

Again God revealed Himself at a later time to the people of Egypt when He mightily humbled that nation and delivered Israel. And other nations, especially the inhabitants of Canaan, trembled when they heard of the deliverance of Israel, for they knew that God had given their land to Israel. (Joshua 2.) Some of these renounced their idolatry and joined themselves with the people of God and were saved by faith. (Heb. 11:31.)

At a later time Nebuchadnezzar, king of Babylon, ruler of a mighty nation, learned of the true God and made a proclamation of his faith in Him to "all people, nations, and languages, that dwell in all the earth." (See Daniel 2, 3, and 4.) Through Nebuchadnezzar's dream of the great image, interpreted by the prophet Daniel, God has since been speaking to rulers and people of a God that could foretell the rise and fall of nations down to the very end of time. Surely the people since the days of Babylon have had infallible evidence of the existence of the true God.

Then we next read of Darius, the Median monarch who ruled after the fall of Babylon, who also made a proclamation concerning the true God to "all people, nations, and languages, that dwell in all the earth." Dan. 6:25. We read also of Cyrus, the Persian ruler, and his proclamation acknowledging that "the Lord of heaven" had given him all the nations of the earth and had charged him to build Him a house at Jerusalem. (See Ezra 1.) So there was no people in the world in the days of Cyrus that did not have a chance to know of God.

Surely the people in the days of Christ and the apostles had a chance to know of God when mighty miracles testified to His truth and power. The whole world had opportunity to know of God when in the days of the heathen rulers of Rome Christians were hunted and destroyed because they dared to worship the true God rather than the heathen deities. The whole world had a chance to know of God in the days when apostate Christianity ruled the world and condemned to

death all who would not be conformed to false doctrines. It is not true in any sense that people have had no chance to know God. On the contrary, it is true that God has in every possible way sought the people of this rebellious world to bring to them hope and salvation.

When the work of the gospel shall have been finished and the redeemed are all gathered home, there will be found among them those who have responded to the call of mercy from "all nations, and kindreds, and people, and tongues." Rev. 7:9. God so loved the world that He gave Jesus to save them. Jesus tasted "death for every man." Heb. 2:9. People are not left in ignorance of life and salvation. We are told that "the eyes of the Lord run to and fro throughout the whole earth, to show Himself strong in the behalf of them whose heart is perfect toward Him." 2 Chron. 16:9. It is evident, therefore, that there is no need of a future probation in an age to come.

The Scripture nowhere intimates that there is to be a future probation. On the contrary, we are plainly told that when Jesus comes again, He will come "in flaming fire taking vengeance on them that know not God," and that instead of being ushered into a millennium of peace, they are "punished with everlasting destruction from the presence of the Lord, and from the glory of His power." 2 Thess. 1:8, 9.

Jesus positively says that when He comes again He will bring His reward with Him "to give every man according as his works shall be." Rev. 22:12. He said that when the flood came it "destroyed them all," and that the fire from heaven came upon Sodom and "destroyed them all. Even thus shall it be in the day when the Son of man is revealed." (Luke 17:26-30.) Those who have been lured by the false hope of a future probation in a millennium of peace will be awakened someday to the awful fact that "the harvest is past, the summer is ended, and we are not saved." Jer. 8:20. Reader, have you made sure of salvation while it is called today?

The Latter Rain—No. 11

By MEADE MacGUIRE

IN preceding articles we have noticed how God plans to finish the work of the gospel by the outpouring of His Spirit in the latter rain. We have quoted some of the many statements setting forth the conditions on which we may receive that experience to which we have so long looked forward. We must have "victory over every besetment," perfect characters "not having spot, or wrinkle, or any such thing," cleanse ourselves "from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

Let us now consider earnestly and prayerfully the provisions God has made by which everyone who will co-operate with Him may attain to Christian perfection of character and share in the latter rain and the finishing of God's work. God prom-

ises to do this work of perfecting our characters Himself.

"The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is He that calleth you, who also will do it." 1 Thess. 5:23, 24.

It is nowhere taught in the Scriptures that man can make himself perfect, but rather that such a thing is impossible.

"Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil." Jer. 13:23. "Who can bring a clean thing out of an unclean? not one." Job 14:4.

The very first step in this wonderful experience is God's work of re-creation, or the new birth, by



Meditation

BY LOLA CLARK STROM

OH, the ripples' magic music as they break upon the shore,
Lispings back the voice of loved ones whom we'll meet
on earth no more,
Carrying out upon the wavelet sounds of voices low
and sweet,
Echoing back the softest music on the sand beneath
our feet.

List you not to sounds of voices floating outward toward the sea?
Can you not in fancy hear them, laughing, caroling in their glee?
Can you see the faces mirrored on the limpid crystal sheen—
Faces that we knew in childhood? Can it be 'tis but a dream?

Let the wavelets tell the story as they croon their lullaby
In the glowing of God's vista, as they read it in the sky,
In the mansions where those dear ones will be gathered by and by,
Let the dream be realistic. May we meet them, you and I.

which His divinity is united with our humanity, thus providing unlimited power to overcome all sin.

"Not even by a thought did He yield to temptation. So it may be with us. Christ's humanity was united with divinity; He was fitted for the conflict by the indwelling of the Holy Spirit. And He came to make us partakers of the divine nature. So long as we are united to Him by faith, sin has no more dominion over us. God reaches for the hand of faith in us to direct it to lay fast hold upon the divinity of Christ, that we may attain to perfection of character."—*The Desire of Ages*, p. 123.

When Adam and Eve sinned, human nature became fallen, corrupt, and impure, and we all inherit that fallen nature from our human parents. Therefore Jesus said, "Except a man be born again, he cannot see the kingdom of God." John 3:3. We can become God's children only by being born of God. (John 1:13.) Through that new birth we receive the divine nature. (2 Peter 1:4.)

"When the Spirit of God takes possession of the heart, it transforms the life. Sinful thoughts are put away, evil deeds are renounced; love, humility, and peace take the place of anger, envy, and strife. Joy takes the place of sadness, and the countenance reflects the light of heaven. No one sees the hand that lifts the burden, or beholds the light descend from the

courts above. The blessing comes when by faith the soul surrenders itself to God. Then that power which no human eye can see, creates a new being in the image of God."—*Id.*, pp. 172, 173. (Italics mine.)

This is not a matter of simply assenting to the teaching of the Bible. It is a divine miracle, involving the exercise of God's creative power. The apostle Paul declares, "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." 2 Cor. 5:17.

"When the soul surrenders itself to Christ, a new power takes possession of the new heart. A change is wrought which man can never accomplish for himself. It is a supernatural work, bringing a supernatural element into human nature. The soul that is yielded to Christ, becomes His own fortress, which He holds in a revolted world, and He intends that no authority shall be known in it but His own. A soul thus kept in possession by the heavenly agencies, is impregnable to the assaults of Satan."—*Id.*, pp. 323, 324.

The abiding presence of the Holy Spirit in Jesus, while He was here on earth, kept Him from yielding to the fiercest temptations of the enemy. He will do the same for us if we yield our wills fully and continually to Him. Thus through divine power we shall be enabled to attain to Christian perfection of character.

"He came to show man how to obey, how to keep all the commandments. He laid hold of divine power, and this is the sinner's only hope. He gave His life that man might be a partaker of the divine nature, having escaped the corruption that is in the world through lust."—*Messages to Young People*, p. 165.

"The work of the Holy Spirit is immeasurably great. It is from this source that power and efficiency come to the worker for God; and the Holy Spirit is the Comforter, as the personal presence of Christ to the soul. He who looks to Christ in simple, childlike faith, is made a partaker of the divine nature through the agency of the Holy Spirit."—*Review and Herald*, Nov. 29, 1892.

"We want to see the King in His beauty. Then let us daily keep our eyes fixed upon Christ, the perfection of human character, and laying hold of His divine nature, we shall have the strength of divinity to overcome every evil tendency and desire.

"Christ came to earth to suffer and to die that we might lay hold on eternal life. He gave Himself that we might be partakers of the divine nature, and overcome the corruption that is in the world through lust."—*Quoted in Review and Herald*, Jan. 13, 1910, p. 9.

How marvelous are these provisions when we consider them. When we surrender ourselves fully to Christ, "a new power takes possession of the new heart." "That power which no human eye can see, creates a new being in the image of God." He brings a "supernatural element into human nature." "We shall have the strength of divinity to overcome every evil tendency and desire." A soul thus kept "is impregnable to the assaults of Satan."

Oh, if we could only realize how exceedingly interested God is in doing all this for and in us.

"The very image of God is to be reproduced in humanity. The honor of God, the honor of Christ, is involved in the perfection of the character of His people."—*The Desire of Ages*, p. 671.

"None are living Christians unless they have a daily experience in the things of God, and daily practice self-denial, cheerfully bearing the cross and following Christ. Every living Christian will advance daily in the divine life. As he advances toward perfection, he experiences a conversion to God every day; and this

conversion is not completed until he attains to perfection of Christian character, a full preparation for the finishing touch of immortality."—"Testimonies," Vol. II, p. 505.

What is there in all this world that compares in value with the attainment of such a life? Long

has our merciful heavenly Father waited for us to heed His loving appeals and warnings and turn to Him with all our hearts. Let us obey His summons now, and by His grace prepare quickly for the latter rain, the loud cry, and the finishing of the work.

"Except Ye . . . Become as Little Children"

By R. L. KLINGBEIL

FEW passages of Holy Writ are more revealing to the sincere and hungry seeker after truth than the one recorded in Matthew 18:3: "Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."

This emphatic statement uttered by our Redeemer is not a mere suggestion. It is a declaration of duty. It is not merely a condition, but the condition of entrance into the kingdom of God. In this declaration the Saviour speaks of fundamentals. There is no mistaking here; it is not obscure nor difficult to understand. He says that a man, no matter what his position, must become like a little child before he can be made a part of the kingdom.

Clearly, this change which we must all undergo, cannot refer to things physical. It cannot apply to age, size, or growth. It must have to do with our moral and spiritual nature.

What characteristics of a child must distinguish those of us who have reached physical and mental maturity, and will secure our admission into the community of the blessed?

First of all, we may say that an infant's chief glory is that it has been born. Its birth is to it the event of events. We may utter many a flattering prediction to the delight of the proud parents—and justly so—but after all has been said, the greatest reality remains—the child has been born. That is the beginning of its life and its every possibility. To us as Christians our second birth must be the greatest event of our lives. Have we been born into the family of God? If not, then we have not as yet taken the very first step toward heaven. Without the all-important new birth, which is the starting point of the Christian life, there is not the slightest hope for us. How can we be children of God if we have never been born of Him? Any act of piety without that is but an appearance of godliness.

Second, a little child is without personal sin. An infant is innocent. If it errs, it does not do so willfully. We as children of God, who through birth have received a new life, have put off the old man of sin. He is dead. It is our happy lot not only to have died with Christ, but also to have risen with Him into newness of life. As long as we permit Christ to manifest in our life the power of His resurrection, we shall be able to live sinlessly. The Holy Spirit will make that power our possession. But if we do sin, we have an advocate with the Father who will graciously lift us up again.

Third, a child is devoid of pride. How refreshing it must have been to Christ to take a smiling

infant in His arms, to turn aside for a brief moment from hypocrisy and offensive pride! He saw reflected in him heaven's innocence, heaven's trustfulness and peace. How attractive these children must have been to Him who Himself was "harmless, undefiled, separate from sinners." They could not even think one evil thought! Is it any wonder that when His disciples sought to keep the children away from Him, He was much displeased and uttered those words which should be the theme of our daily meditation, "Suffer the little children to come unto Me, and forbid them not: for of such is the kingdom of God"? There is only one way we may approach unto God, namely, by cultivating not childish but childlike characteristics. God loves them. God Himself possesses them.

The surest way to block our path to heaven is to cherish pride and a feeling of self-sufficiency. God abhors pride. How can we be helped unless we feel our need? How can we be saved unless we humbly admit that sin has ruined us, that in God alone is our help?

Again, an infant is teachable and gentle. It has no previous opinions and is therefore not ashamed to admit its ignorance. Thus we must be in spiritual things. When we come to the all-wise and omnipotent Creator and Redeemer, the only proper attitude is that of complete abandonment

The Line Shall Not Break Where I Stand

BY LAURA D. WHITMORE

I WILL stand in the pathway of duty
For a cause which shall never retreat;
'Tis with God-given strength I shall conquer,
And the foe in the conflict defeat.

I will stand 'gainst the great host of darkness
And list to the Master's command,
Sent down from the heavenly portals,
"The line must not break where you stand."

The line shall not break where I stand,
For I'll answer the Master's demand,
And shout with God's armor around me,
"The line must not break where I stand."

I will stand in the pathway of duty,
Though the dark clouds of sin o'er me roll,
For with prayer and the sword of the Spirit
Despair shall not enter my soul.

I will fight against Satan, the tempter,
By faith holding firmly God's hand,
By the sign of the cross I'll be victor—
"The line shall not break where I stand."