reproach upon him. But there hung by his side a tempted sinner, who, while his companion railed on the Son of God, turned to the Saviour, saying, "Lord, remember me when thou comest into thy kingdom." And Christ replied, "Verily I say unto thee today, Thou shalt be with me in paradise. Today while I hang upon the cross, the nails driven through my hands and feet, my body bruised, today, I say, Thou shalt be with me in paradise." - Lk. 23:42-43.

Satan heard the words of Christ, and as he heard, he knew that his case was a lost one. There was no longer hope that he would obtain the victory. He had wrestled with the Son of God to cause him to sin, and had failed.

The priests and rulers heard Christ's words, and they did not then feel as they had when they declared, "Let him now come down from the cross, and we will believe him." - Matt. 27:42. What if Christ had come down from the cross! What if he had refused to drink the bitter cup that was given him!

They laid the body of the Saviour in Joseph's sepulcher, and set a watch that none should steal him away. Christ rested on the Sabbath day in the tomb. But on the morning of the third day the Roman watch behold a light stream from heaven, and the angel of God descend. The mighty angel comes to the tomb of the Son of God, and rolling away the stone, bids Jesus come forth. The Roman guard see him come forth to

life, and hear him proclaim over the rent sepulcher of Joseph, “I am the resurrection, and the life.” - Jn.11:25.

Christ suffered all this that he might obtain your salvation, and mine. By his life of sacrifice and death of shame, he has made it possible for us to take hold of divinity, and to escape the corruption that is in the world through lust. There is a battle going on between the powers of darkness and the children of light,—a battle that means humiliation of self at every step. Where are those who will stand? There are some who will. Where are those who understand what it means to be partakers of the divine nature, and to escape the corruption that is in the world through lust? If you are partakers of the divine nature, you will day by day be obtaining a fitting for the life that measures with the life of God. Day by day you will purify your trust in Jesus and follow his example, growing into his likeness until you shall stand before him perfected.

“Beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance.” - 2 Pet. 1:5-6. Here the importance of temperance is brought to our notice. Consider how the evil of intemperance is at work in our cities. Do we not know that the liquor sold in the saloons of our land is drugged with the most poisonous substances? We read of one and another who has taken life while under the influence of liquor—liquor that has robbed them of their reason. We need to have a knowledge of these things that we may work intelligently to help others. The temperance cause needs to be revived as it has not yet been. We need to preach the gospel, that men and women may understand how to obey the word of God. It is the word of the living God that will bring men and women into right relation to him; it will make impressions on heart and mind and character. Let every one of us be aroused to do the work that is waiting to be done,—the work that Christ did when he was in the world. By beholding the works of Christ, humanity will take hold upon divinity. There the appeal to souls is made, and he never turns one away. Whatever may be the position in life, whatever the past may have been, he will still receive.

Here is a work opened before the young, the middle-aged, and the aged. When the temperance pledge is presented to you, sign it. More than this, resolve to put all your powers against the evil of intemperance, and encourage others who are trying to do a work of reform in the world. There are some who will work with all their powers,

not only upon the point of intemperance in the use of liquor, but in the matter of eating, and of drinking those things that are not intoxicants, but that work injury to the system. I refer to the tea and coffee that many place upon their tables. We can not afford to use these things. We have a keen enemy, who is determined to have the victory if it is possible, and we must guard ourselves most carefully that we may be strong to meet his attacks.

“And to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity.” - 2 Pet. 1:6-7. We need every one of these heavenly, blood-bought virtues brought into our lives and characters; for then, and then only, shall we be safe. “For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and can not see afar, and hath forgotten that he was purged from his old sins.” - 2 Pet. 1:8-9.

I am urged to say to young and old, You may have a hope that is immortal. Here is the invitation to you to take hold of the hope set before you in the gospel.

“Wherefore the rather, brethren, give diligence to make your 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.” - 2 Pet. 1:10-11. Here a life insurance policy is offered us which insures for us eternal life in the kingdom of God. I ask you to study these words of the apostle Peter. There is understanding and intelligence in every sentence. By taking hold upon the Life-giver who gave his life for us, we receive eternal life. It is a wonderful offer. Shall we not strive to obtain it?

There is a responsibility resting upon parents in this matter that is scarcely discerned by them. Christ gave his life for our children, and parents are to be overcomers, that they may lead the children step by step up the ladder that leads heavenward. Make it your business to teach them the Word as it is. This is the knowledge the children and youth must have if they are to overcome as Christ overcame. They need the simplicity of true godliness. I rejoice that we have Loma Linda, where we can educate our youth for missionary work for Christ. Here they can

have opportunities to learn the simplicity of true godliness. They need not reach up for high attainments in worldly knowledge, but they can have the language of Christ by studying his teachings. This is the power of godliness to them that believe.

My brethren and sisters, I urge you to bring up your children in simplicity. Don't scold them when they do wrong, but take them to the Lord, and tell him all about it. When you kneel before God with your children, Christ is by your side, and angels of God are all around you. Teach them to ask God to forgive them for being cross and impatient. Bring up your children in the nurture and admonition of the Lord. Let us be men and women of prayer. Let us take hold of the divine nature, and escape the corruption that is in the world through lust. Then we shall have the eternal life insurance policy, a life that measures with the life of God. Then when the ransomed are redeemed from the earth, the city of God will be opened to you, and you can present yourselves before the Lord, saying, Here am I and the children whom thou hast given me. Then the harp will be placed in your hand, and your voice will be raised in songs of praise to God, and to the Lamb, by whose great sacrifice you are made partakers of his nature, and given an immortal inheritance in the kingdom of God. - RH January 14, 1909

RH April 28, 1910 - Co-operation

“Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue; whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.” - 2 Pet. 1:2-4.

“Partakers of the divine nature.” Is this possible? Of ourselves we can do no good thing. How, then, can we be partakers of the divine nature?—By coming to Christ just as we are, needy, helpless, dependent. He died to make it possible for us to be partakers of the divine nature. He took upon himself humanity, that he might uplift humanity. With the golden chain of his matchless love he has bound us to the throne of God. We are to have power to overcome as he overcame. To all he gives the invitation:

“Come unto me, ... and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.” - Matt. 11:28-30.

In order to be partakers of the divine nature, we must co-operate with God. Man is no passive being, to be saved in indolence. Let no one think that men and women are going to be taken to heaven without engaging in the struggle here below. We have a battle to fight, a victory to gain. God says to us, “Work out your own salvation with fear and trembling.” - Phil. 2:12. How?—“For it is God which worketh in you both to will and to do of his good pleasure.” - Phil. 2:13. Man works, and God works. Man is called upon to strain every muscle, and to exercise every faculty, in the struggle for immortality; but it is God who supplies the efficiency.

God has made amazing sacrifices for human beings. He has expended mighty energy to reclaim man from transgression and sin to loyalty and obedience; but he does nothing without the co-operation of humanity. Paul says: “This one thing I do, forgetting those things which are behind, ... I press toward the mark for the prize of the high calling of God in Christ Jesus.” - Phil. 3:13-14. 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.

“Ye are God's husbandry, ye are God's building.” - 1 Cor. 3:9. This figure represents human character, which is to be wrought upon point by point. Each day God works on his building, stroke upon stroke, to perfect the structure, that it may become a holy temple for him. Man is to co-operate with God, striving in his strength to make himself what God designs him to be, building his life with pure, noble deeds.

No one is borne upward without stern, persevering effort in his own behalf. All must engage in the warfare for themselves. Individually we are responsible for the issue of the struggle; though Noah, Daniel, and Job were in the land, they could deliver neither son nor daughter by their righteousness. - Eze. 14:20.

There is a science of Christianity to be mastered,—a science as much deeper, broader, higher, than any human science as the heavens are higher than the earth. The mind is to be disciplined, educated, trained; for we are to do service for God in ways that are not in harmony with inborn inclination. Often the training and education of a lifetime must be discarded, that one may become a learner in the school of Christ. Our hearts must be educated to become steadfast in God. We are to form habits of thought that will enable us to resist temptation. We must learn to look upward. The principles of the Word of God,—principles that are as high as heaven, and that compass eternity,—we are to understand in their bearing on our daily life. Every act, every word, every thought, is to be in accord with these principles.

The precious graces of the Holy Spirit are not developed in a moment. Courage, fortitude, meekness, faith, unwavering trust in God's power to save, are acquired by the experience of years. By a life of holy endeavor and firm adherence to the right, the children of God are to seal their destiny.

Wrongs can not be righted, nor can reformation of character be made, by a few feeble, intermittent efforts. Sanctification is the work, not of a day, or of a year, but of a lifetime. The struggle for conquest over self, for holiness and heaven, is a lifelong struggle. Without continual effort and constant activity, there can be no advancement in the divine life, no attainment of the victor's crown. - RH April 28, 1910

RH October 14, 1897 - That We Might Be Partakers of the Divine Nature

“Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ; grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue; whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.” - 2 Pet. 1:1-4.

Our future, eternal happiness depends upon having our humanity, with all its capabilities and powers, brought into obedience to God, placed under the control of Divinity. Many have no real faith in Christ. They say, "It was easy for Christ to obey the will of the Father; for he was divine." But God's Word declares, "He was tempted in all points like as we are." - Heb. 4:15. Christ was tempted according to his elevation of mind; but he would not weaken or cripple his divine power by yielding to temptation. In his life on earth he was a representative of what men may become through the privileges and opportunities granted them in him.

In order that the human family might have no excuse because of temptation, Christ became one with them. The only being who was one with God lived the law in humanity, descended to the lowly life of a common laborer, and toiled at the carpenter's bench with his earthly parent. He lived the life which he requires of all who claim to be his children. Thus was cut off the powerful argument of Satan that God required of humanity a self-denial and subjection that he would not himself render. The weapons that Satan designed to use against God, were taken from his hands.

When Satan tempted our first parents in Eden he said, "Yea, hath God said, Ye shall not eat of every tree of the garden? ... Ye shall not surely die; for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." - Gen. 3:1-5. Thus he tried to flatter Eve into believing that they should be raised above the sphere of humanity. But Christ, by the example he has set before us, encourages the human family to be men, obeying the Word of God within the sphere of their humanity. He himself became a man, not a bond-slave to Satan, to work out his attributes, but a man in moral power, obedient to the law of God, which is the transcript of his character.

Christ became a man that he might mediate between man and God. He clothed his divinity with humanity, he associated with the human race, that with his human arm he might encircle humanity, and with his divine arm grasp the throne of Divinity. And this humiliation on his part was that he might restore to man the original mind, the image of God, which he lost in Eden through Satan's alluring temptations, that man might realize that it is for his present and eternal good to obey the requirements of God. Disobedience is not in accordance with the nature which God gave to man in Eden.

The Lord has given Jesus to our world, to a life of suffering and a shameful death, in order to save perishing souls. In the place of punishing the guilty sinner, the Lord allowed his only-begotten Son to suffer the penalty of transgression, that man might have another opportunity, that another probation might be granted him in which to return from his transgression to his loyalty to God. By thus dying for man, Christ has shown that his love for the human family is measureless. And having done this, he will not withhold any facilities, any gift of heaven, that will enable man to accomplish the glorious work of salvation.

God would have us realize that all this was done to counter-work sin and rebellion against him, and bring in everlasting righteousness. Christ is able and willing to save unto the uttermost all that come unto God by him. Through his servant he declares, "For as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." - Jn. 1:12. As obedient children, we have the privilege of relationship with God. "If children," he says, "then heirs, heirs of God and joint heirs with Christ." - Rom. 8:17.

God loves his children the same as he loves his only-begotten Son. Then let us have a sense of our relationship to him, and walk circumspectly before the world. This world is our training-place for the world to come. If we would be saints in heaven, we must first be saints on earth. Wherever we are we must bear in mind that we are near to God. If we would only believe that angels of God are constantly around us to protect us from Satan's snares, and to be a present help in every time of need, we would grow strong. Having a sense of our companionship we would do the things that are pleasing in the sight of God. How careful would we be lest our words should offend Christ, whose character we are to represent to the world. We need to meditate and converse on the mercy and love and compassion of God for us. Satan is not at all pleased with such pure, ennobling, and elevating themes, and he draws apart from us. God's promise is, "Draw nigh to God, and he will draw nigh to you." - James 4:8.

Through the moral power Christ has brought to man, we may give thanks unto God, who has made us meet for the inheritance of the saints in light. Through Jesus Christ every man may overcome in his own behalf standing in his own individuality of

character. The word comes to him, "Behold the Lamb of God, that taketh away the sin of the world." - Jn. 1:29. Our whole earthly solace hangs upon him whose mission to earth was to give power unto men.

Christ would have us yoke up with him. "Learn of me," he says, "for I am meek and lowly in heart; and ye shall find rest unto your souls." - Matt. 11: 29. Then we shall be overcomers. We "shall see his face," and his name shall be in our foreheads. We shall be his chosen ones on earth, to enjoy the kingdom of his grace; we shall be with him in the heavenly world, to share in the kingdom of his glory. We shall be heirs of God, and joint heirs with Christ; for he is our portion and our inheritance. We shall be partakers of his divine nature, and one with him in his perfection. We shall have the same life as Jesus; for we are sons and daughters of God.

God has a kingdom awaiting his children whom he has tested and tried in a world marred and corrupted by sin. Mansions are prepared for all who have subjected themselves in obedience to the divine law. Christ declared to his disciples: "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. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." - Jn. 14:2-3.

Jesus asks no more of men than that they shall follow in his footsteps. He was the Majesty of heaven, the King of glory; but for our sake he became poor, that we through his poverty might be made rich. Almost his last words to us are. "Let not your heart be troubled; ye believe in God, believe also in me." - Jn. 14:1. Instead of being sorrowful, your hearts troubled, you should rejoice. For your sake I came into the world. For your sake I have been a disinterested worker in the world. In the future I shall be engaged, just as devotedly, in an important work in your behalf. I came into the world to redeem you; I go away to prepare an abiding place for you in my Father's kingdom. - ST October 14, 1897

Ms 42, 1886 - The Ladder to Heaven - October 20, 1886

“Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ.” 2 Peter 1:1.

Here Peter addresses his brethren, those of like precious faith, and he appeals to them to move understandingly and intelligently. And he says that he desires grace and peace to be multiplied unto them through the knowledge of God and of Jesus our Lord. Here is a necessity presented before them of adding knowledge to knowledge, for he continues in (verse 4), “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.”

Now if we are partakers of the divine nature, we shall have a warfare with the power of darkness. Satan will oppose every advance step, and we need not think that we can make advancement in divine life without special help from God. We must have strength from heaven if we expect to advance in divine life. We cannot overcome in our own strength, but grace will be given to every one of us.

The Saviour condescended to come to this earth and give His life for us, but the world would not receive Him and in return for His goodness and mercy rejected Him. But what a condescension on the part of Christ to leave the royal throne and to make the infinite sacrifice, to clothe His divinity with humanity! Here was the Creator of the world, and the ones He came to bless rejected Him. How can we account for this insult to the Majesty of high heaven? Only on the ground that the heart is carnal. It is not in the natural heart to love the Christian graces, but the Spirit is given us to help our infirmities. Is it not a marvel that Christ came to this world, that He, being the Creator, has a special interest for the human race, and that His matchless love yearns for us and He invites us to come unto Him and gain happiness and rest? This can only be done through the knowledge of our divine Lord. By obtaining this we have strength to overcome. The flesh will war against the Spirit, but by divine power this knowledge can be obtained.

The apostle continues, “And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance

patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity.” 2 Peter 1:5-7. We see but little true godliness in the world. And we see a great work to be done in character building. Those who have no love for God have no relish for holy things. The first step to take to gain a relish for heavenly things is to add to your faith virtue, and to virtue knowledge. It is no credit to remain in ignorance. The fear of the Lord is the beginning of wisdom, and this is to have understanding and to fear to offend our Creator.

As we add the Christian graces, we are being prepared to assist others in the divine life and present to them the true principles of a religious life. I have made it my duty to instill into the minds of my children true principles that they may escape the corruptions that are in the world in order to be successful in character building. We must begin at the very foundation and carry the mind upward in knowledge, for every capacity is to be used in glorifying God. In addition to the principles mentioned, temperance is enumerated. Here you see the importance of principle, and combined with this we must be temperate or else we shall make a failure. Therefore we must add grace to grace.

“For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. ... If ye do these things, ye shall never fall.” Verses 8, 10. But in order to accomplish this we must be purged from our old sins. “Wherefore,” says the apostle, “I will not be negligent to put you always in remembrance of these things.” Verse 12.

The reason why more do not lay hold of the religion of Christ is because they fear they could not hold on to their profession; but it is by faith we must stand, and unless we have faith we cannot glorify God. Christians are expected to grow to the full stature of our Lord and Master. Those who expect to be followers of Christ must make daily advancement; if they fail in this they will fall and lose eternal life. There is no safety for us unless we are going forward step by step.

We have men claiming sanctification. Their works will show if they are transformed into the image of Christ. Sanctification is not brought about instantaneously, but it is accomplished by climbing the rounds of Peter’s ladder of eight

rounds. We must step on the first in order to reach the highest. This ladder reaches from earth to heaven, and every soul that enters the city of God will have to climb this ladder by self-denial, and this can be accomplished by laying hold of the merits of a crucified and risen Saviour. Without this strength, temptation will sweep us down the current to final destruction.

But we are expected to shine; and how is it with us—do we possess the Christian graces? Are we in possession of kindness? If we are in possession of this grace, then the fruit will appear.

We must put on the whole armor in order that we may secure an entrance into the city of God. We have heaven to win or lose, and to accomplish this we must take our eyes away from the things of earth and center our minds upon heavenly things. Temptation will assail us all the way through. Our aim should not be to reach the world's standard, for it will be seen in the day of God that that standard will count for nothing. Those who reach it will not hear from the lips of Christ, "Well done, thou good and faithful servant." [Matthew 25:21.]

We should give our best affection to our heavenly Father. How my heart has been grieved as I have seen, in galleries of art, pictures representing Christ. The executors have shown their true understanding of the mission of Christ and His character. They have not even approached the reality, and we had better spend our time in contemplating the true Artist of nature. See the flowers, how beautiful nature has painted the various colors! Christ has spoken of the lily of the lake, and He said that Solomon in all his glory was not arrayed like one of these. [Luke 12:27.] If we want to instruct our children, let us take them to the lake and show them the handiwork of God, explaining to them the pureness of the lily, that gathers up the properties that are essential to build up itself to its height of purity. From it they may learn the lesson not to be contaminated with impurity. Teach them the lessons that Daniel learned. He refused that which would not assist him in building true character, and although surrounded as he was by evil influences, he stood firm upon principle, refusing to partake of those things that would have retarded his progress in divine life, and for his integrity God gave him wisdom and influence. If these lessons are learned by us, then

we shall have made a good record and shall not be afraid to stand when the Son of man comes. We must not be swayed by every temptation, but must constantly grow in grace.

It is our privilege to gather rays of light and not to be content with present attainments, for the Lord has an abundance of light for us. Are we pressing on to know what the Lord would have us do? When Christ comes in power with His holy angels, we shall want to be children of God and we shall want to hear Him say to us, “Come, ye blessed of My Father, inherit the kingdom prepared for you.” Matthew 25:34. On the other hand there will be those who will cry for the mountains and rocks to fall upon them to hide them “from the face of Him that sitteth upon 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 6:16, 17.

The Lord of heaven has an eternity of happiness for His children in the earth made new. John says, “I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.” Revelation 21:1-4.

Here are inducements for those who will live holy lives; and those who will not earnestly comply with the requirements after such inducements are offered are like those whom Paul admonished in the following words: “O foolish Galatians, who hath bewitched you, that ye should not obey the truth ...?” Galatians 3:1. If the fear of God is before us, then we shall be enabled to endure and to have a recompense of reward. I see that many of the youth will have a terrible disappointment when they find that they have lost heaven. Oh, how important it is for us to understand our relation to God and to know that we are in harmony with His divine will!

Darkness covers the earth, and it is time for God’s servants to “cry aloud, spare not, lift up thy voice like a trumpet, and show My people their transgressions, and

the house of Jacob their sins.” Isaiah 58:1. Where is a voice of alarm to be heard? The Christian world need to be aroused, that they may stand. The ladder must be climbed. Jacob saw that it reached from earth to heaven. When at Bethel, while fleeing from the wrong he had committed, as he was lying in his lonely condition, God had pity and compassion upon him and revealed Himself to him. There was presented before him the plan of salvation. Angels were seen ascending and descending from heaven, and Jacob was permitted to see the court of heaven; and there he saw that the light was permitted to shine from heaven to the inhabitants of the earth.

Christ is the ladder. All our blessings come from Him. May God help us to work upon the plan of addition, and He will multiply grace to us as we need. There is an abundance of light in heaven, and our heavenly Father wants us to have confidence in Him. It grieves Him for us to doubt His promises.

But as it was in the days of Noah, so shall it be at the coming of Christ. As men resist the Spirit of God, His Spirit will be less and less manifested in the earth. It will be a fearful time when the angels fold their wings and cease their watchcare over those who have resisted the Spirit of God. It will then be too late for wrongs to be righted. There will be no more prayers to prevail in behalf of the rejecters of light. The cities around us are filled with wickedness, and after the message of warning has been given to them, no more words of peace will be given. Christ is coming, and God will laugh when their fear cometh. But while probation continues, Christ is ever willing to help us to resist evil. But oh, the iniquity that is in the world! It is high time we put on the whole armor, lest we drift down the current and be swallowed up with the besom of destruction. A record is kept of how we treat the Spirit of God. Our characters are recorded in the books of heaven, as are our faces on photo-plates here. So our character photos are in heaven, and by these records we shall be judged. May God help each one of us to do his whole duty and get ready for what is before us, is my prayer. - 4LtMs, Ms 42, 1886

Ms 45, 1900 - What is the Chaff to the Wheat?

Second Peter 1 gives the genuine work of sanctification. Read and understand this chapter. There is need that the grace of God be seen and realized in our influence in

the religious life and character. “Grace and peace be multiplied unto you through the knowledge of God, and Jesus our Lord.” [Verse 2.] Then comes the true fruit of genuine conversion in living on the plan of addition. These precious, elevating principles are to be brought into our daily experience. The promises of God accepted in genuine faith have a fragrant influence upon the life and the character, making the human agent to reflect the image of the Divine.

The plan of progression in sanctification is brought to view in this chapter in plain, clear lines. “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.” [Verse 4.] Then the progression and growth in grace and qualification of character are given, working on the plan of addition.

God works for the striving ones who exercise faith and practice godliness in the home life, in the church life, and in the small and larger interests that will unfold as we advance upward, climbing on the ladder that Peter has presented to every believer. If these practical workings of duties are faithfully attended to, God works on His part on the plan of multiplication, imparting grace to the one who imparts in his life the grace given him in representing genuine sanctification to the world in his own character. “If these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things (the true representation of Christ’s character) is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins.” [Verses 8, 9.]

Here great and positive truth is stated. “Wherefore the rather, brethren, give diligence to make your 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.” [Verses 10, 11.] - 15LtMs, Ms 45, 1900

MR No. 1411 - Manuscript 13, 1884 - The Ladder to Heaven

Here is made a revelation of Jesus Christ as the only connecting link between God and sinful man, that the repenting sinner may find pardon. Christ spoke words to Nathanael which had reference to this mystic ladder: “Verily, verily, I say unto you,

Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man” (John 1:51).

Here Christ associates Himself, as the Son of man, with the mystic ladder. The angels of God are ascending and descending on the one even as they did on the other. By means of this ladder a constant communication is kept up between heaven and earth, and all the actions and affairs of this earth are known in heaven. The counsels of heaven are executed on earth, and the doings of men are judged in heaven.

Providence does its work gradually. The ladder that man must climb is made up of successive steps heavenward like the rounds of a ladder—step above step, upward to the wisdom of God, whose glory is at the upper end of the ladder. Angels rest not day nor night from active service in the positions assigned them. They ascend to bear their testimony of record of what they have done and of the state of individuals, and to receive further orders; and they descend to execute the orders they have received.

Christ is the Ladder; the foot on the earth in His human nature, the top in heaven in His divine nature. His human arm encircles the race while His divine arm lays hold upon the Infinite. All the intercourse between heaven and earth since the fall is by the Ladder.

“Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ: Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as His divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of Him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust” (2 Peter 1:1-4).

“Like precious faith ... through the righteousness of God and our Saviour Jesus Christ.” This is a genuine faith. It is not a fruitless faith. True saving faith is a precious treasure of inestimable value. It is not superficial. The just lives by faith a truly

spiritual, Christlike life. It is through faith that the steps are taken one at a time up the ladder of progress. Faith must be cultivated. It unites the human with the divine nature.

The life of obedience to all of God's commandments is a life of progression, a life of constant advancement. As the elect, precious, have increased understanding of the mediatorial work of Jesus Christ, they see and grasp the rich promises that come through the righteousness of Christ. The more they receive of the divine grace the more they work on the plan of addition.

“Grace and peace” will be multiplied “through the knowledge of God, and of Jesus our Lord.” Here is the Source of all spiritual power, and faith must be in constant exercise, for all spiritual life is from Christ. Knowledge of God inspires faith in Him as the only channel to convey Heaven's blessing to the soul, elevating, ennobling, refining the soul, as—through the knowledge of God—it is brought up to the high attainments of glory and virtue. “According as His divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of Him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.” Here the Christian is encouraged by an assurance of divine help, if he will comply with the conditions.

“And beside this, giving all diligence, add to your faith virtue.” There is no promise given to the one who is retrograding. The apostle, in his testimony, is aiming to excite the believers to advancement in grace and holiness. They already profess to be living the truth, they have a knowledge of the precious faith, they have been made partakers of the divine nature. But if they stop here they will lose the grace they have received. They must go forward. The apostle prayed that grace and peace might be multiplied to them. They were to climb the ladder of progression.

Without giving “all diligence” to make step after step upward to God above the ladder, there is no gaining ground in peace and grace and the work of holiness. “Strive,” said Jesus, “to enter in at the strait gate” (Luke 13:24). The way of the believer is marked out by God above the ladder. All his endeavors will be in vain if he has not

virtue of character, a practical knowledge of Christ through obedience to all His requirements. Those who have faith must be careful to show their faith by their works.

It is common for men and women to speak of themselves as Christians whose whole claim lies in the assuming of the name. They do not reveal that they are partakers of the divine nature. They do not reveal love for Jesus or for religious things. As far as their words and their spirit and their character are concerned, no one would suspect they were Christians. Their assent to the truth has no virtue. This counts for nothing in the sight of God.

True faith works by love and purifies the soul. Truth is an active, working principle, molding heart and life so that there is a constant upward movement, climbing the ladder Jacob saw, to the Lord above the ladder. In every step of climbing, the will is obtaining a new spring of action. The moral tone is becoming more like the mind and character of Christ. The progressive Christian has grace and love which passes knowledge, for divine insight into the character of Christ takes a deep hold upon his affections. The glory of God revealed above the ladder can only be appreciated by the progressive climber, who is ever attracted higher, to nobler aims which Christ reveals. All the faculties of mind and body must be enlisted.

“Add to your faith virtue; and to virtue knowledge”—knowledge of the truth as it is in Jesus, knowledge of the great plan of salvation. To be ignorant of God's commandments and laws will not excuse a soul. He will not dare to plead around the throne of God, “I did not know the truth. I was ignorant.” The Lord has given His word to be our guide, our instructor, and with this heavenly enlightening there is no excuse for ignorance. Christ speaks of those who have eyes but see not, ears but they hear not. God has given them precious hours of probation. He has given them His truth. He has said plainly if they do His will they shall know of the doctrine. Therefore those that might be wise in the knowledge of our Lord Jesus Christ but do not choose this wisdom will be banished from His presence when the judgment shall sit and the books be opened.

To knowledge must be added temperance. “Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man

that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway” (1 Corinthians 9:24-27).

They that run in a race to obtain a corruptible crown are careful in their diet. “Every man that striveth for the mastery is temperate in all things.” The strict, severe habits of discipline are essential to give a full, healthful tone to all the nerves and muscles.

Athletes cheerfully comply with the conditions in order to be trained for the highest taxation of their physical strength. They do not indulge appetite, but put a constant restraint upon themselves, refraining from food which would weaken or lessen the full power of any of their organs. Yet they fight “as one that beateth the air,” while Christians are in a real contest. Combatants in the games seek for mere perishable laurels. Christians have before them a glorious crown of immortality, incorruptible. And in this heavenly race there is plenty of room for all to obtain the prize. Not one will fail if he runs well, if he does according to the light which shines upon him, exercising his abilities which, to the best of his knowledge, he has kept in a healthful condition.

The combatants in the games used a spare, coarse diet, and denied themselves of luxuries in order to keep their muscles in a healthful condition. Should not Christians do as much? Paul says he was doing the same that he might win eternal life. The “body” which he kept “under” is the fleshly appetites and inclinations which need to be continually curbed. Any habit or practice which will weaken the nerve and brain power or the physical strength disqualifies for the exercise of the next grace which comes in after temperance—patience. Add “to temperance patience.”

It was through intemperate appetite that Adam and Eve lost Eden, and it will be through habits of strict temperance and denial of hurtful indulgences that we shall have calm nerves and mental acuteness to discern good from evil. A man who is intemperate, who uses stimulating indulgences—beer, wine, strong drinks, tea and coffee, opium, tobacco, or any of these substances that are deleterious to health—

cannot be a patient man. So temperance is a round of the ladder upon which we must plant our feet before we can add the grace of patience. In food, in raiment, in work, in regular hours, in healthful exercise, we must be regulated by the knowledge which it is our duty to obtain, that we may through earnest endeavor place ourselves in right relation to life and health.

The apostle says we succeed in the grace of temperance that we may add patience. Patience under trials will keep us from saying and doing those things which will injure our own souls and injure those with whom we associate. Let your trials be what they will, nothing can seriously injure you if you exercise patience, if you are calm and unexcited when in trying positions.

Solomon places the control of one's self above the exploits of the bravest and most successful heroes. There is a moral grandeur in being patient under trials and provocations. "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city" (Proverbs 16:32). It requires discipline and firmness of purpose not to give expression to passion but at all times to take care that words shall escape the lips that will dishonor the Christian character. Self-control will be a valuable acquisition to the graces of the Spirit, and parents should teach their children, by precept and example, this precious lesson of patience and self-control.

Patience implies that we have difficulties to encounter, annoyances to meet. The Word of God says, "A soft answer turneth away wrath: but grievous words stir up anger" (Proverbs 15:1). "Be not hasty in thy spirit to be angry: for anger resteth in the bosom of fools" (Ecclesiastes 7:9). The injunction of the inspired apostle is to "be swift to hear, slow to speak, slow to wrath" (James 1:19). Anger provokes anger.

We can see the wisdom of Peter in placing temperance to be added to knowledge before patience. This is one strong reason for overcoming the appetite for all stimulants, for as the nerves become excited under the influence of these irritating substances, how many and grievous are the evils that are done! But the healthful use of the unstimulating articles of food will not excite the nerves by irritating the stomach and debilitating brain nerve power. There is necessity for the Christian adding patience to temperance. There will need to be a firm principle and fixedness of purpose not to

offend in word or action our own conscience or the feelings of others. There must be a rising above the customs of the world in order to bear reproach, disappointment, losses, and crosses, without one murmur, but with uncomplaining dignity.

It is easier to act the part of a martyr than to be patient under provocation and to control a bad temper. Sound religious principles must be brought into the life to repress anger rather than inflame it by giving vent to it. We feel very angry, but if we control that anger and are not betrayed into expressions of hasty feeling, we will not lose the respect of our brethren or respect for ourselves. The Pattern, Christ Jesus, is our example. Patience is a heavenly attribute, and Christians must cultivate it.

We must not ever keep before us the feeling that we are slighted. The very fact that we suspect evil will go a long way toward creating that evil which we allowed ourselves to suspect. Our feelings will sometimes be deeply hurt, our temper sadly tried, but the sooner we shall forget the cause of this disturbance the better will it be for us and all connected with us.

A lying tongue will stir us to make some sharp thrusts, but it is only for a moment that lies will have force. If we treat these falsehoods as they deserve—with neglect—others will soon see there is no foundation for them. We are to leave our reputation with God. Slander may be lived down but can never be talked down.

A petulant, ill-natured man or woman really knows not what it is to be happy. Every cup which he puts to his lips seems to bitter as wormwood, and his path seems strewn with rough stones, with briars and thorns; but he must add to temperance patience and he will not see or feel slights. Alexander and Caesar found it easier to subdue a world than to subdue themselves. After conquering nation after nation, they fell—one of them the victim to beastly intemperance, the other to mad ambition.

Patience must have its perfect work or we cannot be perfect and entire, wanting nothing. Troubles and afflictions are appointed unto us, and shall we bear them all patiently or shall we make everything bitter by our complaining? The gold is put into the furnace that the dross may be removed. Shall we, then, not be patient under the eye of the Refiner? We must refuse to sink into a sad and disconsolate state of mind, but

show calm trust in God, counting it all joy when we are permitted to endure trials for Christ's sake.

Having added patience to temperance, we are then to ascend the ladder of progress and add to patience godliness. This is the very outgrowth of patience. Said the apostle Paul, “We glory in tribulations also: knowing that tribulation worketh patience, and patience, experience, and experience, hope: and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us” (Romans 5:3-5).

Here, then, is an advance grace, godliness, which is to have the spirit and the likeness of the character of Jesus Christ. To raise us to His divine ideal is the one end of all the dealings of God with us, and of the whole plan of salvation. For this His Spirit strives with us to exalt us to this great purpose. The corruption of the world is seeking to steal our senses; all the unholy influences on every side are working to hold us to a low, earthly level—blinding our sensibilities, degrading our desires, enfeebling our conscience, and crippling our religious faculties by urging us to give sway to the lower nature. Corruptions around us find corruptions within. Each works upon the other.

To draw us away from all this is the precious ladder. The eye is attracted to God above the ladder. The invitation comes from the glory above it, Come up higher. The heart is attracted. Steps are taken in advance, one after another. Higher and still higher we ascend. At every step the attraction becomes greater. Higher, holier ambitions take possession of the soul. The guilt of the past life is left behind. We dare not look down the ladder at those things which long poisoned the springs of true happiness and kindled remorse, weakened and depraved the will, and repressed every better impulse. The eye is steadfastly fixed, with grateful, trembling emotion, upon God above the ladder. Christ is the ladder. We lay hold on Christ, climbing up by Christ, resolving to return, broken, contrite, subdued, to the Father above the ladder. The offers of God's mercy, of living connection with God, of grace multiplied as we advance step by step, make the distance from earth more apparent.

The aim of God's Word is to inspire hope, to lead us to fasten our hands to this Ladder and climb step by step heavenward, with ever-increasing vigor. It is the key to

the sense in which we partake of the nature of God. We attain a likeness of character to God by the imparting of His own grace. In the measure of our limited powers we can be holy as He is holy and can reproduce the truth and love which exist in Him who is at the top of the ladder. As wax takes the counterpart of the seal, so the soul receives and retains the moral image of God. We become filled and transfigured by His brightness, as the cloud—dark in itself—when filled with the light is turned to stainless whiteness.

There are still additional steps to take. Add “to godliness brotherly kindness.” Thus there will not be merely a profession of Bible religion, but a sincere, earnest practice of godliness. We must be partakers of the divine nature before we can represent the Christlike character and practice the works of Christ. The climbing Christian will not sit passively, claiming the promises, enjoying the grace given him of God, but will work from principle. He is a worker together with God. The grace given him of God teaches him how to be kind and tender and helpful to his brethren. There is no waiting for an overpowering, magical change to be wrought into the conversion of others without any action of our own. Life becomes a humble but earnest working out of salvation with fear and with trembling, knowing that God worketh in us both to will and to do of His own good pleasure. The very exercise of brotherly kindness assimilates the soul to Christ and brings him into sympathy with Christ.

Growing in grace is an earnest working out of what God works in. It is an earnest of future glory, the working out here upon the earth of the spirit that is cherished in heaven.

The Word of God enjoins upon every one of His children: “Be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous” (1 Peter 3:8). Now, unless godliness was added to patience, man would not show that brotherly kindness. Christ has shown man in His mission to our world the graces of the Spirit of God which, when accepted, fashion and mold the entire man, externally as well as internally, by abasing his pride and leading him not to esteem himself highly but to esteem his brother as precious in the sight of God because Christ paid an infinite price for his soul. When man is valued as God's property, then we will be kind, amiable, and condescending toward him.

The religion of Jesus Christ is a system of the true heavenly politeness, and leads to a practical exhibition of habitual tenderness of feeling, kindness of deportment. He who possesses godliness will also add this grace, taking a step higher on the ladder. The higher he mounts the ladder, the more of the grace of God is revealed in his life, his sentiments, his principles. He is learning, ever learning, the terms of his acceptance with God, and the only way to obtain an inheritance in the heavens is to become like Christ in character.

The whole scheme of mercy is to soften down what is harsh in temper, and refine whatever is rugged in the deportment. The internal change reveals itself in the external actions. The graces of the Spirit of God work with hidden power in the transformation of character. The religion of Christ never will reveal a sour, coarse, and uncourteous action. Courtesy is a Bible virtue. The virtue of this grace of brotherly kindness characterized the life of Christ. Never was such courtesy exhibited upon the earth as Christ revealed, and we cannot overestimate its value.

The next step in the ladder is charity. Add “to brotherly kindness charity,” which is love. Love to God and love to our neighbor constitute the whole duty of man. Without brotherly kindness we cannot exhibit the grace of love to God or to our fellow men.

This last step in the ladder gives to the will a new spring of action. Christ offers a love that passeth knowledge. This love is not something kept apart from our life, but it takes hold of the entire being. The heaven to which the Christian is climbing will be attained only by those who have this crowning grace. This is the new affection which pervades the soul. The old is left behind. Love is the great controlling power. When love leads, all the faculties of mind and spirit are enlisted. Love to God and love to man will give the clear title to heaven.

No one can love God supremely and transgress one of His commandments. The heart softened and subdued with the beauty of Christ's character and bridled by the pure and lofty rules which He has given us will put into practice what it has learned of love, and will follow Jesus forthwith in humble obedience. The living power of faith will reveal itself in loving acts.

What evidence have we that we have the pure love, without alloy? God has erected a standard—His commandments. “He that hath My commandments, and keepeth them, he it is that loveth Me” (John 14:21). The words of God must have an abiding place in our hearts.

We are to love our brethren as Christ has loved us. We are to be patient and kind, and yet there is something lacking—we must love. Christ tells us that we must forgive the erring even seventy times seven, and how infinitely greater is the love of God than is our love. It is not the greatness of our sin but the depth of our repentance that brings the pardoning love of God to our hearts. When there is much forgiven, the heart loves much. Love is a tender plant. It needs to be constantly cultured or it will wither and die.

All these graces we must have. We must climb the whole length of the ladder. “If these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall” (2 Peter 1:8-10).

The only safety for the Christian is to be unwearied in his efforts to live on the plan of addition. The apostle shows the advantages to be gained in thus doing. For those who add grace to grace, God will work on the plan of multiplication, so that the graces will be in and abound in the religious life, and he will not “be barren nor unfruitful in the knowledge of our Lord Jesus Christ.” Those abounding in the Christian graces will be zealous, lively, vigorous in all practical Christianity, and will practice righteousness—just as the branch abiding in the vine will produce the same fruit that the vine bears and will bring forth much fruit.

He who does not climb the ladder of progress and add grace to grace “is blind, and cannot see afar off,” He fails to discern that without taking these successive steps in ascending the ladder round after round, in growing in grace and the knowledge of our Lord Jesus Christ, he is not placing himself in a position where the light of God

above the ladder is reflected upon him. As he does not add grace to grace, he has forgotten the claims of God upon him, and that he was to receive the forgiveness of sins through obedience to the requirements of God. He is in the position of a sinner before God. If he has the graces of Christ he will exercise and increase them, but if he does not bear fruit in good works to the glory of God he remains in a state of blindness and ignorance, self-indulgence, and sin. He “cannot see afar off.” His eyes are fastened upon the earth, not on God above the ladder.

This class may have earthly advantages but have no discernment of the privilege and blessings of living in the light which shines from God above the ladder. They know not the things that make for their peace. They cannot look backward with clear spiritual sight, as they do not view things in the light of heaven. They once enjoyed the love of God; they repented of their sins and enlisted to become servants of Jesus Christ, but they forgot all the vows made to God at baptism—all the solemn obligations taken upon themselves to seek for glory, honor, and immortality.

Says the apostle, “If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are (through the baptismal vows) dead (to the world, dead to its customs, its ambition, its pride, its pursuits), and your life is hid with Christ in God. When Christ, who is your life shall appear, then shall ye also appear with Him in glory: (Colossians 3:1-4).

These things are to be often in mind. Meditate upon them. Think of your serious obligations you have entered into, and do not defraud God by violating any one of your solemn promises.

“Wherefore the rather, brethren, give diligence to make your calling and election sure” (2 Peter 1:10). We need not have a supposed hope, but an assurance. To make our calling and election sure is to follow the Bible plan to closely examine ourselves, to make strict inquiry whether we are indeed converted, whether our minds are drawn out after God and heavenly things, our wills renewed, our whole souls changed. To make our calling and election sure requires far greater diligence than many are giving to this important matter. “For if ye do these things”—live on the plan

of addition, growing in grace and the knowledge of our Lord Jesus Christ—ye shall mount up, step by step, the ladder Jacob saw, and “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.”

Let us consider this ladder which was presented to Jacob. The human race was cut off from intercourse with God. They might look at a paradise lost but could see no means of entering it and holding communion with heaven. The sin of Adam cut off all intercourse between heaven and earth. Up to the moment of man's transgression of God's law there had been free communion between earth and heaven. They were connected by a path which Deity could traverse. But the transgression of God's law broke up this path and man was separated from God.

As soon as Satan seduced man to disobedience of God's holy law, every link which bound earth to heaven and man to the infinite God seemed broken. Man might look to heaven, but how could he attain it? But joy to the world! The Son of God, the sinless One, the One perfect in obedience, becomes the channel through which the lost communion may be renewed, the way through which the lost paradise may be regained. Through Christ, man's substitute and surety, man may keep the commandments of God. He may return to his allegiance, and God will accept him.

Christ is the ladder. “By Me if any man enter in, he shall be saved, and shall go in and out, and find pasture” (John 10:9).

This is the ladder, the base of it resting upon the earth, the top reaching to the highest heavens. The broken links have been repaired. A highway has been thrown up along which the weary and heavy laden may pass. They may enter heaven and find rest.

The ladder is the medium of communication between God and man. Through the mystic ladder the gospel was preached to Jacob. As the ladder stretched from earth, reaching to the highest heavens, and the glory of God was seen above the ladder, so Christ in His divine nature reached immensity and was one with the Father. As the ladder, though its top penetrated into heaven, had its base upon the earth, so Christ, though God, clothed His divinity with humanity and was in the world “found in fashion

as a man.” The ladder would be useless if it rested not on the earth or if it reached not to the heavens.

God appeared in glory above the ladder, looking down with compassion on erring, sinful Jacob, addressing to him words of encouragement. It is through Christ that the Father beholds sinful man. The ministering angels were communicating to the inhabitants of the earth through the medium of the ladder. The only way that man can be saved is by clinging to Christ.

We ascend to heaven by climbing the ladder—the whole height of Christ's work—step by step. There must be a holding fast to Christ, a climbing up by the merits of Christ. To let go is to cease to climb, is to fall, to perish. We are to mount by the Mediator, and all the while to keep hold on the Mediator, ascending by successive steps, round above round, stretching the hand from one round to the next above. In the work of redemption we may have a knowledge of Jesus Christ by planting the feet on one round after another in perfect obedience to all the commandments of God. This is a necessity for each individual—striving and making progress at every step. It is simply impossible to enter heaven without constant striving. There is fearful peril in relaxing our efforts in spiritual diligence for a moment, for we are hanging, as it were, between heaven and earth.

We must keep the eye directed upward to God above the ladder. The question with men and women gazing heavenward is, How can I obtain the mansions for the blessed? It is by being a partaker of the divine nature. It is by escaping the “corruption that is in the world through lust.” It is by entering into the holiest by the blood of Jesus, laying hold of the hope set before you in the gospel. It is by fastening yourself to Christ and straining every nerve to leave the world behind, laboring to diminish by successive steps your distance from God, who is at the top of the ladder. It is by being in Christ and yet led by Christ; by believing and working—trusting in Jesus, yet working upon the plan of addition, holding onto Christ and constantly mounting upward toward God.

When the successive steps have all been mounted, when the graces have been added one after another, the crowning grace is the perfect love of God—supreme love to

God and love to our fellow men. And then the abundant entrance into the kingdom of God.

**We point you to the mansions Christ is preparing for all those who love Him. We point you to that city that hath foundations, whose builder and maker is God. We show you its massive walls, with the twelve foundations, and tell you that these walls must be scaled. You look discouraged at the magnitude of the work before you. We point you to the ladder set up on earth, reaching to the city of God. Plant your feet on the ladder. Forsake your sins. Climb step by step and you will reach God above the ladder, and the Holy City of God. None who will resolutely mount up on the ladder will fail of everlasting life. “For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.” - Manuscript 13, 1884.
19MR 354**

Ms 77, 1902 - Lessons from the First Chapter of Second Peter

“Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ: grace and peace be multiplied (notice this expression; we shall refer to it again) unto you through the knowledge of God, and of Jesus our Lord, according as His divine power hath given unto us all things (nothing is withheld) that pertain unto life (eternal life) and godliness, through the knowledge of Him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises”—mark carefully the language, because in the judgment every person who has ever had the privilege of hearing or reading these words will be held accountable for the way in which he has received them—“whereby are given unto us exceeding great and precious promises, that by these ye might be partakers of the divine nature”—partakers of divine power, divine grace, divine possibilities. [2 Peter 1:1-4.]

Is it possible for the fallen sons and daughters of Adam to stand on vantage ground, able to overcome?—Yes, this is the great privilege that is granted them. They may be “partakers of the divine nature, having escaped the corruption that is in the world through lust.” [Verse 4.]

The Christian life is a constant warfare. The church militant is not the church triumphant. Paul says, “We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.” [Ephesians 6:12.] We must meet human beings of power and influence who are on Satan’s side of the controversy; and we must also meet unseen agencies of evil. Let us be found in the right position.

Working on the Plan of Addition

To those who are preparing for heaven I wish to say, In the Christian life we are to work upon the plan of addition. If we are faithful in working on this plan, God works for us on the plan of multiplication. We are not to deviate from virtue or fail to cherish and cultivate all the graces of the Spirit. To enable us to be partakers of the divine nature, God has given us exceeding great and precious promises. These promises are mentioned in the following verses: “And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.” [2 Peter 1:5-8.]

“Add to your faith virtue.”

“Giving all diligence, add to your faith virtue.” [Verse 5.] Let not those who profess to have faith in Christ fail of having virtue. They are under obligation to place themselves where they will reveal to others the virtue of His character.

God has called us to glory and virtue. We have no right to assimilate with the world—dressing, talking, and living as worldlings do. God has given us a high standard to reach. To enable man to reach this standard, God sent into the world His only begotten Son. In our behalf Christ made an infinite sacrifice. He laid aside His kingly crown and royal robe, clothed His divinity with humanity, and came into our world to

teach men and women the laws of life and salvation, which they must carry out to the letter in order to have everlasting life in the kingdom of glory.

Satan claimed that it was impossible for human beings to keep God's law. In order to prove the falsity of this claim, Christ left His high command, took upon Himself the nature of man, and came to the earth to stand at the head of the fallen race, in order to show that humanity could withstand the temptations of Satan. On this earth He worked out the problem [of] how to live in accordance with God's standard of right. Bearing our nature, He was true to God's standard of righteousness, gaining the victory over Satan. He was tempted in all points like as we are, yet He was without sin.

Before Christ came in person to reveal His Father's character, Satan thought that he would have the whole world on his side. And today the enemy is still playing the game of life with every one. He seeks to bring in dissension and division. But if we are partakers of the divine nature, we must stand as a united whole. Let us not think that our churches can enjoy God's blessing while in a state of disunion. In this world we are to be representatives of Christ. He has called us to glory and virtue. As He represented the Father, so we are to represent Christ to the world; for in representing Him we are representing the Father.

We have a great work to perform for the Master. After Jesus has sacrificed so much in our behalf, giving His life for our salvation, shall we by our course <of action> make Him ashamed of us?

It is to the glory of God for Him to give us of His virtue. He desires to see us rise to the highest standard. When by living faith we lay hold of the power of a living Christ; when we plead His unfailing promises, and claim them as ours; when we seek for the power of the Holy Spirit, we are eating the flesh and drinking the blood of the Son of God. And "whoso eateth My flesh," said Christ, "and drinketh My blood, dwelleth in Me, and I in him. ... The words that I speak unto you, they are spirit, and they are life." [John 6:56, 63.]

"And to virtue knowledge."

“And to virtue knowledge.” [2 Peter 1:5.] Oh, we can have a knowledge of God and His truth—a knowledge that is beyond expression! Tell me, what language can we find to express the knowledge that comes to us when Christ reveals His presence to us and our hearts are softened and subdued by His power? Such knowledge is beyond expression. We cannot explain it, nevertheless we know that we possess it. Let those who claim to have a knowledge of God work in co-operation with Christ. Christ is depending upon every one to do his best. To every man and to every woman He has given a work.

God’s promises are conditional. In order to make it possible for Him to bless us, we must do our part. We cannot expect that all His blessings will come to us naturally if we fold our hands in inactivity. We are to be laborers together with God. It is our privilege and duty to labor for souls ready to perish.

If you have a knowledge of God and have taken your position under the banner of Prince Emmanuel, remember that you are not to allow yourself to come under the control of the powers of darkness—the fallen angels. You are to keep in mind the promises that pertain to eternal life and godliness, and seek for divine power that is given to enable you to escape everything that would lead you astray.

“And to knowledge temperance.”

“And to knowledge temperance.” [Verse 6.] This is a point that every one of us should consider. The strength of natural appetites depends very much on the treatment they receive. Those who indulge appetite, eating and drinking with the drunken; those who practice gluttony, eating double the amount that they should eat, bring the system into such a condition that it is next to impossible for them to be partakers of the divine nature, because they do not escape the corruption that is in the world through lust. The temple of God, which should be kept holy, is polluted and defiled.

Think of all the wickedness that is committed as the result of the sale of liquor! The men who sell liquor are familiar with the evil effects that it produces. Not only the man who sells liquor, but also the man who buys and drinks it, is held accountable for the wicked deeds committed under its influence. God stands ready to

give divine power to any sincere man to enable him to overcome appetite for liquor; but oh, how much better it is for parents to teach their children from babyhood never to use a drop of intoxicating liquor! And parents, besides helping their children by setting an example of strict temperance, should shield them from the so-called friends who would lead them to indulge appetite.

The food that we eat has much to do with the question of temperance. Parents should take into account the relation of food to morals. The use of flesh meat animalizes the nature. There needs to be an awakening on this point. How can any one desire to live on the flesh of dead animals when they have the privilege of using the fruit, grains, vegetables, and nuts that God has given us in such abundance?

The enemy does everything in his power to gain control of the minds of men and women. He leads them to cultivate a perverted appetite, so that rather than to deprive themselves of injurious things, they go on in indulgence after indulgence. Self-denial is a virtue.

We hope that at this meeting those who understand the principles of health reform will exert a strong influence on the side of temperance. Let Christ's followers abstain not only from alcohol, tobacco, tea, and coffee, but also from every other harmful thing that beclouds the brain. The enemy has arranged matters so as to ensnare the greatest number. He leads men and women to use stimulating food, and food that beclouds the nerve-power of the brain, so that they are unable to distinguish between right and wrong, between good and evil. Parents, teach the members of your household that indulgence of appetite is the work of the enemy. Teach them to guard against his deceptions. Such instruction should be given by every one who takes the responsibility of bringing children into the world; and especially at this stage of the world's history, fathers and mothers should realize that their children are the property of God, and that He holds them accountable to bring up their children in the nurture and admonition of the Lord.

We are to practice temperance on every point; for we need all the brain nerve-power that it is possible for us to have in order that we may be able to resist Satan's temptations. We are not to pamper appetite, diseasing our digestive organs by

indulgence. God desires us to be true to the principles of health reform. Let us remember that we have a heaven to win and a hell to shun.

“And to temperance patience.” [Verse 6.]

We are to realize that the divine Presence is constantly by our side. Christ has said, “Lo, I am with you alway, even unto the end of the world.” [Matthew 28:20.] Remember that He hears every unkind word, every harsh, cutting expression. Could you see Jesus standing by your side, would you speak such words? Then guard carefully every word and action. Walk in all lowliness of mind, cherishing a spirit of meekness and kindness. Live so that others may see that there is a difference between the disposition of a Christian and the disposition of those who make no claim to be Christ’s followers.

Words that create heart-burnings and disunion should never escape the lips of Christ’s followers. We must put on Christ; we must be Christlike in every word and action. Thus we shall be partakers of the divine nature. Only by partaking of the divine nature can we live the Christ-life.

Fathers and mothers, wherever you are, whether in your home or elsewhere, it is never right for you to speak one disrespectful word to each other. If you are harassed, say firmly, “This is from Satan. He wants me to perpetuate his words, his spirit, but I will not do it.” Determine to speak in love—to cultivate patience, kindness, long-suffering, courtesy, and delicacy in dealing with one another. Why?—Because you are a Christian; because you are preparing for the society of the heavenly angels; for a home in the kingdom of glory, where no harsh, unkind, impatient words are ever spoken. Remember that it is Satan who leads men and women to speak unkindly to one another.

Never should parents scold their children. Never should they administer punishment while in a fit of passion. Children cannot be trained aright in this manner. Angry parents need to be chastened by the rod themselves instead of chastening their children. Punishment in anger only hurts and provokes. Do you want a home in heaven? We are all desirous of reaching heaven. But does any one desire to reach heaven in order that he may fret and scold or punish in anger, and exercise arbitrary authority?

On the other hand, do we not desire to reach heaven because peace reigns there; because on every side we shall hear the words, “thy gentleness hath made me great”? [Psalm 18:35.]

Mothers, take your rightful position as a loving teacher of your children. Remember that the hand that rocks the cradle is the hand that moves the world. Never give expression to words of anger. Keep a cheerful countenance. Children are very susceptible to expressions of joy and sorrow. I remember that sometimes when things which caused sorrow would be brought to me while I was holding one of my children in my arms, the change of expression on my countenance would be noticed at once by my child. Seeing the expression of sadness come over my face, the little babe only three months old would burst out crying and could hardly be pacified. At first I did not know what caused him to cry, but I soon learned.

Parents, let our countenances reveal constantly the peace and consolation of Christ. This is a missionary work that you are able to do at home. Missionary work begins in the home. Educate and train you children for the future immortal life. Lead them to give their hearts to God, that they with you may be numbered among His people. You can teach them to stand by you, to strengthen your hands in the missionary work; and in turn, you can strengthen them.

Parents, sanctify yourselves, that your children also may be sanctified. Sanctify your talent of speech. Words are a precious gift, capable of doing much good and accomplishing a great work for the Master. Let every word be such that you can have it written in the books of heaven without being ashamed to meet your record in the judgment.

Great blessings are lost because of discouraging and passionate words. Brethren and sisters, learn lessons of self-control. When some one speaks passionately to you, keep silent. Feelings of anger, when met in this way, die out very quickly. A hastily spoken reply only makes matters worse.

“And to patience godliness.” [2 Peter 1:6.]

Brethren and sisters, I beg of every one of you to make the most of this camp-meeting. If you have backslidden, I entreat you, for Christ's sake, to return to Him. Be reconverted. Let the conversions begin today. Let parents confess to their children in regard to the points on which they have neglected their duty. Let them confess their negligence in regard to allowing their children to follow the fashions and to mingle in worldly society simply because they wanted to be like the world. It is impossible for us to be Christlike while we are worldly minded. We cannot separate ourselves from the world itself; we must remain in the world; but we should separate from its evil practices, its wrong ideas, its sinfulness. We should practice self-denial in everything, in order to have power by living faith in Christ to claim the richest promises given us in His Word.

Just before the first-born were slain in Egypt, the Lord instructed the Israelites to gather their children into their houses with them, and to strike the lintel and the two side-posts of their doors with blood, so that when the destroying angel went through the land, he would recognize the houses thus marked as the dwelling places of Christ's followers and pass over them.

Today we must gather our children about us, if we desire to save them from the destructive power of the evil one. The conflict between Christ and Satan will increase in intensity until the end of this earth's history. We are to have faith in the blood of Christ, in order that we may pass safely through the perilous times just before us.

Let the children receive the blessings of this meeting. If you try to help them by personal labor in your family tents, working with Christlike simplicity, the reviving, reformatory power of God will come into your tents and enable you to pray in faith. Then you can ask for the Lord's richest blessings to rest upon the little company in your tent.

“He that lacketh these things is blind.”

If we work diligently upon the plan of addition, we shall not be barren in a knowledge of Christ. We should, however, take heed to ourselves, lest we fall because we do not cherish and cultivate the Christian graces. “He that lacketh these things is

blind, and cannot see afar off, and hath forgotten that he was purged from his old sins.” [Verse 9.] This Scripture brings to view those who are in a divided state, those who talk as they please, those who indulge appetite <and passionate speech>—failing to take themselves in hand. Such persons have no moral strength to carry out the principles that would bring to them, as overcomers, the crown of life. They are like a man who has forgotten that he has been purged from his old sins.

“Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall.” [Verse 10.] This is the only election that is spoken of in the Bible. Your election is dependent on your course of action. If you will to make your election sure, you can do so; if you will to make it uncertain by sinning while professing to be righteous, you can do so. You can become angry, you can be dishonest in trade, you can in other respects follow the course of the ungodly. But will it pay? I ask you, Will it pay? Will you not determine to make your calling and election sure, and not only for yourself, but for your children? Will you not strive to bind up your children with Christ?

An Eternal Life Insurance Policy

If you work out your own salvation with fear and trembling, you will never fall; “for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.” [Verse 11.] This promise is an eternal life insurance policy, and it is offered to every one of us.

The apostle continues: “Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth.” [Verse 12.]

To those who desire to make their calling and election sure, and to obtain this eternal life insurance policy, we would say, Remember that you are “laborers together with God; ye are God’s husbandry, ye are God’s building.” [1 Corinthians 3:9.] God is watching intently to see what kind of timbers parents and children put into their character building.

When the tiller of the soil sows seed, he apparently throws away his grain. Parents may think that in teaching their children the principles of kindness and patience, they are throwing away their time and efforts. But if they are faithful in training their children, they will reap an abundant harvest as surely as will the one who sows good seed in his field.

Parents, make your home a little heaven on earth. You can do this, if you so choose. You can make home so pleasant and cheerful that it will be the most attractive place on earth to your children. Let them receive all the blessings of the household. You can so relate yourselves to God that His Spirit will abide in your home. Come close to the bleeding side of the Man of Calvary. Those who are partakers with Him in His sufferings will at last be partakers with Him in His glory.

We are offered an everlasting life insurance policy that assures us a life which measures with the life of the infinite God. We are to make manifest that we are not working for earthly riches and honor, but for a far more exceeding and eternal weight of glory. When we have been offered so much, shall we not with every power of the being strive to be overcomers? If such an effort made men and women miserable, if it caused them to feel that they were under condemnation, we could not appeal so strongly to you to take up the cross and follow the Saviour. But we know that the effort to run with patience the race set before you will bring happiness into your face, the sparkle of glad satisfaction into your eyes, and nobility into your soul. In this light look at the Christian's race. Grasp the hand of the Infinite reached down to save you. He says, "I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee." [Isaiah 41:13.] Remember that in God you have a mighty Helper.

The Improvement of Our Talents

In the parable of the talents, the servant who had five talents traded upon them wisely and in the day of reckoning was able to bring double that number to the Master. The one also who had two doubled his talents. But the man who had one talent hid it in a napkin and buried it in the earth. And when the master returned and reckoned with his servants, the sentence pronounced upon this slothful servant was, "Take therefore the talent from him, and give it unto him which hath ten talents." [Matthew 25:28.]

Brethren and sisters, what are you doing to prepare yourselves for a home in glory? Do you realize that to every one is given his work? God has not given all the same work. Some have a greater number of talents than others. Those who have five talents should faithfully trade upon them. To those who have two talents the Lord says, "Trade upon your talents, using and improving them to My glory." We are to use our talents according to our several ability.

Remember that you have at least one talent. Resolve by the grace of God to use your talent wisely, and see whether you can gain another one. Thank God that He has manifested His great love to you by entrusting you even with one talent. By word and action show that you appreciate this gift and that you regard it as a treasure greater in value than anything else you possess. Put your talent out to the exchangers. If you use it faithfully, you will gain another talent; and by a faithful use of these two talents, you will gain two more.

If you have received only one talent, instead of burying it, say, "I have but one talent, and I must make the most of it. I will be faithful in the little things, because the Word declares, 'He that is faithful in that which is least is faithful also in much.' I must use to the very best advantage that which is given me. I must not waste one jot or tittle of my powers in the gratification of appetite or pride of appearance. In my family I must be a faithful teacher, training my children for the future, immortal life. I must teach them to be honest and truthful, kind and patient. I myself must be all that I desire my children to be; for in speaking of His disciples, Christ said, 'For their sakes I sanctify Myself, that they also might be sanctified.'" [John 17:19.]

If you have buried in the earth the one talent that God entrusted to you, I beseech you to improve it before He inquires, What have you done with the talent that I gave you?

Often the talent of means is buried. Money lying unused in banks is regarded by the Lord as a buried talent. God wants His followers to use the talent of means in His service. We should do our part to carry forward the different lines of work in all parts of the earth. A great work is to be done in the cities. Camp-meetings are to be held in

many places. Those who have the talent of means may multiply it by using it [in] the work of giving to the world the message of truth for this time. When through the instrumentality of our one talent some one is brought into the truth, that one talent is doubled. And when this person brings others into the truth, there is a still further increase of talents.

To him who uses aright his one talent, the Master will say, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord." [Matthew 25:21.] The well-doer is not regarded in proportion to the number of his entrusted talents, but in proportion to the use made of that which he has, and the motive which prompts his action.

I tell you these things in order that you may individually feel that God desires to use you in His service. There is a place for you to fill in this world. If you fill this place faithfully, the Lord of heaven will work in your behalf, and you will see of the salvation of God. This is what we are so anxious for every one to see. In (Isaiah 57:15) we read: "Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." This Scripture describes the man whom God approves.

The Work Before Us

Christ is coming soon. He declared that when there would be wars and rumors of wars, when there would be famines, pestilences, and earthquakes in divers places, we might know that the time of His second appearing is near. "When these things begin to come to pass," He declared, "then look up, and lift up your heads; for your redemption draweth nigh." [Luke 21:28.]

Christ represented this time by the parable of the fig tree. "Behold the fig tree," He said, "and all the trees; when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand." [Verses 29, 30.] The wickedness, the

turmoil, the disturbances on every side, should be regarded by us as signs that the day of God is at hand.

We are standing on the verge of the eternal world. We have no time to lose. It is high time to tell the people that Christ is coming. Let us warn them, visiting them at their homes, and talking and praying with them personally. By such efforts we shall win souls to Christ. If we come to God in faith, He will give us power and grace for every duty.

Let those who profess to believe present truth practice economy. God has use for every dollar that can be given to advance His work in the earth. The cities throughout America are to be worked. The Southern field in all its barrenness is staring us in the face. Who feels a burden to go there to labor? Perhaps you are inclined to find fault with those who are there; but can you not go there yourself to see what you can do in working wisely for souls ready to perish?

We have only touched upon this subject, and now we leave it with you. We greatly desire to have every one go to work. Cease to criticize and find fault. If any one has aught against his brother, let him go to him in the spirit of Christ and settle the difficulty. Before the power of the Holy Ghost rested upon the disciples, they spent ten days before God in prayer and fasting and confession of sin. After they had come into unity, the heavens were opened, the glory of God was revealed, and the Holy Spirit came upon them. Then they went forth to proclaim the gospel with power, and under the influence of the Spirit five thousand were converted in one day.

Let us begin to look at these things as they are. The saving knowledge of the power of God should go forth from us as a lamp that burneth. Our tapers should be kindled from the divine altar.

One reason that there are not more conversions now is because you yourselves need to be converted. Just as soon as you receive the baptism of the Holy Spirit, you will see of the salvation of God. Let the breaking-up plow do its work in the heart. We desire to see every one drawing strength from Christ by eating His flesh and drinking his blood. May God help you. May He cleanse you from all unrighteousness, and let His

light shine upon you. May we see the salvation of God before this meeting closes. - 17LtMs, Ms 77, 1902

Ms 8, 1888 - Advancing in Christian Experience - Minneapolis General Conference - Sabbath, October 20, 1888

“Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ: Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And beside this, giving all diligence, add to your faith virtue: and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your 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. Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth” (2 Peter 1:1-12).

Now mark, it is these graces, this righteousness, that is to be constantly added; and if these things be in you and abound, they make you that you shall be neither barren nor unfruitful in the knowledge of the Lord Jesus Christ.

Now here is subject matter that we might dwell upon, and subject matter for many discourses; but we want to present merely a few ideas to your mind at this time, and we want you to see the necessity of progress. You cannot be a fruitful Christian and have a knowledge of our Lord and Saviour Jesus Christ unless you are a practical

Christian, unless you are making progress all the time in divine life. This is all important. Many seem to think that as soon as they go down into the water and receive baptism, and their names are entered upon the church book, then the work is all done. They might have tasted of the knowledge of the world to come; they might have received the evidence that they are children of God; but they cannot retain it unless they go on making progress.

It is impossible for them to obtain a knowledge of Jesus Christ and of His light and knowledge unless they are advancing and are learners, adding grace to grace. If they do not bring into their households practical religion, they will soon lose it all; and they will go into the meeting and carry through a form, and pray and exhort, and perhaps hold some office in the church; but unless they are making advancement all the time there is a decided want, and they will swing back to their old position of ungodliness, just like any other sinner. It is important that we keep all the time adding grace to grace, and if we will work upon the plan of addition, God will work on the plan of multiplication; and just as fast as we add, God multiplies His graces unto us.

Those who live doing the works of the enemy, yet bearing the name of the Lord, are lying; they profess to believe the Bible, yet they are working right away from it in their lives and character. In the place of representing Jesus in the character that they shall give to the world, they represent the works of Satan, the works of darkness. Now any such names that may be on your church books, although they may give of their means to help to sustain the church, notwithstanding all that, they are stumbling blocks to the church every day they are in it.

Now, what we want to present is how you may advance in the divine life. We hear many excuses: I cannot live up to this or that. What do you mean by this or that? Do you mean that it was an imperfect sacrifice that was made for the fallen race upon Calvary, that there is not sufficient grace and power granted us that we may work away from our own natural defects and tendencies, that it was not a whole Saviour that was given us? or do you mean to cast reproach upon God? Well, you say, it was Adam's sin. You say, I am not guilty of that, and I am not responsible for his guilt and fall. Here all these natural tendencies are in me, and I am not to blame if I act out these natural tendencies. Who is to blame? Is God? Why did God let Satan have this power over

human nature? These are accusations against the God of heaven, and He will give you an opportunity, if you want it, of finally bringing your accusations against Him. Then He will bring His accusations against you when you are brought into His court of judgment.

How is it that He is pleading, "I know all the evils and temptations with which you are beset, and I sent My Son Jesus Christ to your world to reveal to you My power, My mightiness; to reveal to you that I am God, and that I will give you help in order to lift you from the power of the enemy, and give you a chance that you might win back the moral image of God." God sent His Son, who was as Himself, one with the Father, and He bore insult and shame and mockery for us, and suffered at last the ignominious death upon Calvary. Satan met Him with opposition just as soon as He came into the world; but He met it all; He did not swerve a bit. Had it not been for the power that God gave Him, He could not have stood the assaults of the enemy; but He did, and although He had him to meet at every step, and was pressed step by step, yet here was the battle fought in this world with the powers of darkness.

Why was not the devil destroyed? Why do you ask such a question? Did not God know what was best? Would it not have destroyed confidence in God? Would it not have cast a reflection upon God if He had destroyed him, him that had taken hold of the very heart of the universe, and the world that was created? The only way to show the disposition of Satan was to give him a chance to develop himself as one who would be worthy of condemnation and death. So the God of heaven, while He did not destroy Satan, gave His Son to counteract the influence of Satan; and when He gave His Son He gave Himself, and here was the image of God that was brought to our world. What for? That we might become mighty with God.

Christ had to meet the enemy. What had he [Satan] been doing prior to Christ's coming to this earth? Why, he had been trying to gain the hearts of evil men and evil women. When Christ came to our world, Satan had been working with all the deceptive powers that he could command with his angels to gain the hearts of evil men and women, and combined with Satan they will work on the children of disobedience; and it seems that when Christ made His appearance in our world that Satan had planted himself on the throne as the sovereign of this world. He had the control of

human minds. He had taken the human bodies and wrought upon them so that they were possessed with demons. He wrought upon them so that the moral image of God was almost obliterated in them. He was weaving himself into the Jewish nation, and they were led captive and would not acknowledge Christ as the Son of God, notwithstanding the mighty evidences which accompanied Him.

Now Christ takes the field and commences to press back this power of moral darkness. In Luke He announces what His work is to be. "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord" (Luke 4:18, 19). Even while Christ announced His mission and "all bare him witness, and wondered at the gracious words which proceeded out of his mouth," Satan was on the ground. And there is no meeting but that he is there, and as the truth is being impressed on minds, Satan presents the difficulties.

Christ said, "This day is this scripture fulfilled in your ears." But a state of unbelief arose and the questions began to come up, Is not this the son of Joseph and Mary? What is this that He claims? Is not this Joseph's son? We have seen Him walking with His father to the carpenter shop. "And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country. And he said, Verily I say unto you, No prophet is accepted in his own country. But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land; but unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow. And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian" (verses 23-27).

Now this widow was a heathen woman. God did not send Elijah to those who were in Samaria. Why? Because they had great light, blessings, and privileges, and did not live up to them. And because they had had this great light and had not lived up to it, they were the most hardhearted people in the world, the hardest to impress with the truth. They were not susceptible to the influences of the Spirit of God. There were many

lepers in Israel, and none of them were cleansed save Naaman, the Syrian. What was the matter? He who had lived up to the light that he had was in a more favorable position before God than those on whom He had bestowed great light, power, and spiritual advantages, and yet their lives did not correspond to their advantages and privileges.

What did the people do [with Christ] in their madness? They “rose up, and thrust him out of the city.” Could their eyes have been opened they would have beheld angels of God all around Him, that all heaven was engaged in this warfare between Christ and the prince of the powers of this world. They could have seen this, but their eyes were holden that they might not see it.

Here I want to tell you what a terrible thing it is if God gives light, and it is impressed on your heart and spirit, for you to do as they did. God will withdraw His Spirit unless His truth is accepted. But Christ was accepted by some; the witness was there that He was God. But a counterinfluence pressed in, and the evil angels were working through the congregation to raise doubts that would cause disbelief so that it would shut out every ray of light that God would permit to shine. No more could Christ do in such a place. You can see what a hold Satan had and what mistakes the people had made; they had not advanced, and because they had not advanced they had been working under the generalship of Satan and yet claimed that they were working under the generalship of God. But God had nothing to do with their unbelief and their rising up against Jesus Christ.

I wish you could see and feel that if you are not advancing you are retrograding. Satan understood this; he knew how to take advantage of the human mind, and he had taken advantage of the human family ever since they had first stood upon the field of battle against the powers of darkness. Christ knew what the warfare was to be.

Who was watching this warfare that was going on? Who was watching when Christ stood on the banks of Jordan and offered such a prayer as heaven had never listened to before, and a light like a dove broke forth from the heavens, and a voice was heard to say, “This is my beloved Son, in whom I am well pleased”? There were those

who heard these things and spread the news everywhere among the Jews, and it went from one to the other, so this manifestation of God's power was not lost at that time.

What does that say to us? "This is my beloved Son, in whom I am well pleased." It says to you, I, God, have sent My Son into your world, and through Him is opened all heaven to fallen man. After the sin of Adam man was divorced from God, but Christ came in. He was represented through the sacrificial offerings until He came to our world. Here Christ offers this prayer, and what does it say to us? The human race is accepted in the Beloved. His long human arm encircles the race, while with His divine arm He grasps the throne of the Infinite, and He opens to man all of heaven. The gates are ajar today. Christ is in the heavenly sanctuary and your prayers can go up to the Father.

Christ says, If I go away, I will send you the Comforter, and when we have the Holy Spirit we have everything. We have knowledge, wisdom, power, and we have a connection with the God of wisdom. When heaven was opened to man, and God said, "This is my beloved Son, in whom I am well pleased," He said it to us. Your prayers, through faith in your substitute, Jesus Christ, are accepted. God accepts Christ, our substitute. He took human nature upon Himself and fought the battles that human nature is engaged in. He is connected with the divine and was to fight the battles with Satan.

Now, what we want you to see is the relation which you sustain to the work of God. What condescension God has shown that He should give His Son that we might defeat the powers of darkness! God was not the originator of sin, in order that He might rid the human race of sin. Here was the law of God, and He could not alter it a jot or tittle. It was a representation of His character. He could not change it because it is by that law that we are to be judged in the last day. It is no excuse to say that iniquity abounds, and that the law of God is done away or changed or altered. It is this that causes the existence of iniquity. This is the very work that Satan commenced in heaven, and he will carry it forward to the end. I ask you what position shall we take that we may be partakers of the divine nature? Why should we not see in that law the righteousness of Jesus Christ? Christ comes in and imputes to me His righteousness in His perfect obedience to that law.

Here the battle is before us. We see the battle, how Christ contended with the powers of darkness; and we see what He has done, and why the cross of Calvary had been erected between God and man. Then what? Man comes to Christ, and God and man are united at the cross, and here mercy and truth have met together, righteousness and truth have kissed each other. This is drawing man to the cross, where Christ died in behalf of man, to elevate the law of Jehovah, but not to lessen it one iota. Could He have done this, Christ need not have died. The cross of Calvary will stand in the judgment and testify to everyone the immutability and changeless character of the law of God, and not a word can be offered for sin in that day.

“And I, if I be lifted up from the earth, will draw all men unto me.” What does that mean? The work must be carried on, and this little world was chosen in which to carry on this work. All the universe of heaven was interested in the great work. Every world that God has created is watching to see how the battle between the Lord of light and glory and the powers of darkness will end. Here is Satan, who has been seeking with all his power to shut out the true character of God, so that the world could not understand it, and under a garb of righteousness he works upon many who profess to be Christians, but they represent the character of Satan instead of the character of Jesus Christ. They misrepresent my Lord. They misrepresent the character of Jesus every time that they lack mercy, every time that they lack humility.

Satan, by instigating in man a disposition to transgress the law of God, mystifies the character of God. Someone must come to vindicate the character of God, and here is Christ, who stands as the representation of the Father, and He is to work out the salvation of the human race.

That wonderful plan of salvation will bear investigation. All heaven is interested in this work. Up to the time when Christ died, though He was human, He was without sin, and He must bear His trials as a human being. There was to be no miracle interposed for Him. There had been miracles wrought for Him, as at the time the people were going to cast Him over the brow of the hill. Miracles have been wrought for men who have been followed by mobs, when the angel of the Lord would take their arms and protect the servants of God against the work of Satan.

I knew something of this in my early experience. I know whereof I am speaking. [The reporter indicates that here Ellen White related the experience of her husband when an angel walked with him through an angry mob. Recorded in Life Sketches...of James White and His Wife, Ellen G. White, pp. 54, 55.]

All can testify that God has wrought in these cases; then just such things will take place with us as did with Christ. He was to work no miracle for Himself, but angels protected His life till the time came when He was to be betrayed by one of His disciples, till He was to give His life on Calvary's cross, and Satan stirred up the minds of men to think that the angels of heaven were indifferent. But every one was watching the contest with interest. From the moment that Christ knelt in prayer on the sod of Gethsemane till He died on the cross and cried out, "It is finished," the angels and all the universe of God looked on with the greatest interest. When those words were spoken, the plan was completed—the plan whereby Satan's power should be limited and broken, and whereby Christ should finally die. And when Christ rose from the dead His triumph was complete. Satan knew that his battle with Christ was lost, but yet he is at enmity with God.

It is man who has apostatized from God. Satan works on men's minds, trying to instill his devices into their minds and make them think that he is at last to be sovereign of this world. But not so, for the God of heaven lives and reigns, and has children on the earth that He will translate to heaven without their seeing death, when He shall come with power and great glory. We want to ask, What excuse have you when this has been done in your behalf? Just as soon as the trial was ended and Christ was hanging on the cross, Satan thought he had gained the victory; but as soon as Christ arose that thought was uprooted forever for every world that God had ever created. It was final. Never again could he have the least power over the worlds or in heaven.

The justice of God was seen in that He gave Christ to die to save man, for the law condemned man to death; but the righteousness of Christ was brought in and imputed to him that he might be brought back to his loyalty to God. And when Christ's work was done, the news was heralded through the heavenly hosts.

When Jesus arose triumphant over the grave, and when He ascended from the Mount of Olivet, He was not only in sight of a few disciples, but many were looking on. There was a multitude of angels, thousands upon thousands who beheld the Son of God as He ascended on high. And as He approached the city of God their voices were raised and the highest angels sang, "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in." The question arises, "Who is this King of glory?" Then the answer comes back, "The Lord of hosts, he is the King of glory." Then the gates are thrown back and the heavenly train enter in, and the angels would bow in adoration before the Son of God, but He waves them back. Not yet; He must first hear from the Father that the sacrifice has been accepted, and He says, I have a request. What is that request? That those whom Thou hast given Me be with Me where I am. Then comes the answer, Let all the angels worship Him; and they bow in adoration before Him, and they touch their golden harps, and raise their voices in praise, saying, Worthy is the Lamb that was slain, and lives again, a conqueror. And how the arches of heaven ring with rejoicing!

Now Christ is in the heavenly sanctuary. And what is He doing? Making atonement for us, cleansing the sanctuary from the sins of the people. Then we must enter by faith into the sanctuary with Him, we must commence the work in the sanctuary of our souls. We are to cleanse ourselves from all defilement. We must "cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." Satan will come and tempt you and you will give way to his temptations. What then? Why, come and humble your hearts in confession, and by faith grasp the arm of Christ in the heavenly sanctuary. Believe that Christ will take your confession and hold up His hands before the Father—hands that have been bruised and wounded in our behalf—and He will make an atonement for all who will come with confession. What if you cannot understand about this matter? He says, "He that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins" (2 Peter 1:19).

Now brethren and sisters, I want you to see that you must "add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you

that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.”

Now when you commence to work, Satan is going to work in an opposite direction; and if you are unkind and harsh, and if you are not seen in the house of God bearing your cross, you have not the knowledge of the Lord Jesus Christ; you do not discern Him in His love and matchless purity.

Many will say, I am saved, I am saved, I am saved. Well, have they been cleansed from all filthiness of the flesh and spirit? and can they cleanse themselves by the righteousness of the law? Jesus Christ came to this world, and there is His righteousness to impart to the children of men who are obeying the law of God. The whole world can say, I am saved, as well as any transgressor today. They can say, I believe on Christ that He is my Saviour, but why do they disregard His law which is the transcript of His character? When they disregard the law of Jehovah they disregard the Lord Jesus Christ.

Now, I want to say to you before closing, that we have a wonderful friend in Jesus, who came to save His people from the transgression of the law. What is sin? The only definition of sin is that it is the transgression of the law. Then here is Jesus Christ, who comes right in and imparts His righteousness to us; we cannot overcome in our own strength, but by faith in Him. If you will believe on Jesus Christ, you will have Him today. You must believe that He is your Saviour now, and that He imputes to you His righteousness because He has died, and because He has been obedient unto every requirement of that transgressed law of God. If you do this, you will have a saving knowledge of Jesus Christ. Adam and Eve lost Eden because they transgressed that law, but you will lose heaven if you transgress it.

We can be filled with all the fullness of God. Our lives may measure with the life of God. Then can we press back the powers of darkness. Glory to God in the highest! I love Him because He first loved me. I will magnify His name. I rejoice in His love, and when we shall enter in through the gates into the city it will be the highest privilege to cast my crown at His feet. Why? Because He gave me the victory, because He wrought out the plan of salvation. And when I look at the glory, and at the saints redeemed, just like a flash will I cast my crown at the feet of my Redeemer. It is His; it

was He who purchased my redemption. Glory to God in the highest! Let us praise Him and talk of His mightiness and of what He will do for us. Let us keep His law and then He can trust us, for He has a law and He will reward obedience to that law; He will give us a crown of glory.

Now, brethren, we are almost home; we shall soon hear the voice of the Saviour richer than any music, saying, Your warfare is accomplished. Enter into the joy of thy Lord. Blessed, blessed, benediction; I want to hear it from His immortal lips. I want to praise Him; I want to honor Him that sitteth on the throne. I want my voice to echo and re-echo through the courts of heaven. Will you be there? Then you must educate your voice to praise Him on earth, and then you can join the heavenly choir and sing the song of Moses and the Lamb. God help us, and fill us with all fullness and power, and then we can taste of the joys of the world to come. - Manuscript 8, 1888

4LTMS, Ms 42, 1886 - The Ladder to Heaven

“Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ.” 2 Peter 1:1.

Here Peter addresses his brethren, those of like precious faith, and he appeals to them to move understandingly and intelligently. And he says that he desires grace and peace to be multiplied unto them through the knowledge of God and of Jesus our Lord. Here is a necessity presented before them of adding knowledge to knowledge, for he continues in (verse 4), “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.”

Now if we are partakers of the divine nature, we shall have a warfare with the power of darkness. Satan will oppose every advance step, and we need not think that we can make advancement in divine life without special help from God. We must have strength from heaven if we expect to advance in divine life. We cannot overcome in our own strength, but grace will be given to every one of us.

The Saviour condescended to come to this earth and give His life for us, but the world would not receive Him and in return for His goodness and mercy rejected Him. But what a condescension on the part of Christ to leave the royal throne and to make the infinite sacrifice, to clothe His divinity with humanity! Here was the Creator of the world, and the ones He came to bless rejected Him. How can we account for this insult to the Majesty of high heaven? Only on the ground that the heart is carnal. It is not in the natural heart to love the Christian graces, but the Spirit is given us to help our infirmities. Is it not a marvel that Christ came to this world, that He, being the Creator, has a special interest for the human race, and that His matchless love yearns for us and He invites us to come unto Him and gain happiness and rest? This can only be done through the knowledge of our divine Lord. By obtaining this we have strength to overcome. The flesh will war against the Spirit, but by divine power this knowledge can be obtained.

The apostle continues, “And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity.” 2 Peter 1:5-7. We see but little true godliness in the world. And we see a great work to be done in character building. Those who have no love for God have no relish for holy things. The first step to take to gain a relish for heavenly things is to add to your faith virtue, and to virtue knowledge. It is no credit to remain in ignorance. The fear of the Lord is the beginning of wisdom, and this is to have understanding and to fear to offend our Creator.

As we add the Christian graces, we are being prepared to assist others in the divine life and present to them the true principles of a religious life. I have made it my duty to instill into the minds of my children true principles that they may escape the corruptions that are in the world in order to be successful in character building. We must begin at the very foundation and carry the mind upward in knowledge, for every capacity is to be used in glorifying God. In addition to the principles mentioned, temperance is enumerated. Here you see the importance of principle, and combined with this we must be temperate or else we shall make a failure. Therefore we must add grace to grace.

“For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. ... If ye do these things, ye shall never fall.” Verses 8, 10. But in order to accomplish this we must be purged from our old sins. **“Wherefore,”** says the apostle, **“I will not be negligent to put you always in remembrance of these things.”** Verse 12.

The reason why more do not lay hold of the religion of Christ is because they fear they could not hold on to their profession; but it is by faith we must stand, and unless we have faith we cannot glorify God. Christians are expected to grow to the full stature of our Lord and Master. Those who expect to be followers of Christ must make daily advancement; if they fail in this they will fall and lose eternal life. There is no safety for us unless we are going forward step by step.

We have men claiming sanctification. Their works will show if they are transformed into the image of Christ. Sanctification is not brought about instantaneously, but it is accomplished by climbing the rounds of Peter’s ladder of eight rounds. We must step on the first in order to reach the highest. This ladder reaches from earth to heaven, and every soul that enters the city of God will have to climb this ladder by self-denial, and this can be accomplished by laying hold of the merits of a crucified and risen Saviour. Without this strength, temptation will sweep us down the current to final destruction.

But we are expected to shine; and how is it with us—do we possess the Christian graces? Are we in possession of kindness? If we are in possession of this grace, then the fruit will appear.

We must put on the whole armor in order that we may secure an entrance into the city of God. We have heaven to win or lose, and to accomplish this we must take our eyes away from the things of earth and center our minds upon heavenly things. Temptation will assail us all the way through. Our aim should not be to reach the world’s standard, for it will be seen in the day of God that that standard will count for nothing. Those who reach it will not hear from the lips of Christ, **“Well done, thou good and faithful servant.”** [Matthew 25:21.]

We should give our best affection to our heavenly Father. How my heart has been grieved as I have seen, in galleries of art, pictures representing Christ. The executors have shown their true understanding of the mission of Christ and His character. They have not even approached the reality, and we had better spend our time in contemplating the true Artist of nature. See the flowers, how beautiful nature has painted the various colors! Christ has spoken of the lily of the lake, and He said that Solomon in all his glory was not arrayed like one of these. [Luke 12:27.] If we want to instruct our children, let us take them to the lake and show them the handiwork of God, explaining to them the pureness of the lily, that gathers up the properties that are essential to build up itself to its height of purity. From it they may learn the lesson not to be contaminated with impurity. Teach them the lessons that Daniel learned. He refused that which would not assist him in building true character, and although surrounded as he was by evil influences, he stood firm upon principle, refusing to partake of those things that would have retarded his progress in divine life, and for his integrity God gave him wisdom and influence. If these lessons are learned by us, then we shall have made a good record and shall not be afraid to stand when the Son of man comes. We must not be swayed by every temptation, but must constantly grow in grace.

It is our privilege to gather rays of light and not to be content with present attainments, for the Lord has an abundance of light for us. Are we pressing on to know what the Lord would have us do? When Christ comes in power with His holy angels, we shall want to be children of God and we shall want to hear Him say to us, "Come, ye blessed of My Father, inherit the kingdom prepared for you." Matthew 25:34. On the other hand there will be those who will cry for the mountains and rocks to fall upon them to hide them "from the face of Him that sitteth upon 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 6:16, 17.

The Lord of heaven has an eternity of happiness for His children in the earth made new. John says, "I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God

Himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.” Revelation 21:1-4.

Here are inducements for those who will live holy lives; and those who will not earnestly comply with the requirements after such inducements are offered are like those whom Paul admonished in the following words: “O foolish Galatians, who hath bewitched you, that ye should not obey the truth ...?” Galatians 3:1. If the fear of God is before us, then we shall be enabled to endure and to have a recompense of reward. I see that many of the youth will have a terrible disappointment when they find that they have lost heaven. Oh, how important it is for us to understand our relation to God and to know that we are in harmony with His divine will!

Darkness covers the earth, and it is time for God’s servants to “cry aloud, spare not, lift up thy voice like a trumpet, and show My people their transgressions, and the house of Jacob their sins.” Isaiah 58:1. Where is a voice of alarm to be heard? The Christian world need to be aroused, that they may stand. The ladder must be climbed. Jacob saw that it reached from earth to heaven. When at Bethel, while fleeing from the wrong he had committed, as he was lying in his lonely condition, God had pity and compassion upon him and revealed Himself to him. There was presented before him the plan of salvation. Angels were seen ascending and descending from heaven, and Jacob was permitted to see the court of heaven; and there he saw that the light was permitted to shine from heaven to the inhabitants of the earth.

Christ is the ladder. All our blessings come from Him. May God help us to work upon the plan of addition, and He will multiply grace to us as we need. There is an abundance of light in heaven, and our heavenly Father wants us to have confidence in Him. It grieves Him for us to doubt His promises.

But as it was in the days of Noah, so shall it be at the coming of Christ. As men resist the Spirit of God, His Spirit will be less and less manifested in the earth. It will be a fearful time when the angels fold their wings and cease their watchcare over those who have resisted the Spirit of God. It will then be too late for wrongs to be righted. There will be no more prayers to prevail in behalf of the rejecters of light. The cities

around us are filled with wickedness, and after the message of warning has been given to them, no more words of peace will be given. Christ is coming, and God will laugh when their fear cometh. But while probation continues, Christ is ever willing to help us to resist evil. But oh, the iniquity that is in the world! It is high time we put on the whole armor, lest we drift down the current and be swallowed up with the besom of destruction. A record is kept of how we treat the Spirit of God. Our characters are recorded in the books of heaven, as are our faces on photo-plates here. So our character photos are in heaven, and by these records we shall be judged. May God help each one of us to do his whole duty and get ready for what is before us, is my prayer. - 4LtMs, Ms 42, 1886

Comments on 2 Peter 2-3 - AA Pg. 535-538

While exalting the “sure word of prophecy” as a safe guide in times of peril, the apostle solemnly warned the church against the torch of false prophecy, which would be uplifted by “false teachers,” who would privily bring in “damnable heresies, even denying the Lord.” These false teachers, arising in the church and accounted true by many of their brethren in the faith, the apostle compared to “wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved forever.” “The latter end is worse with them,” he declared, “than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them.”

Looking down through the ages to the close of time, Peter was inspired to outline conditions that would exist in the world just prior to the second coming of Christ. "There shall come in the last days scoffers," he wrote, "walking after their own lusts, and saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." But "when they shall say, Peace and safety; then sudden destruction cometh upon them." 1 Thessalonians 5:3. Not all, however, would be ensnared by the enemy's devices. As the end of all things earthly should approach, there would be faithful ones able to discern the signs of the times. While a large number of professing believers would deny their faith by their works, there would be a remnant who would endure to the end.

Peter kept alive in his heart the hope of Christ's return, and he assured the church of the certain fulfillment of the Saviour's promise, "If I go and prepare a place for you, I will come again, and receive you unto Myself." John 14:3. To the tried and faithful ones the coming might seem long delayed, but the apostle assured them: "The Lord is not slack concerning His promise, as some men count slackness; but is long-suffering to usward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

"Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness.

"Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of Him in peace, without spot, and blameless. And account that the long-suffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you.... Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." - 2 Pet. 3:11-18.

In the providence of God, Peter was permitted to close his ministry in Rome, where his imprisonment was ordered by the emperor Nero about the time of Paul's final arrest. Thus the two veteran apostles, who for many years had been widely separated in their labors, were to bear their last witness for Christ in the world's metropolis, and upon its soil to shed their blood as the seed of a vast harvest of saints and martyrs.

Since his reinstatement after his denial of Christ, Peter had unflinchingly braved danger and had shown a noble courage in preaching a crucified, risen, and ascended Saviour. As he lay in his cell he called to mind the words that Christ had spoken to him: "Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not." John 21:18. Thus Jesus had made known to the disciple the very manner of his death, and even foretold the stretching of his hands upon the cross.

Peter, as a Jew and a foreigner, was condemned to be scourged and crucified. In prospect of this fearful death, the apostle remembered his great sin in denying Jesus in the hour of His trial. Once so unready to acknowledge the cross, he now counted it a joy to yield up his life for the gospel, feeling only that, for him who had denied his Lord, to die in the same manner as his Master died was too great an honor. Peter had sincerely repented of that sin and had been forgiven by Christ, as is shown by the high commission given him to feed the sheep and lambs of the flock. But he could never forgive himself. Not even the thought of the agonies of the last terrible scene could lessen the bitterness of his sorrow and repentance. As a last favor he entreated his executioners that he might be nailed to the cross with his head downward. The request was granted, and in this manner died the great apostle Peter. - AA 535-538