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"I SAW SATAN, AS LIGHTNING, FALL FROM HEAVEN"

God Knows the Best

SOMETIME, when all life's lessons have been learned
And sun and stars forevermore have set,
The things which our weak judgments here have
spurned,
The things o'er which we grieved with lashes wet,
Will flash before us out of life's dark night,
As stars shine most in deeper tints of blue;
And we shall see how all God's plans were right,
And how what seemed reproof was love most true.

And we shall see how, while we frown and sigh,
God's plans go on as best for you and me;
How, when we called, he heeded not our cry,
Because his wisdom to the end could see.
And even as prudent parents disallow
Too much of sweet to craving babyhood,
So God, perhaps, is keeping from us now
Life's sweetest things, because it seemeth good.

And if sometimes, commingled with life's wine,
We find the wormwood, and rebel and shrink,
Be sure a wiser hand than yours or mine
Pours out this potion for our lips to drink.
If we could push ajar the gates of life,
And stand within, and all God's workings see,
We could interpret all this doubt and strife
And for each mystery could find a key.

But not today. Then be content, poor heart!
God's plans, like lilies pure and white, unfold;
We must not tear the close-shut leaves apart,
Time will reveal the choicest of gold.
And if through patient toil we reach the land
Where tired feet with sandals loose may rest,
When we shall clearly know and understand,
I think that we will say, "God knew the best."
—Selected.

The Fall of Satan

By Mrs. E. G. White

SATAN in heaven, before his rebellion, was a high and exalted angel, next in honor to God's dear Son. His countenance, like those of the other angels, was mild and expressive of happiness. His forehead was high and broad, showing a powerful intellect. His form was perfect; his bearing noble and majestic. A special light beamed in his countenance, and shone around him brighter and more beautiful than around the other angels; yet Jesus, God's dear Son, had the preeminence over all the angelic host. He was one with the Father before the angels were created. Satan was envious of Christ, and gradually assumed command which devolved on Christ alone.

God Honors the Son

The great Creator assembled the heavenly host, that he might in the presence of all the angels confer special honor upon his Son. The Son was seated on the throne with the Father, and the heavenly throng of holy angels was gathered around them. The Father then made known that it was ordained by himself that Christ, his Son, should be equal with himself; so that wherever was the presence of his Son, it was as his own presence. The word of the Son was to be obeyed as readily as the word of the Father. His Son he had invested with authority to command the heavenly host. Especially was his Son to work in union with himself in the anticipated creation of the earth and every living thing that should exist upon the earth. His Son would carry out his will and his purposes, but would do nothing of himself alone. The Father's will would be fulfilled in him.

The Envy of Satan

Satan was envious and jealous of Jesus Christ. Yet when all the angels bowed to Jesus to acknowledge his supremacy and high authority and rightful rule, Satan bowed with them; but his heart was filled with envy and hatred. Christ had been taken into the special counsel of God in regard to his plans, while Satan was unacquainted with them. He did not understand, neither was he permitted to know, the purposes of God. But Christ was acknowledged sovereign of heaven, his power and authority to be the same as that of God himself. Satan thought that he was himself a favorite in heaven among the angels. He

The Development of the Seeds of Rebellion

He left the immediate presence of the Father, dissatisfied, and filled with envy against Jesus Christ. Concealing his real purposes, he assembled the angelic host. He introduced his subject, which was himself. As one aggrieved, he related the preference God had given Jesus to the neglect of himself. He told them that henceforth all the sweet liberty the angels had enjoyed was at an end. For had not a ruler been appointed over them, to whom they from henceforth must yield servile honor? He stated to them that he had called them together to assure them that he no longer would submit to this invasion of his rights and theirs; that never would he again bow down to Christ; that he would take the honor upon himself which should have been conferred upon him and would be the commander of all who would submit to follow him and obey his voice. There was contention among the angels. Satan and his sympathizers were striving to reform the government of God. They were discontented and unhappy because they could not look into his unsearchable wisdom and ascertain his purposes in exalting his Son Jesus, and endowing him with such unlimited power and command. They rebelled against the authority of the Son.

Efforts to Bring About Reconciliation

Angels that were loyal and true sought to reconcile this mighty, rebellious angel to the will of his Creator. They justified the act of God in conferring honor upon Jesus Christ, and with forcible reasoning sought to convince Satan that no less honor was his now than before the Father had proclaimed the honor which he had conferred upon his Son. They clearly set forth that Jesus

was the Son of God, existing with him before the angels were created; and that he had ever stood at the right hand of God, and his mild, loving authority had not heretofore been questioned; and that he had given no commands but what it was joy for the heavenly host to execute. They urged that Christ's receiving special honor from the Father in the presence of the angels did not detract from the honor that Satan had heretofore received. The angels wept. They anxiously sought to move Satan to renounce his wicked design and yield submission to their Creator; for all had heretofore been peace and harmony, and what could occasion this dissenting, rebellious voice?

Warnings Unheeded

Satan refused to listen. And then he turned from the loyal and true angels, denouncing them as slaves. These angels, true to God, stood in amazement as they saw that Satan was successful in his effort to excite rebellion. He promised them a new and better government than they then had, in which all would be freedom. Great numbers signified their purpose to accept Satan as their leader and chief commander. As he saw that his advances met with success, he flattered himself that he should yet have all the angels on his side, and that he would be equal with God himself, and his voice of authority would be heard in commanding the entire host of heaven. Again the loyal angels warned Satan, and assured him what must be the consequence if he persisted; that he who could create the angels, could by his power overturn all their authority, and in some signal manner punish their audacity and terrible rebellion. To think that an angel should resist the law of God, which was as sacred as himself! They warned the rebellious to close their ears to Satan's deceptive reasonings, and advised Satan, and all who had been affected by him, to go to God and confess their wrong for even admitting a thought of questioning his authority.

Many of Satan's sympathizers were inclined to heed the counsel of the loyal angels, and repent of their dissatisfaction, and be again received into the confidence of the Father and his dear Son. The mighty rebel then declared that he was acquainted with God's law, and if he should submit to servile obedience, his honor would be taken from him. No more would he be intrusted with his exalted mission. He told them that himself and they also had now gone too far to go back, and he would brave the consequences, for to bow in servile worship to the Son of God he never would; that God would not forgive, and now they

this battle every angel would choose his own side, which would be evident to all. It would not have been safe to suffer any who united with Satan in his rebellion to continue to occupy heaven. They had learned the lesson of genuine rebellion against the unchangeable law of God; and this is incurable. If God had exercised his power to punish this chief rebel, it would not have been made manifest who were the disaffected angels; hence God took another course; for he would make manifest distinctly to all the heavenly host his justice and his judgment.

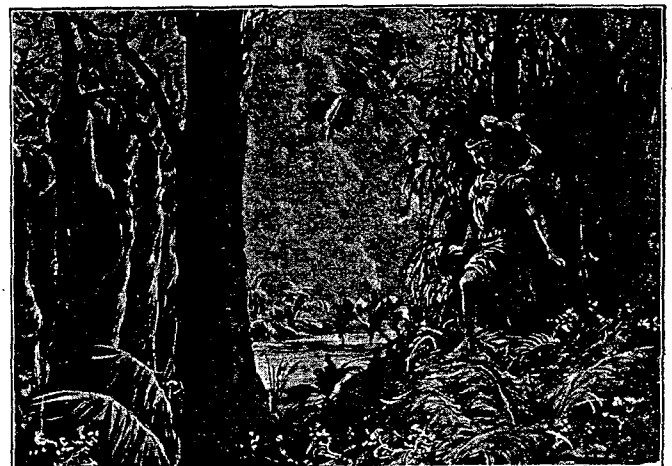
Against the Law and Government of God

It was the highest crime to rebel against the government of God. All heaven seemed in commotion. The angels were marshaled in companies, each division with a higher commanding angel at their head. Satan was warring against the law of God, because ambitious to exalt himself, and unwilling to submit to the authority of God's Son, heaven's great commander.

All the heavenly host were summoned to appear before the Father, to have each case determined. Satan unblushingly made known his dissatisfaction that Christ should be preferred before him. He stood up proudly and urged that he should be equal with God, and should be taken into conference with the Father and understand his purposes. God informed Satan that to his Son alone he would reveal his secret purposes, and he required all the family in heaven, even Satan, to yield him implicit, unquestioned obedience; but that he (Satan) had proved himself unworthy of a place in heaven. Then Satan exultingly pointed to his sympathizers, comprising nearly one half of all the angels, and exclaimed, "These are with me! Will you expel these also, and make such a void in heaven?" He then declared that he was prepared to resist the authority of Christ, and to defend his place in heaven by force of might, strength against strength.

Satan's Object to Abolish All Law

Good angels went to hear the words of Satan, and his exulting boasts. God declared that the rebellious should remain in heaven no longer. Their high and happy state had been held upon condition of obedience to the law which God had given to govern the high order of intelligences. But no provision had been made to save those who should venture to transgress his law. Satan grew bold in his rebellion, and expressed his contempt of the Creator's law. This Satan could not bear. He claimed that angels needed no law,



SATAN ENTERING THE GARDEN OF EDEN

must assert their liberty and gain by force the position and authority which were not willingly accorded to them.

The Father and the Son in Council

The loyal angels hasten speedily to the Son of God, and acquaint him with what is taking place among the angels. They find the Father in conference with his beloved Son, to determine the means by which, for the best good of the loyal angels, the assumed authority of Satan can be forever put down. The great God could at once have hurled this archdeceiver from heaven; but this was not his purpose. He would give the rebellious an equal chance to measure strength and might with his own Son and his loyal angels. In

but should be left free to follow their own will, which would ever guide them right; that law was a restriction of their liberty, and that to abolish law was one great object of his standing as he did. The condition of the angels he thought needed improvement. This was not according to the mind of God, who had made laws and exalted them equal to himself. The happiness of the angelic host consisted in their perfect obedience to law. Each had his special work assigned him; and until Satan rebelled, there had been perfect order and harmonious action in heaven.

Cast Out of Heaven

Then there was war in heaven. The Son of God, the Prince of heaven, and his loyal angels

engaged in conflict with the archangel and those who united with him. The Son of God and true, loyal angels prevailed; and Satan and his sympathizers were expelled from heaven. All the heavenly host acknowledged and adored the God of justice. Not a taint of rebellion was left in heaven. All was again peaceful and harmonious as before.

Angels in heaven mourned the fate of those who had been their companions in happiness and bliss. Their loss was felt in heaven. The Father consulted Jesus in regard to carrying out at once their purpose to make man to inhabit the earth. He would place man upon probation to test his loyalty, before he could be rendered eternally secure. If he endured the test wherewith God saw fit to prove him, he should eventually be equal with the angels. He was to have the favor of God, and he was to converse with angels, and they with him. God did not see fit to place man beyond the power of disobedience.

A Lesson to the Universe

Even when he was cast out of heaven, Infinite Wisdom did not destroy Satan. Since only the service of love can be acceptable to God, the allegiance of his creatures must rest upon a conviction of his justice and benevolence. The inhabitants of heaven and of the worlds, being unpre-

pared to comprehend the nature or consequences of sin, could not then have seen the justice of God in the destruction of Satan. Had he been immediately blotted out of existence, some would have served God from fear rather than from love. The influence of the deceiver would not have been fully destroyed, nor would the spirit of rebellion have been utterly eradicated. For the good of the entire universe through ceaseless ages, he must more fully develop his principles, that his charges against the divine government might be seen in their true light by all created beings, and that the justice and mercy of God and the immutability of his law might be forever placed beyond all question.

Satan's rebellion was to be a lesson to the universe through all coming ages,—a perpetual testimony to the nature of sin and its terrible results. The working out of Satan's rule, its effects upon both men and angels, would show what must be the fruit of setting aside the divine authority. It would testify that with the existence of God's government is bound up the well-being of all the creatures he has made. Thus the history of this terrible experiment of rebellion was to be a perpetual safeguard to all holy beings, to prevent them from being deceived as to the nature of transgression, to save them from committing sin, and suffering its penalty.

the home of man must be blotted out, or a remedy must be found. The decree goes forth; but the sinless Son of the Almighty steps under the falling judgment, and the hand of execution is stayed.

Christ the Remedy

Man had broken the law; but the Son of God offers to become man, and keep the law, and satisfy its claims for man. So he says:—
"Lo, I am come; in the roll of the book it is written of me: I delight to do thy will, O my God; yea, thy law is within my heart." Ps. 40:7.
And when he had become man, we hear him declaring to his hearers:—
"I am come down from heaven, not to do mine own will, but the will of him that sent me." John 6:38.

In the garden of Gethsemane, with the weight of the world's sin crushing his soul, and the agonies of the cross staring him in the face, we hear him declaring, "Nevertheless not my will, but thine, be done." Luke 22:42. In that attitude he went to the cross; in that attitude he hung upon the cross, between earth and heaven, a self-given sacrifice for a race in sin; and, while hanging there, could still plead with the Father in man's behalf, "Father, forgive them; for they know not what they do."

"Jesus Paid It All"

As man, he died, and in his death paid the penalty of the broken law. As the sinless Son of God, death could not hold him; for death is the penalty of transgression, and he had not transgressed. He died because he had volunteered to take the stroke that was man's due; and doing that, placed within man's reach again that life eternal which man had forfeited through sin. He bore our sins in his own body on the tree, that we might not have to bear the fearful penalty of our own transgression, which is death eternal. "He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed." Isa. 53:5.

The Gulf Is Bridged

That bridges the gulf which sin had made between earth and heaven, and makes it possible for man one day to see his Maker's face, now hidden from us by the veil of sin. Being tempted in all points like us we are, he is able to succor them that are tempted, to strengthen them for every trial, to make them fit for every circumstance; and then he leaves with us this gracious promise:—

"To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Rev. 3:21.

His righteousness is imputed to those who, fleeing from sin, seek the shelter of his grace; "for as through the one man's disobedience the many were made sinners, even so through the obedience of the one shall the many be made righteous." Rom. 5:19. Again: "If, while we were enemies, we were reconciled to God through the death of his Son, much more, being reconciled, shall we be saved by his life." Rom. 5:10. "All things are of God, who reconciled us to himself through Christ, and gave unto us the ministry of reconciliation. . . . We beseech you on behalf of Christ, be ye reconciled to God." 2 Cor. 5:18-20.

The Lost Dominion Restored by Promise

Having accomplished that reconciliation, he has a right to the title given him by the prophet Micah, the "Tower of the flock, the Stronghold of the daughter of Zion." And of that one, inspiration says, "Unto thee shall it come, yea, the former dominion shall come, the kingdom of the daughter of Jerusalem." Micah 4:8. That "former dominion" is the dominion lost to our race through sin. Christ wins it back through righteousness, and by his own blood purchases man's release from the demands of that broken law, that he may live to enjoy the restored inheritance. Again and again did Satan tempt Christ to break God's law. Said he, Fall down and worship me, and I will give you the dominion you seek. To have done so, would have meant ruin to the plan of salvation and destruction and oblivion to the race. But Christ did not fail. Humanity and divinity met in him. One hand clasped the human hand, the other the hand of God. "We are complete in him." The offender and the offended are reconciled; and, that accomplished, God will make all things new. In that reconciliation and re-creation this scripture finds fulfillment:—

"Fear not; for thou shalt not be ashamed. . . . For thy Maker is thy husband; Jehovah of hosts is his name; and the Holy One of Israel is thy Redeemer; the God of the whole earth shall be called. . . . For a small moment have I forsaken thee; but with great mercies will I gather thee. In overflowing wrath I hid my face from thee for a moment; but with everlasting loving-kindness will I have mercy on thee, saith Jehovah thy Redeemer." Isa. 54:4-8.

"Victory Through Our Lord Jesus Christ"

"Then shall come to pass the saying that is written, Death is swallowed up in victory. O death, where is thy victory? O death, where is thy sting? The sting of death is sin; and the power of sin is the law; but thanks be to God, who giveth us the victory through our Lord Jesus Christ." 1 Cor. 15:54-57.

"And I saw a new heaven and a new earth; for the first heaven and the first earth are passed away; and the sea is no more. . . . And I heard a great voice out of the throne saying, Behold, the tabernacle of God is with men, and he shall dwell with them, and they shall be his peoples, and God himself shall be with them, and be their God; and he shall wipe away every tear from

their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain, any more: the first things are passed away. . . . And he that sitteth on the throne said, Behold, I make all things new." Rev. 21:1-5.

In that restoration and reconciliation and redemption every son and daughter of Adam may have a part.

"IMMORTAL love, forever full,
Forever flowing free,
Forever shared, forever whole,
A never-ebbing sea.

"We may not climb the heavenly steeps,
To bring the Lord Christ down;
In vain we seek the lowest deep,
For him no depths can drown.

"But warm, sweet, tender, even yet
A present help is he;
And faith has yet his Olivet,
And love its Galilee.

"The healing of the seamless dress
Is by our beds of pain;
We touch him in life's throng and press,
And we are whole again."

Immanuel, God With Us

By coming to dwell with us, Jesus was to reveal God both to men and to angels. He was the Word of God,—God's thought made audible. . . .

The plan for our redemption was not an afterthought, a plan formulated after the fall of Adam. It was a revelation of "the mystery which hath been kept in silence through times eternal." It was an unfolding of the principles that from eternal ages have been the foundation of God's throne. From the beginning, God and Christ knew of the apostasy of Satan, and of the fall of man through the deceptive power of the apostate. God did not ordain that sin should exist, but he foresaw its existence, and made provision to meet the terrible emergency. So great was his love for the world, that he covenanted to give his only begotten Son, "that whosoever believeth in him should not perish, but have everlasting life." . . .

This was a voluntary sacrifice. Jesus might have remained at the Father's side. He might have retained the glory of heaven, and the homage of the angels. But he chose to give back the scepter into the Father's hands, and to step down from the throne of the universe, that he might bring light to the benighted, and life to the perishing. . . .

"Tabernacled Among Us"

God commanded Moses for Israel, "Let them make me a sanctuary, that I may dwell among them," and he abode in the sanctuary, in the midst of his people. Through all their weary wandering in the desert, the symbol of his presence was with them. So Christ set up his tabernacle in the midst of our human encampment. He pitched his tent by the side of the tents of men, that he might dwell among us, and make us familiar with his divine character and life. "The Word became flesh, and tabernacled among us (and we beheld his glory, glory as of the only begotten from the Father), full of grace and truth." Since Jesus came to dwell with us, we know that God is acquainted with our trials and sympathizes with our griefs. Every son and daughter of Adam may understand that our Creator is the friend of sinners. For in every doctrine of grace, every promise of joy, every deed of love, every divine attraction presented in the Saviour's life on earth, we see "God with us." . . .

By his humanity, Christ touched humanity; by his divinity, he lays hold upon the throne of God. As the Son of man, he gave us an example of obedience; as the Son of God, he gives us power to obey. It was Christ who from the bush on Mt. Horeb spoke to Moses saying, "I AM THAT I AM. . . . Thus shalt thou say unto the children of Israel, I AM hath sent me unto you." This was the pledge of Israel's deliverance. So when he came "in the likeness of men," he declared himself the I AM. The Child of Bethlehem, the meek and lowly Saviour, is God "manifest in the flesh." And to us he says, "I AM the Good Shepherd," "I AM the living Bread," "I AM the Way, the Truth, and the Life." All power is given unto me in heaven and in earth. "I AM the assurance of every promise." "I AM; be not afraid." "God with us" is the surety of our deliverance from sin, the assurance of our power to obey the law of heaven. . . .

"Bound to Humanity"

Christ was treated as we deserve, that we might be treated as he deserves. He was condemned for us, in which he had no share, that we might be justified by his righteousness, in which we had no share. He suffered the death which was ours, that we might receive the life which was his. "With his stripes we are healed."

In taking our nature, the Saviour has bound himself to humanity by a tie that is never to be broken. Through the eternal ages he is linked with us. "God so loved the world, that he gave his only begotten Son." He gave him not only to bear our sins, and to die as our sacrifice; he gave him to the fallen race. To assure us of his immutable counsel of peace, God gave his only begotten Son to become one of the human family, forever to retain his human nature. This is the pledge that God will fulfill his word. "Unto us a child is born; unto us a son is given; and the government shall be upon his shoulder." God has adopted human nature in the person of his Son, and has carried the same into the highest heaven. It is the "Son of man" who shares the throne of the universe. It is the "Son of man" whose name shall be called "Wonderful, Coun-



The Plan of Salvation

The Restoration of All Things in Christ

By C. M. Snow

"Behold the Lamb of God, which taketh away the sin of the world." John 1:29.

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16.

"And thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem." Micah 4:8.

John was baptizing in Jordan, and multitudes under his preaching were confessing their sins, dying to this world, and rising from the watery grave to live in newness of life.

Behold the Lamb of God

One day there came to John One who had no sin to confess; and John, looking upon him, said: "Behold the Lamb of God, which taketh away the sin of the world." Then were the heavens "opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him; and lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." Matt. 3:16, 17. "And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him not; but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw, and bare record that this is the Son of God." John 1:32-34.

A Call to Repentance

The report of the wonderful preaching of this prophet of the wilderness had spread throughout Palestine. Hearts had been deeply touched; wrongs had been made right; sins had been repented of and forsaken. Even from Jerusalem men had journeyed to Bethabara to hear the voice that testified against unrighteousness and warned men to flee from the wrath to come. Judah was stirred, and even the great ones were asking, What do these things mean? and, Is this the Christ that was to come?

What Did It Mean?

But John declared, I am not the Christ; I am not that prophet; the latchet of his shoes I am not worthy to unloose; "I am the voice of one crying in the wilderness, Make straight the way of the Lord."

What signifies this "Lamb of God"? What means this "baptism unto repentance"? What means this agitation of the people by a man from the wilderness, in uncouth raiment, unlettered, and unauthorized by the Sanhedrin or by any school of the prophets? The hour had struck for a new epoch in the history of man and of the world. Shadows were giving place to substance; types were melting into antitype; the Desire of Ages had come and John was tilling the fields of Israel for the sowing of the good seed of the kingdom.

The Long-looked-For Messiah Had Come

But what means this "Lamb of God" appearing on the scene just when the people were flocking to John, confessing their sins and being bap-

tized for the remission of sin? He who alone could make the forgiveness of sin possible was the long-promised Messiah, the Anointed One, the Christ. Toward his coming Adam looked through the telescope of God's promise—the Seed of the woman shall bruise the serpent's head. Abel saw him in the lamb whose blood he shed and whose body was consumed on the altar of sacrifice. Enoch looked forward to his day, and prophesied of his return "with ten thousand of his saints, to execute judgment upon all." Jude 14, 15. David saw him as the Lord's anointed, the inheritor of the worlds who was to rule the nations with a rod of iron, the Lord of hosts, the King of glory, but the smitten and bruised One hanging upon the cross.

Isaiah saw him as that promised child upon whose shoulders the government was to rest, whose name is Wonderful, Counselor, The mighty God, The everlasting Father, the Prince of Peace, and yet the One who would be despised and rejected of men; a man of sorrows and acquainted with grief, wounded for our transgressions, bruised for our iniquities, chastised for our peace, by whose stripes we are healed, the One upon whom the Lord had laid "the iniquity of us all," pouring out his soul unto death, numbered with the transgressors, bearing the sin of many, and making intercession for the transgressors.

Micah saw him as the "Tower of the flock, the Stronghold of the daughter of Zion," the retriever of the lost dominion. Zechariah knew him as the Branch who was to reconstruct in this earth the ruined edifice of Jehovah's worship, the King of the daughter of Jerusalem; while to Malachi he was "the messenger of the covenant" and "the Sun of Righteousness," with healing in his wings. And this being, upon whom was focused the eyes of angels, of patriarchs, and of prophets, was Immanuel, God with us, Christ the anointed, Jesus the Saviour from sin. So when John said, "Behold the Lamb of God, which taketh away the sin of the world," he focused the gaze of ages on that sinless form standing upon the bank of Jordan, and declared him the One who was to be the victim of the cross.

Why This Sacrifice for Sin?

Why was it necessary that the Son of God should die for man? What profit would it be to heaven? How could it help man?

Sin put a gulf between earth and heaven. Man's obedience to the dictates of Satan, and his disobedience to his Maker, put the race in rebellion against the government of heaven, and made Satan the "prince" of this world. The prophet says:—

"Behold, Jehovah's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: but your iniquities have separated between you and your God, and your sins have hid his face from you." Isa. 59:1, 2.

Man Lost Through Disobedience

When man broke the command of God, he became a rebel, and his home the house of rebellion. So there went forth that decree: "Dust thou art, and unto dust shalt thou return;" and, "Cursed is the ground for thy sake." But that plague spot of sin and disloyalty could not remain in the universe of God forever. Either man and

seal, the mighty God, the everlasting Father, the Prince of Peace." The I AM is the Daysman between God and humanity, laying his hand upon both. He who is "holy, harmless, undefiled, separate from sinners," is not ashamed to call us

brethren. In Christ the family of earth and the family of heaven are bound together. Christ glorified is our brother. Heaven is enshrined in humanity, and humanity is enfolded in the bosom of Infinite Love.—"The Desire of Ages."

The Origin of Evil and Its Remedy

A Bible Study

God's Character

1. What is the character of God?
"Art thou not from everlasting, O Lord my God, mine Holy One? . . . Thou art of purer eyes than to behold evil, and canst not look on iniquity." Hab. 1:12, 13.
2. With what kind of moral nature did God endow man when he created him?
"So God created man in his own image, in the image of God created he him." Gen. 1:27.
"God made man upright." Eccl. 7:29.
3. What are we told that God saw when he looked upon his finished work, including man?
"And God saw everything that he had made, and, behold, it was very good." Gen. 1:31.

The Character of the Angels

4. What did God create besides the earth and man upon it?
"For by him were all things created, that are in heaven, and that are in earth, visible and invisible, . . . all things were created by him, and for him." Col. 1:16.
5. How did the angels, as they were created, compare with man?
"What is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels." Ps. 8:4, 5.

Sin of Men and of Angels

6. Do we find the human race upon the same moral plane now upon which the Creator originally placed them?
"For all have sinned, and come short of the glory of God." "They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one." Rom. 3:23, 12.
7. What is said of some of the angels in regard to sin?
"God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment." "The angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day." 2 Peter 2:4; Jude 6.

Sin Defined

8. What is sin?
"Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." 1 John 3:4.
9. As briefly stated by the Saviour, what does the divine law require?
"Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself." Matt. 22:37-39.
10. Since man was created upright in the beginning, how was he led into sin?
"Now the serpent was more subtle than any beast of the field which the Lord God had made. . . . And the serpent said unto the woman, 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. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat." Gen. 3:1-6.

Satan and His Fall

11. Who was the real serpent who tempted our first parents?
"He laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years." Rev. 20:2.
12. What was the immediate cause of Satan's, or the dragon's, enmity against God, and against man, whom God had created in his own image?
"There was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him." Rev. 12:7-9.
13. What was the primary cause of Satan's enmity against God?
"How art thou fallen from heaven, O Lucifer, son of the morning! . . . For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: . . . I will ascend above the heights of the clouds; I will be like the Most High." Isa. 14:12-14.
- NOTE.—Lucifer was the angel name of the great leader in rebellion in heaven. After his fall, he was called Satan, a name which Cruden says "is a mere Hebrew word, and signifies an adversary, an enemy, an accuser."
14. What do the Scriptures say of Satan before his fall and what are we told was the cause of his fall?
"Thou art the anointed cherub that covereth; and I have set thee so. . . . Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee. . . . Thine heart was lifted up because of thy beauty." Eze. 28:14-17.
- NOTE.—Pride, envy, and covetousness filled

Satan's heart before he committed any outward, overt act of rebellion; and these were sin—"all unrighteousness is sin," says the apostle. 1 John 5:17.

Freedom of Choice

15. What kind of service only is acceptable to God?
"If it seem evil unto you to serve the Lord, choose you this day whom ye will serve." Joshua 24:15.
- "Elijah came unto all the people, and said, How long halt ye between two opinions? if the Lord be God, follow him; but if Baal, then follow him." 1 Kings 18:21.
- "Behold, I have set before thee an open door, and no man can shut it." Rev. 3:8.



BEHOLD THE LAMB OF GOD, THAT TAKETH AWAY THE SIN OF THE WORLD

- "Whosoever will, let him take the water of life freely." Rev. 22:17.
- NOTE.—God desires and accepts only willing service, service inspired by love. "God is love," and his great heart of infinite tenderness yearns for the love of his children, both of men and of angels, in the same way as the hearts of human parents yearn for the love of their children, though in infinitely greater degree.
16. Is there anything that God cannot do?
"The word of God is not bound." "If we believe not, yet he abideth faithful: he cannot deny himself." 2 Tim. 2:9, 13.
- NOTE.—God being what he is, and his nature being as it is, he could not create moral beings without giving them freedom of choice. There is not and never could be any moral responsibility without freedom of the will. This being true, it follows that God is in no wise responsible either for Lucifer's rebellion in heaven or for man's sin upon earth. "I the Lord speak righteousness, I declare things that are right." Isa. 45:19.

The Plan of Salvation

17. How do we know that God was not taken by surprise when man sinned?
"Because God is all-wise. He knows the end from the beginning. 'I have declared the former things from the beginning; . . . and they came to pass.' Isa. 48:3.
18. What provision had infinite love and foreknowledge made for man's redemption, even before the fall?
"All that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world." Rev. 13:8.
- "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Gen. 3:15.
- NOTE.—We learn from Isa. 45:18 that the divine purpose in creating this world was that it might be inhabited by a race of beings loyal to their Creator. This plan involved everything necessary to its success. Therefore we might know, even if we had not been told, that when, in the council between the Father and the Son, it was decided to create man, the great propitiatory offering provided, the sacrifice necessary for his redemption, was made.
19. What moved the Father to make this sacrifice in behalf of fallen humanity?
"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16.
20. What was the Son's attitude toward this great sacrifice of which he himself was the central figure?
"For there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time." 1 Tim. 2:5, 6.
21. How do we know that the Father and the Son were associated in the creation of man?
"And God said, Let us make man in our image, after our likeness." Gen. 1:26.
- "Wherefore I was made a minister, . . . to make all men see what is the fellowship of the

mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ." Eph. 3:7-9.

22. What beautiful prophetic scripture shows that the Father and the Son are just as closely associated in the work of redemption?
"Behold the man whose name is The BRANCH; and he shall grow up out of his place, and he shall build the temple of the Lord: . . . and shall sit and rule upon his [the Lord's] throne; and he shall be a priest upon his throne; and the counsel of peace shall be between them both." Zech. 6:12, 13.
23. What is contemplated by the plan of redemption?
"And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins." Matt. 1:21.
24. What does it mean to be saved from sin?
"If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. . . . If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:7-9.
25. What besides present salvation from the dominion of sin is included in redemption?
"And this is the will of him that sent me, that every one which seeth the Son, and believeth on

through the law, but through the righteousness of faith." Rom. 4:13.

28. How do we certainly know that we who are Gentiles by nature shall share in that promise?
"Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3:16, 29.
29. To whom does our Saviour himself say this inheritance will be given?
"Blessed are the meek: for they shall inherit the earth." Matt. 5:5.
30. When shall those who are saved from sin in this life be clothed with immortal life?
"For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory." Col. 3:3, 4.
- "Behold, I show you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." 1 Cor. 15:51, 52.
31. When will the righteous receive their inheritance?
"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory. . . . Then shall the King say, . . . Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25:31-34.
- And looking down the stream of time to the day when our returning Lord is about to be revealed, when his message to his waiting people is, "Surely I come quickly," the beloved John, speaking for the latter-day church, responds, "Amen. Even so, come, Lord Jesus." Rev. 22:20.

The Fall and Recovery of Man

MAN was created in the image of God. Knowledge and perfect holiness were impressed upon the very nature and faculties of his soul. He had constant access to his Maker, and enjoyed free communion with him, on the ground of his spotless moral rectitude. But, alas! the glorious diadem is broken; the crown of righteousness is fallen. Man's purity is gone, and his happiness is forfeited. "There is none righteous, no, not one." "All have sinned, and come short of the glory of God." But the ruin is not hopeless. What was lost in Adam is restored in Christ. His blood redeems us from the bondage, and His gospel gives us back the forfeited inheritance. "For if through the offense of one man, the gift by grace, which is by one man, Jesus Christ, hath abounded unto many."

Hither, O ye guilty! come and cast away your weapons of rebellion! Come with your bad principles and wicked actions; your unbelief, and enmity, and pride; and throw them off at the Redeemer's feet! God is here waiting to be gracious. He will receive you; he will cast all your sins behind his back, into the depths of the sea; and they shall be remembered against you no more forever. By Heaven's "unspeakable gift," by Christ's invaluable atonement, by the free, infinite grace of the Father and the Son, we persuade you, we beseech you, we entreat you, "be ye reconciled to God!"—C. Evans.

What Think Ye of Christ?

By D. L. Moody

EVERY living soul on the face of the earth is concerned with this question, "What think ye of Christ?"

I do not ask you what you think of the Established Church, or of the Presbyterians, or the Baptists, or the Roman Catholics; I do not ask you what you think of this minister or that, of this doctrine or that; but I want to ask you what you think of the living person of Christ?

I should like to ask, Was he really the Son of God—the great God-Man? Did he leave heaven and come down to this world for a purpose? Was it really to seek and to save? I should like to begin with the manger, and follow him up through the thirty-three years he was here upon earth. I should like to ask you what you think of his coming into this world and being born in a manger when it might have been a palace; why he left the grandeur and glory of heaven, and the royal retinue of angels; why he passed by palaces and crowns and dominion and came down here alone.

Christ the Teacher

I should like to ask you what you think of him as a teacher. He spoke as never man spoke. I should like to bring you to that mountainside, that we might listen to the words as they fall from his gentle lips.

Christ the Physician

I should like to ask you what you think of him as a physician. A man would soon have a reputation as a doctor if he could cure as Christ did. No case was ever brought to him but what he was a match for. He had but to speak the word, and disease fled before him. Here comes a man covered with leprosy.

"Lord, if thou wilt, thou canst make me clean," he cries.

"I will," says the Great Physician, and in an instant the leprosy is gone. The world has hospitals for incurable diseases; but there were no incurable diseases with him.

Christ the Comforter

Now, see him in the little home at Bethany, binding up the wounded hearts of Martha and

Mary, and tell me what you think of him as a comforter. He is a husband to the widow and a father to the fatherless. The weary may find a resting place upon that breast, and the friendless may reckon him their friend. He never varies, he never fails, he never dies. His sympathy is ever fresh, his love is ever free. O widow and orphan, O sorrowing and mourning, will you not thank God for Christ the Comforter?

The Testimony of His Enemies

The Pharisees

First among the witnesses, let us call upon the Pharisees. We know how they hated him. Let us put a few questions to them: Come, Pharisees, tell us what you have against the Son of God. What do you think of Christ? Hear what he says! "This man receiveth sinners." Why, it is the very thing that makes us love him! What an argument to bring against him. It is the glory of the gospel. He receives sinners. If he had not, what would have become of us? Have you nothing more to bring against him than this? Why, it is one of the greatest compliments that was ever paid him. Once more: when he was hanging on the tree, you had this to say of him, "He saved others; himself he cannot save." But he could not save himself and save us too. So he laid down his own life for yours and mine. Yes, Pharisees, he have told the truth for once in your lives! He saved others. He died for others. He was a ransom for many; so it is quite true what you think of him—"he saved others; himself he cannot save."

Caiaaphas the Priest

Now let us call upon Caiaaphas. Let him stand up here in his flowing robes; let us ask him for his evidence. Caiaaphas, you were chief priest when Christ was tried; you were president of the San

bedroom; you were in the council chamber when they found him guilty; you yourself condemned him. Tell us, what did the witnesses say? On what grounds did you judge him? What testimony was brought against him? "He hath spoken blasphemy," says Caiaphas. "He said, 'Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.'" When I heard that, I found him guilty of blasphemy; I rent my mantle and condemned him to death." Yes, all that they had against him was that he was the Son of God; and they slew him for the promise of his coming for his bride!

Pilate the Roman

Now let us summon Pilate. Let him enter the witness box. Pilate, this man was brought before you; you examined him; you talked with him face to face; what think you of Christ? "I find no fault in him," says Pilate. "He said he was the King of the Jews [just as he wrote it over the cross]; but I find no fault in him." Such is the testimony of the man who examined him! And, as he stands there, the center of a Jewish mob, there comes along a man elbowing his way in haste. He rushes up to Pilate, and, thrusting out his hand, gives him a message. He hears it open; his face turns pale as he reads, "Have thou nothing to do with that just man; for I have suffered many things this day in a dream because of him." It is from Pilate's wife—her testimony to Christ. You want to know what his enemies thought of him? You want to know what a heathen thought? Well, here it is, "no fault in him;" and the wife of a heathen, "this just man."

Judas, Who Betrayed Him

And now, look—in comes Judas. He ought to make a good witness. Let us address him. Come, tell us, Judas, what think you of Christ? You knew the Master well; you sold him for thirty pieces of silver; you betrayed him with a kiss; you saw him perform those miracles; you were with him in Jerusalem. In Bethany, when he summoned up Lazarus, you were there. What think you of him? I can see him as he comes into the presence of the chief priests; I can hear the money ring as he dashes it upon the table, "I have betrayed the innocent blood!" Here is the man who betrayed him, and this is what he thinks of him! Yes, those who were guilty of his death put their testimony on record that he was an innocent man.

The Roman Centurion

Let us take the centurion who was present at the execution. He had charge of the Roman soldiers. He told them to make him carry his cross; he had given orders for the nails to be driven into his feet and hands, for the spear to be thrust in his side. Let the centurion come forward. Centurion, you had charge of the executioners; you saw that the order for his death was carried out; you saw him die; you heard him speak upon the cross. Tell us, what think you of Christ? Hark! Look at him; he is smiting his breast as he cries, "Truly this was the son of God!"

The Thief on the Cross

I might go to the thief upon the cross, and ask what he thought of him. At first he railed upon him and reviled him. But then he thought better of it. "This man hath done nothing amiss," he says.

The Devils

I might go further. I might summon the very devils themselves and ask them for their testimony. Have they anything to say of him? Why, the very devils called him the Son of God! In Mark we have the unclean spirit crying, "Jesus, thou Son of the Most High God." Men say, "O, I believe Christ to be the Son of God, and because I believe it intellectually I shall be saved." I tell you the devils did that. And they did more than that, they trembled.

The Testimony of His Friends

John the Baptist

Let us bring in his friends. We want you to hear their evidence. Let us call that prince of preachers. Let us hear the forerunner; none ever preached like this man—this man who drew all Jerusalem and all Judea into the wilderness to hear him; this man who burst upon the nations like the flash of a meteor. Let John the Baptist come with his leathern girdle and his hairy coat, and let him tell us what he thinks of Christ. His words, though they were echoed in the wilderness of Palestine, are written in the Book forever, "Behold the Lamb of God, which taketh away the sin of the world!" This is what John the Baptist thought of him. "I saw, and bear record that this is the Son of God." No wonder he drew all Jerusalem and Judea to him, because he preached Christ. And whenever men preach Christ, they are sure to have plenty of followers.

Simon Peter

Let us bring in Peter, who was with him on the mount of transfiguration, who was with him the night he was betrayed. Come, Peter, tell us what you think of Christ. Stand in this witness box and testify of him. You denied him once. You said, with a curse, you did not know him? Was it true, Peter? Don't you know him? "Know him!" I can imagine Peter saying, "It was a lie I told them. I did know him." Afterward I can hear him charging home their guilt upon these Jerusalem sinners. He calls him "both Lord and Christ." Such was the testimony on the day of Pentecost. "God hath made that same Jesus, . . . both Lord and Christ." And tradition tells that when they came to execute Peter he felt he was not worthy to die in the way his Master died, and he requested to be

crucified with the head downward. So much did Peter think of him!

John, the Beloved Disciple

Now let us hear from the beloved disciple, John. He knew more about Christ than any other man did. He had laid his head on his Saviour's bosom. He had heard the throbbing of that loving heart. Look into his Gospel if you wish to know what he thought of him.

Matthew writes of him as the royal king come from his throne. Mark writes of him as the servant, and Luke as the Son of man. John takes up his pen, and, with one stroke, forever settles the question of Unitarianism. He goes right back before the time of Adam. "In the beginning was the Word, and the Word was with God, and the Word was God." Look into the Revelation. He calls him "the bright and morning star." So John thought well of him—because he knew him well.

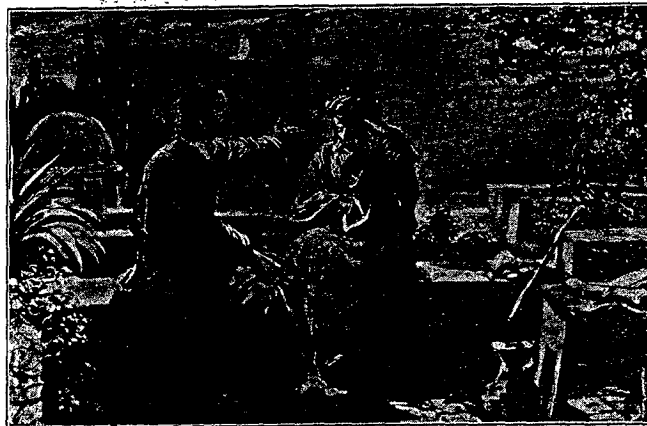
Doubting Thomas

We might bring in Thomas, the doubting disciple. You doubted him, Thomas? You would not believe he had risen, and you put your fingers into the wound in his side. What do you think of him? "My Lord and my God!" says Thomas.

Then go over to Decapolis and you will find that Christ has been there casting out devils. Let us call the men of that country and ask what they think of him. "He hath done all things well," they say.

Saul of Tarsus

But we have other witnesses to bring in. Take the persecuting Saul, once one of the worst of his enemies. Breathing out threatenings, he meets him. "Saul, Saul, why persecutest thou me?" says Christ. He might have added, "What have I done to you?" Have I injured you in any way?



"YE MUST BE BORN AGAIN"

Did I not come to bless you? Why do you treat me thus, Saul?" And then Saul asks, "Who art thou, Lord?"

"I am Jesus of Nazareth whom thou persecutest." You see, he was not ashamed of his name, although he had been in heaven: "I am Jesus of Nazareth." What a change did that one interview make to Saul! A few years afterward we hear him say, "I have suffered the loss of all things, and do count them but dross that I may win Christ." Such a testimony to the Saviour!

The Angels

But I shall go still further. I shall go away from earth into the other world. I shall summon the angels and ask what they think of Christ. They saw him in the bosom of the Father before the world was. Before the dawn of creation, before the morning stars sang together, he was there. They saw him leave the throne and come down to the manger. What a scene for them to witness! Ask these heavenly beings what they thought of him then. For once they are permitted to speak; for once the silence of heaven is broken. Listen to their song on the plains of Bethlehem, "Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord." He leaves the throne to save the world. Is it a wonder the angels thought well of him?

God the Father

But there is still another witness, a higher still. Some think that the God of the Old Testament is the Christ of the New. But when Jesus came out of Jordan, baptized by John, there came a voice from heaven. God the Father spoke. It was his testimony as to Christ: "This is my beloved Son, in whom I am well pleased." Ah, yes! God the Father thinks well of the Son. And if God is well pleased with him, so ought we to be. If the sinner and God are well pleased with Christ, then the sinner and God can meet. The moment you say, as the Father said, "I am well pleased with him," and accept him, you are wedded to God. Will you not believe the testimony? Will you not believe this witness, this last of all, the Lord of hosts, the King of kings himself? Once more he repeats it, so that all may know it. With Peter and James and John, on the mount of transfiguration, he cries again, "This is my beloved Son; hear him." And that voice echoing and resounding through Palestine, through all the earth from sea to sea; yes, that voice is echoing still, Hear him! Hear him!

Accept Him Today

My friend, will you hear him today? Hark! what is he saying to you? "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." Will you

not think well of such a Saviour? Will you not believe in him? Will you not trust in him with all your heart and mind? Will you not live for him? If he laid down his life for us, is it not the least we can do to lay down ours for him? If he bore the cross and died on it for me, ought I not to be willing to take it up for him? O, have we not reason to think well of him?

"The New Heart"

"A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh." *Eze. 36:26.*

Observe how this property of "new" runs through the whole economy of grace. When mercy first rose upon this world, an attribute of Divinity appeared which was new to the eyes of men and angels. Again: the Saviour was born of a virgin; and he who came forth from a womb where no child had been previously conceived, was sepulchred in a tomb where no man had been previously interred. The infant had a new birthplace, the crucified had a new burial place. Again: Jesus is the mediator of a new covenant, the author of a new testament, the founder of a new faith. Again: the redeemed receive a new name; they sing a new song; their home is not to be in the old, but in the new, Jerusalem, where they shall dwell on a new earth, and walk in glory beneath a new heaven. Now it were surely strange, when all things else are new, if they themselves were not to partake of this general renovation. Nor strange only, for such a change is indispensable. A new name without a new nature were an imposture. It were not more an untruth to call a lion a lamb, or the rapacious vulture by the name of the

place in a believer's bosom, and are the object of its strongest and tenderest affections. The only place, alas! that religion has in the hearts of many is a burial place; but the believer can say with Paul, "Christ liveth in me." Nor is his heart like the cottage of Bethany, favored only with occasional visits. Jesus abides there in the double character of guest and master, its most loving and best loved inmate; and there is a difference as great between that heart as it is and that heart as it was, as between the warm bosom where the infant sleeper slept or smiled in Mary's arms and the dark, cold sepulcher where weeping followers laid and left the Crucified.

Is there such a heart in you? Do you appreciate Christ's matchless excellences? Having cast away every sin to embrace him, do you set him above your chiefest joy? Would you leave father, mother, wife, children, to follow him, with bleeding feet, over life's roughest path? Rather than part with him, would you part with a thousand worlds? Were he now on earth, would you leave a throne to stoop and tie his latchet? If I might so speak, would you be proud to carry his shoes? Then, indeed, you have got the new, warm heart of flesh.

A Living Heart

The perfection of this life is death. The child of God is dead to sin, but alive to righteousness, alive to Christ, alive to everything which touches his honor, and crown, and kingdom. With Christ living in his heart, the believer feels that now he is not himself, not his own; and, as another's, the grand object of his life is to live to Christ.

It is a mark of grace that the believer, in his progress heavenward, grows more and more alive to the claims of Jesus. If you "know the love of Christ," his is the latest name you will desire to utter; his is the latest thought you will desire to form; upon him you will fix your last look on earth; upon him your first in heaven. When memory is oblivious of all other objects, when all that attracted the natural eye is wrapped in the mists of death, when the tongue cleaves to the roof of our mouth, speech is gone, and the right hand, lying powerless by our side, has lost its cunning, Jesus! then may we remember thee! If the shadows of death are to be thrown in deepest darkness on the valley, may it be ours to die like that saint, beside whose bed wife and children once stood, weeping over the wreck of faded faculties, and a blank, departed memory. One had asked him, "Father, do you remember me?" and received no answer; and another, and another, but still no answer. And then, all making way for the venerable companion of a long and loving pilgrimage, the tender partner of many a past joy and sorrow, his wife draws near. She bends over him, and as her tears fall thick upon his face, she cries, "Do you not remember me?" A stare, but it is vacant. There is no soul in that filmy eye; and the seal of death lies upon those lips. The sun is down, and life's brief twilight is darkening fast into a starless night. At this moment, one calm enough to remember how the love of Christ's spouse is "strong as death," a love that "many waters cannot quench," stooped to his ear, and said, "Do you remember Jesus Christ?" Touched as by an electric influence, the heart heat once more to the name of Jesus; the features, fixed in death, relax; the countenance, dark in death, flushes up like the last gleam of day; and, with a smile he replied, "Remember Jesus Christ! dear Jesus Christ! He is all my salvation, and all my desire."

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A Warm Heart

When faith receives the Saviour, how does the heart warm to Jesus Christ! There is music in his name. "His name is an ointment poured forth." All the old indifference to his cause, his people, and the interests of his kingdom, has passed away; and now these have the warmest

* Paragraphs from a sermon by Thomas Guthrie, a Scotch Reformer, 1803-73.