

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.”

Pray in faith, and trust your Saviour. Make every effort necessary to keep the channel of communication open between Christ and your soul. Seek every opportunity to be present where prayer is wont to be made, rather than to go to places where the tendency is of a character to make you forget God. We want Bible religion, practical godliness, free from all pretension and sophistry. Unless you maintain Bible religion, you will find yourself separated from Jesus Christ. By unbelief and carelessness, you break up your tender fellowship with Jesus. Why trifle so much with your heavenly Friend? Why feel at liberty to serve God at will, and to neglect his worship at pleasure? It is when you wander from his side, and are charmed with the voice of the seducer, and fasten your affections upon some trifling thing, that you are in danger of losing your peace and trust and confidence in God. Then it is that you seem to have lost your wisdom as to how to find Jesus. Then it is that Satan presents to you the thought that Jesus has forsaken you; but is it not that you have forsaken Jesus? Satan will seek still more to alienate your mind from your best Friend by his lying devices; for he wants you to deny Christ.

You have forsaken the fountain of living waters, and have hewed you out broken cisterns that can hold no water. We dare not let his name languish on our lips, and his love and memory die out of our hearts. “Well,” says the cold, formal professor, “this is making Christ too much like a human being;” but the word of God warrants us to have these very ideas. It is the want of these practical, definite views of Christ, that hinders so many from having a genuine experience in the knowledge of our Lord and Saviour Jesus Christ. This is the reason that many are fearing and doubting and mourning. Their ideas of Christ and the plan of salvation are vague, dreary, and confused. If they had, like David, set the Lord ever before them, keeping him at their right hand that they should not be moved, their feet would be upon solid rock. Behold Jesus crucified for you. Behold him grieved with your sins; and when you pray, repent, and earnestly desire to see him as your sin-pardoning Redeemer, ready to bless you, and to hear your acknowledgment of him. Keep close to his side; for you need his presence with you. {Youth Instructor, July 19, 1894}

Changing Cleveland One By One

Bishop Stephen D. Lewis

The Great Aim and Purpose for This Life

Here the position of Jesus Christ in reference to his Father is brought to view. While they are one in purpose, and one in mind, yet in personality they are two. May we not learn from this that there is to be unity between believers? {*Review and Herald* August 15, 1907}

Christ is one with the Father, but Christ and God are two distinct personages. Read the prayer of Christ in the seventeenth chapter of John, and you will find this point clearly brought out. How earnestly the Saviour prayed that His disciples might be one with Him as He is one with the Father. But the unity that is to exist between Christ and His followers does not destroy the personality of either. They are to be one with Him as He is one with the Father. {*The Review and Herald*, June 1, 1905}

[John 17:20-23 quoted.] What a wonderful statement! The unity that exists between Christ and His disciples does not destroy the personality of either. In mind, in purpose, in character, they are one, but not in person. By partaking of the Spirit of God, conforming to the law of God, man becomes a partaker of the divine nature. Christ brings His disciples into a living union with Himself and with the Father. Through the working of the Holy Spirit upon the human mind, man is made complete in Christ Jesus. Unity with Christ establishes a bond of unity with one another. This unity is the most convincing proof to the world of the majesty and virtue of Christ, and of His power to take away sin. {*Manuscript 111*, 1903}

The Power of God in the Third Person—The prince of the power of evil can only be held in check by the power of God in the third person of the Godhead, the Holy Spirit. {*Special Testimonies*, Series A, No. 10, p. 37. (1897)}

Sin could be resisted and overcome only through the mighty agency of the Third Person of the Godhead, who would come with no modified energy, but in the fullness of divine power. It is the Spirit that makes effectual what has been wrought out by the world’s Redeemer. It is by the Spirit that the heart is made pure. Through the Spirit the believer becomes a partaker of the divine nature. Christ has given His Spirit as a divine power to overcome all hereditary and cultivated tendencies to evil, and to impress His own character upon His church. {*The Desire of Ages*, Pg. 671.2}

Then I saw Jesus lay off His priestly attire and clothe Himself with His most kingly robes. Upon His head were many crowns, a crown within a

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crown. Surrounded by the angelic host, He left heaven. The plagues were falling upon the inhabitants of the earth. Some were denouncing God and cursing Him. Others rushed to the people of God and begged to be taught how they might escape His judgments. But the saints had nothing for them. The last tear for sinners had been shed, the last agonizing prayer offered, the last burden borne, the last warning given. The sweet voice of mercy was no more to invite them. When the saints, and all heaven, were interested for their salvation, they had no interest for themselves. Life and death had been set before them. Many desired life, but made no effort to obtain it. They did not choose life, and now there was no atoning blood to cleanse the guilty, no compassionate Saviour to plead for them, and cry, "Spare, spare the sinner a little longer." All heaven had united with Jesus, as they heard the fearful words, "It is done. It is finished." The plan of salvation had been accomplished, but few had chosen to accept it. And as mercy's sweet voice died away, fear and horror seized the wicked. With terrible distinctness they heard the words, "Too late! too late!"

Those who had not prized God's Word were hurrying to and fro, wandering from sea to sea, and from the north to the east, to seek the Word of the Lord. Said the angel, "They shall not find it. There is a famine in the land; not a famine of bread, nor a thirst for water, but for hearing the words of the Lord. What would they not give for one word of approval from God! but no, they must hunger and thirst on. Day after day have they slighted salvation, prizing earthly riches and earthly pleasure higher than any heavenly treasure or inducement. They have rejected Jesus and despised His saints. The filthy must remain filthy forever."

Many of the wicked were greatly enraged as they suffered the effects of the plagues. It was a scene of fearful agony. Parents were bitterly reproaching their children, and children their parents, brothers their sisters, and sisters their brothers. Loud, wailing cries were heard in every direction, "It was you who kept me from receiving the truth which would have saved me from this awful hour." The people turned upon their ministers with bitter hate and reproached them, saying, "You have not warned us. You told us that all the world was to be converted, and cried, Peace, peace, to quiet every fear that was aroused. You have not told us of this hour; and those who warned us of it you declared to be fanatics and evil men, who would ruin us." But I saw that the ministers did not escape the wrath of God. Their suffering was tenfold greater than that of their people. {*Early Writings*, Pg. 281-282}

We need to educate and train the mind so that we shall have an intelligent faith, and have an understanding friendship with Jesus. Unless we continually cherish friendship between God and our souls, we shall separate from him, and walk apart from him. We shall make friends of those around us, and place our trust in humanity, and our affections will be diverted from the true object of worship. We must not allow coldness to chill our love for our Redeemer. If we have fellowship with him, we must ever set the Lord before us, and treat him as

an honored Friend, giving him the first place in our affections. We should speak of his matchless charms, and constantly cultivate the desire to have a better knowledge of Jesus Christ. Then his Spirit will have a controlling power upon life and character. But how often is the Lord neglected for the society of others, and for things of no value!

Jesus says, "If any man thirst, let him come unto me, and drink." "The water that I shall give him, shall be in him a well of water springing up unto everlasting life." Never let amusements, or the companionship of others, come between you and Jesus, your best friend. Set the Lord always before you. When natural inclination draws you in the direction of fulfilling some selfish desire, set the Lord before you as your counselor, and ask, Will this please Jesus? Will this increase my love for my best Friend? Will this course grieve my dear Saviour? Will it separate me from his company? Will Jesus accompany me to the pleasure party, where all will be lightness and gaiety, where there will be nothing of a religious nature, nothing serious, no thought of the things of God?

If Jesus sends me there as a missionary to warn some soul of his danger, then I am sure Jesus will not separate from me; but if I go simply to please myself, I cannot be sure of my Saviour's presence. If I choose to go where Jesus cannot enter, where he cannot make his abode, where the hearts of those present are saying, "Cause the Holy One of Israel to cease from before us," I choose another counselor than Jesus.

The great aim and purpose of this life is to form characters so that we shall be accounted worthy of eternal life. We shall act as rational beings, and make religion a practical matter. We need to keep our Saviour ever before us, and educate ourselves in such a way that our desires shall continually flow out toward him, that we shall meditate upon his promises, and address him in confiding faith. Before you engage in any important work, remember that Jesus is your counselor, and that it is your privilege to cast all your care upon him; for he invites you to do so, and is at your right hand, that you shall not be moved. Each day be determined that you will keep nigh to God, looking unto Jesus, the author and finisher of your faith. Do not neglect and slight Jesus; for this you would not do to any of your cherished friends. Do not keep Jesus in the background and never mention his name, never call the attention of your friends to him who is at your side to be your counselor. Would not your friends look upon you as disrespectful were they at your side, and you never spoke to them or of them? "A son honoreth his father, and a servant his master: if then I be a father, where is mine honor? and if I be a master, where is my fear? saith the Lord of hosts."

Many complain that Jesus seems a long way off. Who has placed him a long way off? Has it not been your own course of action that has separated you from Jesus? He has not forsaken you, but you have forsaken him for other lovers. But the Lord says, "Return, ye backsliding children, and I will heal your backslidings. Behold, we come unto thee; for thou art the Lord our God." "Seek ye the Lord while he may be found, call ye upon him while he is near: