



## BEcho - Australasian Signs of the Times

### February 16, 1903 The Home-Life.

-  
By Mrs. E. G. White.

Christian fathers and mothers are to bear the fruits of righteousness in the home-life. A most solemn responsibility rests upon them. The home of every Christian should be a little church, a representation of the heavenly home, from which others may learn what a family can become in this world through obedience to God's word. Heaven is much nearer to the earth than many realize. The angels of God are ascending and descending the ladder of shining brightness that Jacob saw. God is above this ladder, and His glory, flushing the threshold of heaven, is shining upon every round.

<BEcho, February 16, 1903 par. 1>

God desires parents to bear much fruit by training and disciplining their children aright. Such work requires tact and skill; for different minds are differently constituted. In order to be successful in this work, parents should engage in it prayerfully and intelligently, beginning with themselves. <BEcho, February 16, 1903 par. 2>

The husband and the wife are to bear with and respect each other. The husband is the priest of the household. The wife is to lean upon his large affections, and his arm is to strengthen and sustain her in carrying the burdens. Both should learn to use much discretion in the management of human minds. In dealing with their children they should depend upon the guidance of the Holy Spirit. <BEcho, February 16, 1903 par. 3>

-----

### February 23, 1903 Child Training.

-  
By Mrs. E. G. White.

Fathers and mothers, ask in faith for wisdom to deal with your children in the fear of God. They are a part of your flesh and blood, and have inherited your temperament. When you see them acting as you would act were you not under the control of the Spirit of God, how patiently you should deal with them. Notwithstanding your mistakes and failures, Christ has dealt kindly and patiently with you. <BEcho, February 23, 1903 par. 1>

If you desire to learn what course to take with your children, make their peculiar temperaments your constant study. All children cannot be managed alike. You may need to manage one child differently from the way in which you manage another. Go to God, telling Him your perplexity. He will teach you how to deal with human minds. When you learn lessons from the Source of wisdom, when you manifest an earnest desire to save the souls of those who are of your own flesh and blood, when you show a determination not to let them go but to hold on to them, you will be able to bring them up in the fear of God. <BEcho, February 23, 1903 par. 2>

We have much to learn in regard to child-training. When teaching the little ones to do things, we must not scold them. Never should we say, "Why did you not do this?" Say, "Children, help mother do this;" or, "Come, children, let us do this." Be their companion in doing these things. When they finish their work, praise them. <BEcho, February 23, 1903 par. 3>

Years ago the children in my home were learning how to knit. One of them asked me, "Mother, I should like to know whether I am helping you by trying to do this knitting-work?" I knew that I should have to take out every stitch, but I replied, "Yes, my child, you are helping me." Why could I say that they were helping me?--Because they were learning. When they did not make the stitches as they should have made them, I took out every stitch afterward, but never did I condemn them for their failure. Patiently I taught them until they knew how to knit properly. <BEcho, February 23, 1903 par. 4>

The mother is the queen of the home. She must not allow her children to treat her as a slave. Many a mother has gone down into the grave with a broken heart, because she made a slave of herself, doing things that she should have taught her children to do. Let every mother teach her children that they are members of the family firm, and must bear their share of the responsibilities of this firm. Every member of the family should bear these responsibilities as faithfully as

church-members bear the responsibilities of church relationship. <BEcho, February 23, 1903 par. 5>

Let the children know that they are helping father and mother by doing little errands. Give them some work to do for you, and tell them that afterward they can have a time to play. <BEcho, February 23, 1903 par. 6>

Dress your children neatly in simple clothing, and allow them to spend much time out-of-doors. You can furnish them with cart-loads of sand in which to play. By playing in the sunshine and the fresh air, children will gain health and strength of mind and body. They will be benefited both spiritually and physically. The Lord recognizes every such effort. <BEcho, February 23, 1903 par. 7>

The spiritual education of the child begins in the home. The mother, as the first teacher, should teach her children how to pray, by having them repeat a simple prayer after her. The Saviour dwells in the homes of those who teach their children to pray for His blessing to rest upon them. The saving power of the grace of God will be given to such fathers and mothers. <BEcho, February 23, 1903 par. 8>

After the children have learned to write, encourage them to keep a record of the occurrences of the day, noting the points on which they have overcome through the grace of Christ, and also the points on which they have failed. During the evening hour of prayer have a blessed season of confession, and of praise and rejoicing. I am sorry that we do not have more praise services in our homes, sorry that we are so slow to learn to praise Him from whom all blessings flow. <BEcho, February 23, 1903 par. 9>

-----

## **March 2, 1903 The Influence of Cheerfulness.**

-  
**By Mrs. E. G. White.**

Are you sick at times? If so, do not let a gloomy expression come over your countenance. Such an expression hurts not only yourself, but also those who are with you. Bear good fruit by showing that the power of Christ enables you to endure uncomplainingly the afflictions that sometimes must be endured in the home-life. <BEcho, March 2, 1903 par. 1>

Let us keep ourselves in a cheerful frame of mind. It is our privilege, through faith, to have the mind of Christ, and to abide in Him. I especially beseech mothers to remember that it is their privilege to have the mind of Christ. Never lose control of your temper. You cannot afford to do this; for thus you would sow in the hearts of your children seed that, sooner or later, would produce the fruits of unrighteousness. Such seed-sowing is represented as laying wood, hay, and stubble upon the foundation stone. How much better it is to use gold, silver, and precious stones in the character-building, by being compassionate, considerate, charitable, and long-suffering in every word and deed! When you have learned to control yourself, it will be easy for you to bind your children to you with the silken cord of love. This is true religion. Thus you give a true representation of Christ. Thus you can take your children with you in the way of righteousness, following Christ at every step. <BEcho, March 2, 1903 par. 2>

-----

## **March 9, 1903 Methods of Government.**

-  
**By Mrs. E. G. White**

Some parents make the grave mistake of allowing children to have their own way until they are old enough to reason for themselves. By this course they place their children beyond the reach of their help. Let every mother begin the training of her children while they are in babyhood. Some battles will have to be fought, it is true, but no parent can afford to wait until the children are older. <BEcho, March 9, 1903 par. 1>

If your child reaches out to take some forbidden thing, say kindly, but firmly, "No, do not touch it," and you will find after telling him this two or three times, that he will learn to obey. Touch the hand a little severely, if necessary. When he reaches after the forbidden object again, say, "No, no! No, no! Mustn't touch! Mustn't touch!" Time and again I have seen this method followed successfully in dealing with little children who wanted to grasp everything that their hands could handle, while sitting at the dining-room table. Such children should be restrained. Tell them that there are things which they must not touch. If thus trained in their babyhood and early childhood, they will learn to obey while very young. <BEcho, March 9, 1903 par. 2>

In the government of children there must never be a difference of opinion between the parents. <BEcho, March 9, 1903 par. 3>

Parents, remember that impulsive movements in disciplining children are liable to place them on Satan's ground. By indiscretion you can arouse the very worst feelings of the human heart. You can manage your children in such a manner that from babyhood they will virtually manage you. But God has given you reasoning faculties. Determine that by His infinite power you will be obeyed in your house. Never let your love and patience interfere with the requiring of perfect obedience. Children respect a mother who rules firmly in love as the queen of the home. [<BEcho, March 9, 1903 par. 4>](#)

The mother who governs in the fear of God will not allow her child to throw himself upon the floor in a fit of passion, kicking and screaming in rage. If he attempts to do this, she will make him understand that such actions must never be repeated. If the mother does not control, Satan will. With prayer and patience the mother should strive to direct aright the minds of her children, leading them in the way of righteousness. [<BEcho, March 9, 1903 par. 5>](#)

When my children were very young, I determined that they should never, never gain an advantage over me by disturbing my feelings. I never let them see that they could annoy me. When they disobeyed, I did not shake them roughly or strike them. Instead of punishing them at once, I said to them, We will say nothing about this matter before evening worship; then we will talk it over and settle it. When evening came, they were subdued, ready to ask forgiveness. Thus I avoided many difficulties. [<BEcho, March 9, 1903 par. 6>](#)

What is the use of blistering the tongue with words of scolding and fretfulness? The gift of speech is a precious talent. Glorify God by speaking right words. [<BEcho, March 9, 1903 par. 7>](#)

-----

## **March 16, 1903 "Suffer Little Children to Come Unto Me."**

-  
**By Mrs. E. G. White.**

Jesus loves little children. He gave His life not only for the salvation of fathers and mothers, but also for the salvation of children. During His ministry one mother with her child desired to find Him, in order that He might lay His hands upon the child. This mother felt that she must take her little one to Jesus for His blessing. She thought of it for some time; for Jesus was not near her, and it seemed too great an undertaking to go to Him. But Jesus came nearer and still nearer, until He was near enough for her to reach Him. She started on her journey, and on the way another mother joined her with her children, and afterward still others, until several mothers with their children were in the little company that came to the disciples, and made known their request. [<BEcho, March 16, 1903 par. 1>](#)

Thinking to do Christ a favour, His disciples sent the mothers away. But when Jesus saw that they were being sent away disappointed, He rebuked His disciples, saying, "Suffer the little children to come unto Me, and forbid them not; for of such is the kingdom of God." [<BEcho, March 16, 1903 par. 2>](#)

Christ saw those children leaving their homes. He saw the little company coming along the dusty way, increasing in number as they journeyed on. And when the children came to Him, He took them in His arms and blessed them. Some of the weary little ones fell asleep in His arms, resting their heads upon His bosom. [<BEcho, March 16, 1903 par. 3>](#)

The burdened mothers were comforted. They returned with light hearts, strengthened and blessed, carrying with them the Saviour's blessing, which ever afterward they cherished in their humble homes. [<BEcho, March 16, 1903 par. 4>](#)

Let us pray for the blessing of Christ's abiding presence in our homes. Let us take more time to teach our children lessons of faith and trust in Him. We may think that by so doing we are neglecting our business, but are we? We never lose in business transactions by taking time to seek God for His blessing; for those who receive His blessing receive the vivifying power of His Spirit, which revives them in health, and strengthens them for their work. [<BEcho, March 16, 1903 par. 5>](#)

-----

## **March 23, 1903 Self-Denial in the Home.**

-  
**By Mrs. E. G. White.**

Mothers, you have made a covenant with Jesus, and claim to be His children. Have you lived the Christ-life? Have you been seeking those things which are above? When you took your baptismal vows, were you dead to sin and to the world, or were you buried in baptism while you were still alive? It is an awful thing to be buried alive. [<BEcho, March 23, 1903 par. 1>](#)

Those who are dead to sin and to the world are dead to fashion and pride. They are careful in the expenditure of means. When the gospel messengers enter new fields to carry the truth to those who have never heard it before, those who have died to the world contribute liberally for the support of these messengers. They give to this work every shilling that they can save. They spend nothing for selfish gratification or for the adornment of their children. [<BEcho, March 23, 1903 par. 2>](#)

Christian parents, never allow your children to dress as worldlings dress. You may say, "My children do not profess to be converted, and therefore I can not refuse them;" but this reason does not excuse you. Let them understand that your money is the Lord's money, and must not be used in indulging them in the fashions and pleasures of the world. Dress them neatly and tastefully, but refuse to sustain them in any effort to follow the fashions. Do not allow their minds to control yours. [<BEcho, March 23, 1903 par. 3>](#)

As God-fearing parents, you should lead your children to give their hearts to God when very young. Tell them your desire to see them converted and baptised, and then work to this end. [<BEcho, March 23, 1903 par. 4>](#)

Those in whom Christ is abiding will never neglect the duties that they owe to their children. Fathers, mothers, come to the foot of the cross, saying, "Lord, forgive me for failing to serve Thee and to render grateful praise to Thee for Thy loving-kindness to me. O Jesus, pardon me, and I will begin to live a new life, henceforth serving Thee alone." [<BEcho, March 23, 1903 par. 5>](#)

Remember that your children are not your own, but that they, too, have been "bought with a price," and that they are to be prepared for a home in heaven. A crown of glory will be placed upon the head of every victorious parent and every victorious child. The gates of the beautiful city will be opened for the entrance of both faithful parents and obedient children. In that day it will be the privilege of faithful parents to say, "Behold I and the children which God hath given me." [<BEcho, March 23, 1903 par. 6>](#)

## **April 6, 1903 First Steps.**

-

**By Mrs. E. G. White.**

### **Upward.**

The first step in the path of obedience is to surrender the will to God. This may seem a difficult thing to do; for Satan will present every possible objection, and will manufacture difficulties, and magnify perplexities before the mind; but take the first step, and the next step on the ladder of progress will be easier. This ladder must be climbed round by round; but God is above the ladder, and His glory will illuminate every step of advancement. The path of faith and self-denial is an upward path; its way is heavenward, and as you advance, the misleading clouds of doubt and evil will be left behind. [<BEcho, April 6, 1903 par. 1>](#)

### **Downward.**

When there has been a departure from the right path it is difficult to return. Barriers have been broken down, safeguards have been removed. One step in the wrong direction prepares the way for another. The least deviation from right principles will lead to separation from God, and may end in destruction. What we do once we more readily do again; and to go forward in a certain path, be it right or wrong, is more easy than to start. To corrupt our ways before God requires no effort; but to engraft habits of righteousness and truth upon our characters takes time and patient endeavour. [<BEcho, April 6, 1903 par. 2>](#)

## **December 19, 1904 False Impressions Concerning Experience.**

-

**By Mrs. E. G. White**

Experience is said to be the best teacher. Genuine experience is indeed superior to mere theoretical knowledge, but many have an erroneous idea as to what constitutes experience. Real experience is gained by a variety of careful experiments, made with the mind free from prejudice, uncontrolled by previously established opinions and habits. The

results are marked with careful solicitude, and an anxious desire to learn, to improve, and to reform on every point that is not in harmony with physical and moral laws. [<BEcho, December 19, 1904 par. 1>](#)

That which many term experience is not experience at all; it has resulted from mere habit, or from a course of indulgence, thoughtlessly and often ignorantly followed. There has not been a fair trial by actual experiment and thorough investigation, with a knowledge of the principles involved in the action. Experience which is opposed to natural law, -- which is in conflict with the unchangeable principles of nature, -- is not to be relied upon. Superstition arising from a diseased imagination is often arrayed in opposition to reason and to scientific principles. To many a person, the idea that others may gainsay what he has learned by experience, seems folly, and even cruelty itself. But there are more errors received and held through false ideas of experience than from any other cause. There are many invalids today who will ever remain such because they cannot be convinced that their experience is not to be relied upon. [<BEcho, December 19, 1904 par. 2>](#)

Erroneous habits and customs gird men and women as with iron bands, and they too often justify themselves in these customs by what they term experience. Many of the grossest habits are cherished under this plea. Many fail to reach that physical, mental, and moral development to which they might attain, because they cling to an experience that is opposed to the plainest revealed facts. Men and women whose wrong habits have destroyed their health, and broken down their constitution, will be found recommending their experience as safe for others to follow, when it is this very experience that has robbed them of health and vitality. When you seek to instruct them, they defend their course by referring to their experience. [<BEcho, December 19, 1904 par. 3>](#)

Here is where we have met the greatest difficulties in religious matters. The plainest facts may be presented, the clearest truths, sustained by the word of God, may be brought before the mind; but the ear and the heart are closed, and the all-convincing argument is, "my experience." Some will say, "The Lord has blessed me in believing and doing as I have; therefore I cannot be in error." "My experience" is clung to, and the most elevating, sanctifying truths of the Bible are rejected. [<BEcho, December 19, 1904 par. 4>](#)

Balaam inquired of God if he might curse Israel. He was anxious that the permission might be given, because he had the promise of great reward. But God said, "Thou shalt not go." Balaam was urged the second time, by messengers more honourable than the first, and greater inducements were offered. He had been shown the will of the Lord in this matter, but he was so eager for the reward that he ventured to ask God a second time, and the Lord permitted him to go. Then he had a wonderful experience; but who would wish to have such an experience? [<BEcho, December 19, 1904 par. 5>](#)

Many examples might be given to show how people have been deceived by relying upon what they supposed to be their experience. [<BEcho, December 19, 1904 par. 6>](#)

## **November 13, 1905 *Practical Advice on Diet.***

-

*By Mrs. E. G. White.*

It is a mistake to suppose that muscular strength depends on the use of animal food. The needs of the system can be better supplied, and more vigorous health can be enjoyed, without its use. The grains, with fruits, nuts, and vegetables, contain all the nutritive properties necessary to make good blood. These elements are not so well or so fully supplied by a flesh diet. Had the use of flesh been essential to health and strength, animal food would have been included in the diet appointed man in the beginning. [<BEcho, November 13, 1905 par. 1>](#)

Yet it might not be best to discard flesh food under all circumstances. In certain cases of illness and exhaustion-as when persons are dying of tuberculosis, or when incurable tumors are wasting the life forces-it may be thought best to use flesh food in small quantities. But great care should be taken to secure the flesh of healthy animals. The danger of contracting disease by eating flesh is increasing. It is a very serious question whether there is safety in using animal food at all. It would be better to discard it under all circumstances than to use that which is diseased. [<BEcho, November 13, 1905 par. 2>](#)

When the use of flesh food is discontinued, there is often a sense of weakness, a lack of vigour. Many urge this as evidence that flesh food is essential; but it is because foods of this class are stimulating, because they fever the blood and excite the nerves, that they are so missed. Some will find it as difficult to leave off flesh eating as it is for the drunkard to give up his dram; but they will be the better for the change. [<BEcho, November 13, 1905 par. 3>](#)

When flesh food is discarded, its place should be supplied with a variety of grains, nuts, vegetables, and fruits, that will be both nourishing and appetizing. This is especially necessary in the case of those who are weak, or who are taxed with continuous labour. In some countries, where poverty abounds, flesh is the cheapest food. Under these



circumstances the change will be made with greater difficulty; but it can be effected. We should, however, consider the situation of the people, and the power of life-long habit, and should be careful not to urge even right ideas unduly. None should be urged to make the change abruptly. The place of meat should be supplied with wholesome foods that are inexpensive. In this matter very much depends on the cook. With care and skill, dishes may be prepared that will be both nutritious and appetizing, and will, to a great degree, take the place of flesh food. But if the cooking is done by one whose main dependence is meat, she can encourage its use to an almost unlimited extent. <BEcho, November 13, 1905 par. 4>

Educate the conscience, enlist the will, supply good, wholesome food, and the change will be readily made, and the demand for flesh will soon cease. <BEcho, November 13, 1905 par. 5>

-----

## April 8, 1912 Abel's "Excellent Sacrifice"

-  
By Mrs. E. G. White

"By faith Abel offered unto God a more excellent sacrifice than Cain." Heb. II:4. Abel grasped the great principles of redemption. He saw himself a sinner, and he saw sin, and its penalty death, standing between his soul and communion with God. He brought the slain victim, the sacrificed life, thus acknowledging the claims of the law that had been transgressed. Through the shed blood he looked to the future sacrifice, Christ dying on the cross of Calvary; and trusting in the atonement that was there to be made, he had the witness that he was righteous, and his offering accepted. <BEcho, April 8, 1912 par. 1>

Cain had the same opportunity of learning and accepting these truths as had Abel. He was not the victim of an arbitrary purpose. One brother was not elected to be accepted of God, and the other to be rejected. Abel chose faith and obedience; Cain, unbelief and rebellion. Here the whole matter rested. <BEcho, April 8, 1912 par. 2>

Cain and Abel represent two classes that will exist in the world till the close of time. One class avail themselves of the appointed sacrifice for sin; the other venture to depend upon their own merits; theirs is a sacrifice without the virtue of divine mediation, and thus it is not able to bring man into favour with God. It is only through the merits of Jesus that our transgressions can be pardoned. Those who feel no need of the blood of Christ, who feel that without divine grace they can by their own works secure the approval of God, are making the same mistake as did Cain. If they do not accept the cleansing blood, they are under condemnation. There is no other provision made whereby they can be released from the thralldom of sin. <BEcho, April 8, 1912 par. 3>

The class of worshippers who follow the example of Cain includes by far the greater portion of the world; for nearly every false religion has been based on the same principle,--that man can depend upon his own efforts for salvation. It is claimed by some that the human race is in need, not of redemption, but of development,--that it can refine, elevate, and regenerate itself. As Cain thought to secure the divine favour by an offering that lacked the blood of a sacrifice, so do these expect to exalt humanity to the divine standard, independent of the atonement. The history of Cain shows what must be the result. It shows what man will become apart from Christ. Humanity has no power to regenerate itself. It does not tend upward, toward the divine, but downward, toward the satanic. Christ is our only hope. "There is none other name under heaven given among men, whereby we must be saved." "Neither is there salvation in any other." Acts 4:12. <BEcho, April 8, 1912 par. 4>

True faith, which relies wholly upon Christ, will be manifested by obedience to all the requirements of God. From Adam's day to the present time the great controversy has been concerning obedience to God's law. In all ages there have been those who claimed a right to the favour of God even while they were disregarding some of His commands. But the Scriptures declare that by works is "faith made perfect;" and that, without the works of obedience, faith "is dead." James 2:22,17. He that professes to know God, "and keepeth not His commandments, is a liar, and the truth is not in him." I John 2:4. <BEcho, April 8, 1912 par. 5>

## Cain's Unreasonable Anger

When Cain saw that his offering was rejected, he was angry with the Lord and with Abel; he was angry that God did not accept man's substitute in place of the sacrifice divinely ordained, and angry with his brother for choosing to obey God instead of joining in rebellion against Him. Notwithstanding Cain's disregard of the divine command, God did not leave him to himself; but He condescended to reason with the man who had shown himself so unreasonable. And the Lord said unto Cain, "Why art thou wrath? and why is thy countenance fallen? If thou doest well, shalt thou not be

accepted? and if thou doest not well, sin lieth at the door. Gen. 4:6,7. The choice lay with Cain himself. If he would trust to the merits of the promised Saviour, and would obey God's requirements, he would enjoy His favour. But should he persist in unbelief and transgression, he would have no ground for complaint because he was rejected by the Lord.

<BEcho, April 8, 1912 par. 6>

Abel's offering had been accepted; but this was because he had done in every particular as God required him to do. If Cain would correct his error, he would not be deprived of his birthright: Abel would not only love him as his brother, but, as the younger, would be subject to him. Thus the Lord declared to Cain, "Unto thee shall be his desire, and thou shalt rule over him." <BEcho, April 8, 1912 par. 7>

Cain hated and killed his brother, not for any wrong that Abel had done, but "because his own works were evil, and his brother's righteous." I John 3:12. So in all ages the wicked have hated those who were better than themselves. Abel's life of obedience and unswerving faith was to Cain a perpetual reproof. "Every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd." John 3:20. "All that will live godly in Christ Jesus shall suffer persecution." 2 Tim. 3:12. The brighter the heavenly light that is reflected from the character of God's faithful servants, the more clearly the sins of the ungodly are revealed, and the more determined will be their efforts to destroy those who disturb their peace. <BEcho, April 8, 1912 par. 8>

## October 20, 1913 Aid for the Tempted

-  
**Mrs. E. G. White**

When Adam was assailed by the tempter in Eden, he was without taint of sin. He stood before God in the strength of perfect manhood. All the organs and faculties of his being were equally developed and harmoniously balanced. <BEcho, October 20, 1913 par. 1>

Christ, in the wilderness of temptation, stood in Adam's place, to bear the test he failed to endure. Here Christ overcame, in the sinner's behalf, four thousand years after Adam turned his back upon the light of his home. Separated from the presence of God, the human family had been departing, each successive generation, further from the original purity, wisdom, and knowledge which Adam possessed in Eden. Christ bore the sins and infirmities of the race as they existed when He came to the earth to help man. In behalf of the race, with the weaknesses of fallen man upon Him, He was to stand the temptations of Satan upon all points on which man could be assailed. <BEcho, October 20, 1913 par. 2>

Adam was surrounded with everything his heart could wish. Every want was supplied. There was no sin, and no signs of decay in glorious Eden. Angels of God conversed freely and lovingly with the holy pair. The happy songsters carolled forth their free, joyous songs of praise to their Creator. The peaceful beasts in happy innocence played around Adam and Eve, obedient to their word. Adam was in the perfection of manhood--the noblest of the Creator's works. He was in the image of God, but a little lower than the angels. <BEcho, October 20, 1913 par. 3>

## Great Contrast

What a contrast the second Adam presented, as He entered the gloomy wilderness to cope with Satan single handed! Since that fall, the race had been decreasing in size and physical strength, and sinking lower in the scale of moral worth, up to the period of Christ's advent to the earth. In order to elevate fallen man, Christ must reach him where he was. He took human nature, and bore the infirmities and degeneracy of the race. He who knew no sin, became sin for us. He humiliated Himself to the lowest depths of human woe, that He might be qualified to reach man, and bring him up from the degradation in which sin had plunged him. <BEcho, October 20, 1913 par. 4>

## Christ Took Our Nature

"For it became Him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings." <BEcho, October 20, 1913 par. 5>

"And being made perfect, He became the Author of eternal salvation unto all them that obey Him." <BEcho, October 20, 1913 par. 6>

"Wherefore in all things it behooved Him to be made like unto His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people. For in that He Himself hath suffered being tempted, He is able to succour them that are tempted." <BEcho, October 20, 1913 par. 7>

"For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." <BEcho, October 20, 1913 par. 8>

In the wilderness of temptation, Christ was without food forty days. Moses had, on especial occasions, been thus long without food. But he felt not the pangs of hunger. He was not tempted and harassed by a vile and powerful foe, as was the Son of God. He was elevated above the human, and especially sustained by the glory of God which enshrouded him. <BEcho, October 20, 1913 par. 9>

## Satan's Confidence

Satan had succeeded so well in deceiving the angels of God, and in ruining noble Adam, that he thought he should be successful in overcoming Christ in His humiliation. He looked with pleased exultation upon the result of his temptations, and the increase of sin in the continued transgression of God's law, for more than four thousand years. He had worked the ruin of our first parents, and brought sin and death into the world, and led to ruin multitudes of all ages, countries, and classes. By his power he had controlled cities and nations, until their sin provoked the wrath of God to destroy them by fire, water, earthquakes, sword, famine, and pestilence. By his subtlety and untiring efforts, he had controlled the appetite, and excited and strengthened the passions, to so fearful a degree that he had defaced, and almost obliterated, the image of God in man. His physical and moral dignity were in so great a degree destroyed that he bore but a faint resemblance in character, and noble perfection of form, to the dignified Adam in Eden. <BEcho, October 20, 1913 par. 10>

At the first advent of Christ, Satan had brought man down from his original, exalted purity, and had dimmed that golden character with sin. The man whom God had created a sovereign in Eden, he had transformed into a slave in the earth groaning under the curse of sin. The halo of glory, which God had given holy Adam to cover him as a garment, departed from him after his transgression. The light of God's glory could not cover disobedience and sin. In the place of health and plenitude of blessings, poverty, sickness, and suffering of every type, were to be the portion of the children of Adam. <BEcho, October 20, 1913 par. 11>

Satan had, through his seductive power, led men to vain philosophy, to question, and finally disbelieve, the divine revelation and the existence of God. He looked abroad upon a world of moral wretchedness, and a race exposed to the wrath of a sin-avenging God, with fiendish triumph, that he had been so successful in darkening the pathway of so many, and had led them to transgress the law of God. He clothed sin with pleasing attractions, to secure the ruin of many. <BEcho, October 20, 1913 par. 12>

## Satan's Most Successful Scheme

But his most successful scheme in deceiving man has been to conceal his real purposes and his true character, by representing himself to be man's friend--a benefactor of the race. He flatters men with the pleasing fable that there is no rebellious foe, no deadly enemy that they need to guard against, and that the existence of a personal devil is all a fiction; and while he thus hides his existence, he is gathering thousands under his control. He is deceiving many, as he tried to deceive Christ, telling them that he is an angel from heaven, doing a good work for humanity. And the masses are so blinded by sin that they cannot discern the devices of Satan; and they honour him as they would a heavenly angel, while he is working their eternal ruin. <BEcho, October 20, 1913 par. 13>

Christ had entered the world as Satan's destroyer, and the Redeemer of the captives bound by his power. He would leave an example, in His own victorious life, for man to follow, and thus overcome the temptations of Satan. As soon as Christ entered the wilderness of temptation, His visage changed. The glory and splendour which were reflected from the throne of God and His countenance, when the heavens opened before Him, and the Father's voice acknowledged Him as His Son in whom He was well pleased, were now gone. The weight of the sins of the world was pressing His soul, and His countenance expressed unutterable sorrow, a depth of anguish that fallen man had never realized. He felt the overwhelming tide of woe that deluged the world. He realized the strength of indulged appetite and unholy passions, which controlled the world, and had brought upon man inexpressible suffering. The indulgence of appetite had been increasing and strengthening with every successive generation since Adam's transgression, until the race was so feeble in moral power that they could not overcome in their own strength. Christ, in behalf of the race, was to overcome appetite, by standing the most powerful test upon this point. He was to tread the path of temptation alone, and there must be none to help Him -- none to comfort or uphold Him. Alone He was to wrestle with the powers of darkness. <BEcho, October 20, 1913 par. 14>



## In Man's Behalf

As in his human strength man could not resist the power of Satan's temptations, Jesus volunteered to undertake the work, and to bear the burden for man, and overcome the power of appetite in his behalf. In man's behalf, He must show self-denial, perseverance, and firmness of principle, paramount to the gnawing pangs of hunger. He must show a power of control stronger than hunger and even death. [<BEcho, October 20, 1913 par. 15>](#)

The humanity of Christ reached to the very depths of human wretchedness, and identified itself with the weaknesses and necessities of fallen man; while His divine nature grasped the Eternal. His work, in bearing the guilt of man's transgression, was not to give him license to continue to violate the law of God; for transgression made man a debtor to the law, and Christ Himself was paying this debt by His own suffering. The trials and sufferings of Christ were to impress man with a sense of his great sin in breaking the law of God, and to bring him to repentance and obedience to that law, and through obedience to acceptance with God. He would impute His righteousness to man, and so raise him in moral value with God that his efforts to keep the divine law would be acceptable. [<BEcho, October 20, 1913 par. 16>](#)

-----