

We are not to settle down, expecting that a change of character will come to us by some miraculous work, when Jesus shall appear in the clouds of heaven with power and great glory. No, we are judgment-bound, and probation is granted to us here in this life, in order that we may form characters for the future, immortal life.
SD9

The prophets and apostles did not perfect Christian character by a *miracle*. They used the *means* which God had placed within their reach; and all who will put forth *the same effort* will secure the same results.--The Sanctified Life, pp. 82-84. {RC 97.7}

Do not think that God will work a miracle to save those weak souls who cherish evil, who practice sin; or that some ***supernatural element will be brought*** into their lives, lifting them out of self into a higher sphere, ***where*** it will be comparatively easy work, ***without*** any ***special effort, any special fighting, without any crucifixion of self***; because all who dally on Satan's ground for this to be done will perish with the evildoers. They will be suddenly destroyed, and that without remedy. {TM 453.2}

Christ has given us no assurance that to attain perfection of character is an easy matter. A noble, all-round character is not inherited. It does not come to us by accident. A noble character is earned by individual effort through the merits and grace and Christ. God gives the talents, the powers of the mind; we form the character. It is formed by hard, stern battles with self. Conflict after conflict must be waged against hereditary tendencies. We shall have to criticize ourselves closely, and allow not one unfavorable trait to remain uncorrected. . . . {OFC 308.6}

A character formed according to the divine likeness is the only treasure that we can take from this world to the next. Those who are under the instruction of Christ in this world will take every divine attainment with them to the heavenly mansions. . . . {OFC 309.1}

The heavenly intelligences will work with the human agent who seeks with determined faith that perfection of character which will reach out to perfection in action. To everyone engaged in this work Christ says, I am at your right hand to help you. {OFC 309.2}

As the will of man cooperates with the will of God, it becomes omnipotent. Whatever is to be done at His command may be accomplished in His strength. All His biddings are enablings. {OFC 309.3}

Character is power. The silent witness of a true, unselfish, godly life carries an almost irresistible influence. By revealing in our own life the character of Christ we cooperate with Him in the work of saving souls. It is only by revealing in our life His character that we can cooperate with Him. And the wider the sphere of our influence, the more good we may do. When those who profess to serve God follow Christ's example, practicing the principles of the law in their daily life; when every act bears witness that they love God supremely and their neighbor as themselves, then will the church have power to move the world. . . . {OFC 309.4}

We know not what results a day, an hour, or a moment may determine, and never should we begin the day without committing our ways to our heavenly Father. . . . ***When unconsciously we are in danger of exerting a wrong influence, the angels will be by our side, prompting us to a better course, choosing our words for us, and influencing our actions.*** Thus our

influence may be a silent, unconscious, but mighty power in drawing others to Christ and the heavenly world. {OFC 309.5}

What was the result of the outpouring of the Spirit on the Day of Pentecost? The glad tidings of a risen Saviour were carried to the uttermost parts of the inhabited world. As the disciples proclaimed the message of redeeming grace, hearts yielded to the power of this message. The church beheld converts flocking to her from all directions. Backsliders were reconverted. Sinners united with believers in seeking the pearl of great price. Some who had been the bitterest opponents of the gospel became its champions. The prophecy was fulfilled, "He that is feeble . . . shall be as David; and the house of David . . . as the angel of the Lord." Zechariah 12:8. ***Every Christian saw in his brother a revelation of divine love and benevolence. One interest prevailed; one subject of emulation swallowed up all others. The ambition of the believers was to reveal the likeness of Christ's character and to labor for the enlargement of His kingdom.*** {AA 48.1}

"His servants shall serve Him." Revelation 22:3. The life on earth is the beginning of the life in heaven; education on earth is an initiation into the principles of heaven; the lifework here is a training for the lifework there. What we now are, in character and holy service, is the sure foreshadowing of what we shall be. {Hvn 153.1}

We have the privilege of being trained under the inspiration of the Holy Spirit. All the attributes that are excellent are to strengthen our moral powers, that they may have no mist or tarnish upon them. We are weaving our threads in the web of humanity; not a thread of self-glory must be woven into the fabric. All heaven is imparting its help that we may surmount every obstacle. . . . ***We are to build characters of a goodly fabric, spiritual, heavenly, perfect. God bids us work for time and for eternity that we may grow after the divine likeness.*** {HP 165.5}

A character formed after the divine likeness is the only treasure that people can take from this world to the next. The character as formed in this world determines one's destiny for eternity. The element of value in one's life in this world will be of value in the world to come. A person's future is determined by the way one allows himself or herself to be influenced. If one cherishes and cultivates hereditary tendencies for wrong, indulging fleshly inclinations, appetites, and passions, that individual can never enter the kingdom of God. But the person who strives to repress evil inclinations, who is willing to be governed by the Spirit of Jesus Christ, is transformed. . . . {CTr 188.3}

Christ is waiting for us to give ourselves to Him. Then He will mould and fashion us after the divine likeness, taking the things of God, and showing them to us. And as we behold the beauty of the Saviour's character, we shall grow more and more like Him, until at last God can say of us, "Ye are complete in Him." To create the soul anew, to bring light out of darkness, love out of enmity, purity out of impurity, is the work of Omnipotence alone. What is the honor conferred upon Christ? Without employing any compulsion, any violence, He conforms the

will of the human subject to the will of God, making the life complete, bringing perfection to the character. This is the science of eternity; for by it a mighty change is wrought,--the change that must be wrought in the life of every one who passes through the gates of the city of God. {ST, March 11, 1903 par. 5}

Although there are evils existing in the church, and will be until the end of the world, the church in these last days is to be the light of the world that is polluted and demoralized by sin. The church, enfeebled and defective, needing to be reproved, warned, and counseled, is the only object upon earth upon which Christ bestows His supreme regard. The world is a workshop in which, through the *cooperation* of human and divine agencies, ***Jesus is making experiments by His grace and divine mercy upon human hearts. Angels are amazed as they behold the transformation of character brought about in those who yield themselves to God,*** and they express their joy in songs of rapturous praise to God and to the Lamb. They see those who are by nature the children of wrath, converted and becoming laborers together with Christ in drawing souls to God. They see those who were in darkness becoming lights to shine amid the moral night of this wicked and perverse generation. ***They see them becoming prepared by a Christlike experience to suffer with their Lord, and afterward to be partakers with Him in His glory in heaven above.*** {TM 49.1}

What are you doing, brethren, in the great work of preparation? Those who are uniting with the world are receiving the worldly mold and preparing for the mark of the beast. ***Those who are distrustful of self, who are humbling themselves before God and purifying their souls by obeying the truth these are receiving the heavenly mold and preparing for the seal of God in their foreheads. When the decree goes forth and the stamp is impressed, their character will remain pure and spotless for eternity.*** {5T 216.1}

Not an Impossible Standard

When Paul wrote, "The very God of peace sanctify you wholly" (1 Thess. 5:23), he did not exhort his brethren to aim at a standard which it was *impossible* for them to reach; he did not pray that they might have blessings which it was not the will of God to give. ***He knew that all who would be fitted to meet Christ in peace must possess a pure and holy character.*** "Every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway" (1 Cor. 9:25-27). "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" (1 Cor. 6:19, 20). {SL 26.1}

The character which we now manifest is deciding our future destiny. The happiness of heaven will be found by conforming to the will of God, and if men become members of the royal family in heaven, it will be because heaven has begun with them on earth.... The righteous

will take every grace, every precious, sanctified ability, into the courts above, and exchange earth for heaven. God knows who are the loyal and true subjects of His kingdom on earth, and those who do His will upon earth as it is done in heaven, will be made the members of the royal family above. {SD 361.3}

To a large extent parents create the atmosphere of the home circle, and when there is disagreement between father and mother, the children partake of the same spirit. Make your home atmosphere fragrant with tender thoughtfulness. If you have become estranged and have failed to be Bible Christians, be converted; ***for the character you bear in probationary time will be the character you will have at the coming of Christ. If you would be a saint in heaven, you must first be a saint on earth. The traits of character you cherish in life will not be changed by death or by the resurrection. You will come up from the grave with the same disposition you manifested in your home and in society. Jesus does not change the character at His coming. The work of transformation must be done now. Our daily lives are determining our destiny.*** {AH 16.2}

In heaven there is perfect order, perfect obedience, perfect peace and harmony. Those who have had no respect for order or discipline in this life would have no respect for the order which is observed in heaven. They can never be admitted into heaven, for all worthy of an entrance there will love order and respect discipline. The characters formed in this life will determine the future destiny. ***When Christ shall come, He will not change the character of any individual. Precious, probationary time is given to be improved in washing our robes of character and making them white in the blood of the Lamb.*** To remove the stains of sin requires the work of a lifetime. Every day renewed ***efforts*** in restraining and denying self are needed. Every day there are new battles to fight and victories to be gained. Every day the soul should be called out in earnest pleading with God for the mighty victories of the cross. Parents should neglect no duty on their part to benefit their children. They should so train them that they may be a blessing to society here and may reap the reward of eternal life hereafter. {4T 429.2}

Before man can belong to the kingdom of Christ, ***his character must be purified from sin and sanctified by the grace of Christ.*** RH, August 18, 1896 par. 8

Said Christ: "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of Me." The Bible is an unerring guide. It demands perfect purity in word, in thought, and in action. ***Only virtuous and spotless characters will be permitted to enter the presence of a pure and holy God.*** The word of God, if studied and obeyed, would lead the children of men, as the Israelites were led by a pillar of fire by night and a pillar of cloud by day. The Bible is God's will expressed to man. It is the only perfect standard of character, and marks out the duty of man in every circumstance of life. There are many responsibilities resting upon us in this life, a neglect of which will not only cause suffering to ourselves, but others will sustain loss in consequence. {4T 312}

As a man "thinketh in his heart, so is he." Many thoughts make up the unwritten history of a single day; and these thoughts have much to do with the formation of character. Our thoughts are to be strictly guarded; for one impure thought makes a deep impression on the soul. An evil thought leaves an evil impress on the mind. If the thoughts are pure and holy, the man is better for having cherished them. By them the spiritual pulse is quickened, and the power for doing good is increased. And as one drop of rain prepares the way for another in moistening the earth, so one good thought prepares the way for another. {MYP 144.1}

The longest journey is performed by taking one step at a time. A succession of steps brings us to the end of the road. The longest chain is composed of separate links. If one of these links is faulty, the chain is worthless. ***Thus it is with character. A well-balanced character is formed by single acts well performed. One defect, cultivated instead of being overcome, makes the man imperfect, and closes against him the gate of the Holy City. He who enters heaven must have a character that is without spot or wrinkle or any such thing. Naught that defileth can ever enter there. In all the redeemed host not one defect will be seen.*** {MYP 144.2}

The righteousness of Christ is not a cloak to cover unconfessed and ***unforsaken*** sin; it is a principle of life that transforms the character and controls the conduct. Holiness is wholeness for God; it is the entire surrender of heart and life to the indwelling of the principles of heaven. {DA 555.6}

It is impossible to do this work for time and eternity unless the teacher has a close connection with God. Jesus has said, "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of Me." Do not encourage a superficial manner of investigating the truth. Make every point of truth clear and distinct to the minds of the children. Do not crowd upon their minds an accumulated amount of matter at one time. The precious word of God is to be a lamp to their path, and a light to their feet. Impress upon their minds that it is their privilege to walk in the light. It is the path of peace, of purity, of holiness, cast up for the ransomed of the Lord to walk in. Christ has led the way in this path; He is the true Shepherd; in following Him, they avoid the bypaths and dangerous pitfalls. {CSW 112.2}

In the word of God they are to learn that all who enter heaven must have a perfect character; for then they will meet their Lord in peace. Many children and youth have their characters imprinted on their countenances. Their life's history they carry in the features of the face. The true workers should impress upon the minds of the children a beautiful, pure, Christlike character, which will transfigure the countenance. If Christ is the abiding principle in the heart, you may read purity, refinement, peace, and love in the features. In other countenances, an evil character hangs out the sign; selfishness, cunning, deceit, falsehood, enmity, and jealousy are expressed there. How difficult it is for truth to impress the hearts and countenances of such characters! {CSW 112.3}

Let no one say, "I cannot remedy my defects of character"; for if this is your decision, ***then you cannot have eternal life.*** The impossibility is all in your will. If you *will not*, that

constitutes the *cannot*.

The real difficulty is the corruption of an unsanctified heart, and an unwillingness to submit to the will of God. When there is a *determined purpose* born in your heart to *overcome*, you will have a *disposition to overcome*, and will *cultivate* those traits of character that are desirable, and will *engage* in the conflict with *steady persevering effort*. You will *exercise* a *ceaseless* over your defects of character, and will *cultivate* right practices in little things. The difficulty of overcoming will be *lessened* in *proportion* as the heart is sanctified by the grace of Christ. {SD 115.1,2} {YI Sept. 7, 1893.}

The development of Christian character, tending toward this state of *perfection*, is a growth toward beauty. . . . As the heart becomes transformed by the renewing of the mind, the graces of the Spirit leave their impress on the face, and it expresses the refinement, delicacy, peace, benevolence, and pure and tender love that reign in the heart. . . . ML Ch. 5.

Those who accept Satan's reasoning are terribly *deceived*. They accept a position which has no true foundation. God is unchangeable. He is satisfied with nothing short of perfect obedience. *Perfection is the only title which will gain admittance to heaven*. The law is the only standard of character. {RH, June 4, 1901 par. 9}

(2 Cor. 11:26, 27; Eph. 4:13.) Paul's Moral Stature.--Paul attained to the full moral stature of a man in Christ Jesus. By what a process was his soul developed! His life was a continual scene of hardship, conflict, and toil [2 Cor. 11:26, 27 quoted] (Letter 5, 1880). {7BC 903.2}

The prophets and apostles did not perfect Christian character by a *miracle*. They used the *means* which God had placed within their reach; and all who will put forth *the same effort* will secure the same results.--The Sanctified Life, pp. 82-84. {RC 97.7}

The apostles and prophets and holy men of old did not perfect their characters by *miracles*, by some wonderful and unusual demonstration; but *they used the ability given them by God*, trusting alone in the righteousness of Christ. And all who will use the same means may secure the same result.--General Conference Bulletin, July 1, 1900. {YRP 327.3}

The apostles and prophets and holy men of old did not perfect their characters by miracle. They used the ability given them by God, trusting alone in the righteousness of Christ; and all who will use the same means may secure the same result. It is our privilege to have high spiritual attainments; for God's word has declared it. But these call for faith and labor on our part. We must have an earnest desire for higher and still higher attainments in the Christian life. Paul exhorts us to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." This means a close connection with God, which will give us trust and confidence in him, until we have an experimental knowledge of his divine nature, and are changed into his image. Then we can glorify God by revealing to those with whom we associate the result of the transforming influence of his grace. {RH, June 26, 1900 par. 3}

Do not think that God will work a miracle to save those weak souls who cherish evil, who practice sin; or that some supernatural element will be brought into their lives, lifting them out of self into a higher sphere, ***where*** it will be comparatively easy work, ***without*** any special effort, ***any*** special fighting, ***without*** any crucifixion of self; because all who dally on Satan's ground for this to be done will perish with the evildoers. They will be suddenly destroyed, and that without remedy. {TM 453.2}

Our conscience must be purged from dead works to serve the living God. Sanctification means perfect love, perfect obedience, entire conformity to the will of God. If our lives are conformed to the life of Christ through the sanctification of mind, soul, and body, our example will have a powerful influence on the world. We are not perfect, but it is our privilege to cut away from the entanglements of self and sin, ***and go on unto perfection***. . . . {UL 99.2}

The plan of salvation was revealed to Adam and Eve in the garden of Eden. They were made to understand how the Son of God would come and bear their sin, and redeem them from the curse of the law. But when Christ came into the world how few recognized his divinity or comprehended the nature of his work! He was not acknowledged as the Prince of life. The earth was the battle-field where the Prince of light and the prince of darkness met to contend for the fallen race. Christ had laid aside his crown and his royal robe, he had stepped down from his throne, and had clothed his divinity with humanity. For our sakes he became poor, that we through his poverty might be made rich. He came into a world all marred and scarred by the curse. He took upon him humanity that he might know the infirmities and temptations of humanity, that he might know how to help and save men. The Captain of our salvation was made perfect through suffering. Was he not perfect before?--Yes. But he was made a perfect Saviour, learning obedience by the things which he suffered, ***that humanity might have a perfect character and be fitted for the society of the angels of Heaven***. Man was not able, in his own behalf, to meet and overcome the prince of darkness; but Christ overcame him in man's behalf and broke his power over the human race, so that through his merits ***they might be overcomers in their own behalf***.

The path cast up for the ransomed of the Lord is far above all worldly schemes and practises. Those who walk in it are to show by their works the purity of their principles. They have a heaven to win, and by a well-ordered life and a godly conversation they are to show the genuineness of their profession. They are to work out their own salvation with fear and trembling, ***lest they shall not perfect a Christian character***, striving to walk in the footsteps of Christ, keeping His life and His teaching ever before them. As they do this, God works in them to will and to do of His good pleasure. {ST, February 24, 1904 par. 3}

Those who walk in the narrow way must follow the directions of the Guide-book. Thus only can they reach the gates of the city of God. They are to follow the example of Christ, working as He worked. Then at last they will hear the commendation, "Well done, thou good and faithful servant; . . . enter thou into the joy of thy Lord." {ST, February 24, 1904 par. 4}

Why should we not ***perfect*** a Christlike character? Why should we not manifest his

indwelling by corresponding works? The Master's vineyard comprises the whole world. There is a large field for our efforts. We should study the word of God, not in a stupid, sleepy, indifferent way, but with zeal and earnestness, longing for a knowledge of the truth. We should keep the mind pure by avoiding the reading of novels. He who allows himself to become infatuated with fiction, will have no genuine interest in the study of the word of God; for the mind becomes diseased by contact with evil imaginations. {YI, February 20, 1896 par. 5}

To appear all right in the sight and opinion of others is not enough. Our acts, our works, are to bear the inspection of Him whose eyes are too pure to behold any iniquity, any deviation from a correct course. Christ is the example, the standard. If you fail to imitate Christ, your influence leads others to do the same. {PH097 5.1}

God requires you to bear fruit to his glory, to come out from the world and be separate. If your talents are buried, ***if your fruit is not perfect***, you fail to meet the measurement of God. ***Do not mistake the form of godliness for the spirit and power thereof.*** {PH097 7.1}

This lesson also teaches the effect of a simple diet upon the physical powers. Students attending school should have provided for them food that will not cause disturbances in the human organism. If you do not know how to provide such food, I ask you to learn how. We are fighting for a kingdom. We are to be laborers together with God, and we must learn to subdue our passions, lest we be shut out of the courts of heaven. ***If we do not perfect Christian characters here, we cannot enjoy the pleasures of eternal life.*** {2SAT 315.2}

(2 Cor. 11:26, 27; Eph. 4:13.) Paul's Moral Stature.--Paul attained to the full moral stature of a man in Christ Jesus. By what a process was his soul developed! His life was a continual scene of hardship, conflict, and toil [2 Cor. 11:26, 27 quoted] (Letter 5, 1880). {7BC 903.2}

God will ***accept*** only those who are determined to aim high. He places every human agent under obligation to do his best. ***Moral perfection is required of all.*** Never should we lower the standard of righteousness in order to accommodate inherited or cultivated tendencies to wrongdoing. We need to understand that imperfection of character is sin. All righteous attributes of character dwell in God as a perfect, harmonious whole, and every one who receives Christ as a personal Saviour is privileged to possess these attributes. {COL 330.2}

And those who would be workers together with God must strive for perfection of every organ of the body and quality of the mind. True education is the preparation of the physical, mental, and moral powers for the performance of every duty; it is the training of body, mind, and soul for divine service. This is the education that will endure unto eternal life. {COL 330.3}

Of every Christian the Lord requires growth in efficiency and capability in every line. Christ has paid us our wages, even His own blood and suffering, to secure our willing service. He came to our world to give us an example of how we should work, and what spirit we should bring into our labor. He desires us to study how we can best advance His work and glorify His name in the world, crowning with honor, with the greatest love and devotion, the Father who

"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. {COL 330.4}

But Christ has given us no assurance that to attain perfection of character is an easy matter. A noble, all-round character is not inherited. It does not come to us by accident. A noble character is earned by individual effort through the merits and grace of Christ. God gives the talents, the powers of the mind; we form the character. It is formed by hard, stern battles with self. Conflict after conflict must be waged against hereditary tendencies. We shall have to criticize ourselves closely, and allow not one unfavorable trait to remain uncorrected. {COL 331.1}

Let no one say, I cannot remedy my defects of character. If you come to this decision, you will certainly fail of obtaining everlasting life. The impossibility lies in your own will. If you will not, then you can not overcome. The real difficulty arises from the corruption of an unsanctified heart, and an unwillingness to submit to the control of God. {COL 331.2}

Let no one say, "I cannot remedy my defects of character"; for if this is your decision, **then you cannot have eternal life**. The impossibility is all in your will. If you *will not*, that constitutes the *cannot*.

The real difficulty is the corruption of an unsanctified heart, and an unwillingness to submit to the will of God. When there is a **determined purpose** born in your heart to **overcome**, you will have a **disposition to overcome**, and will **cultivate** those traits of character that are desirable, and will **engage** in the conflict with **steady persevering effort**. You will **exercise** a **ceaseless** over your defects of character, and will **cultivate** right practices in little things. The difficulty of overcoming will be **lessened in proportion** as the heart is sanctified by the grace of Christ. {SD 115.1,2} {YI Sept. 7, 1893.}

The most desirable education is a knowledge of the mysteries of the kingdom of heaven. He who serves the world sees not the great things of eternal interest prepared for the one who opens his heart to the light of heaven. But he who enters this path of knowledge and perseveres in his search after the hidden wisdom, to him heavenly agencies teach the great lessons which through faith in Christ enable him to be an overcomer. Through this knowledge spiritual **perfection is** reached; the life becomes holy and Christlike. {CT 399.2}

The development of Christian character, tending toward this state of **perfection**, is a growth toward beauty. . . . As the heart becomes transformed by the renewing of the mind, the graces of the Spirit leave their impress on the face, and it expresses the refinement, delicacy, peace, benevolence, and pure and tender love that reign in the heart. . . . ML Ch. 5.

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Those who claim to be sanctified, and who give no heed to the words of divine authority

spoken from Mount Sinai, make it manifest that they will not render to God the obedience that the Lawgiver requires. The very excuse they urge for evading the requirements of God proves their sanctification spurious. They say, "I am sanctified," and seek to prove this by setting up a standard of self-righteousness, a law of their own imagining. The law of God requires nothing short of *spiritual perfection*; and through the infinite sacrifice of the Son of God complete provision has been made that man may become a partaker of the divine nature, and through the merits of the blood of Christ be an overcomer. Of himself he has no perfection. "Without me," Christ says, "ye can do nothing." *Provision for our perfection is found in union with Christ.* "I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world." {RH, August 27, 1901 par. 4}

If you do not believe you can be then you have no connection with Christ.

Christ came to restore to its original loveliness, a world ruined by sin. The work of the fall will be undone. All that was lost in Adam's transgression will be regained through the sufferings and death of Christ. In the new earth there will be no sin nor disease. All blemishes and deformity will be left in the grave, and the body will be restored to its original perfection. We shall wear the spotless image of our Lord, for "he shall change our vile body, that it may be fashioned like unto his glorious body." {ST, February 12, 1885 par. 12}

The development of Christian character, tending toward this *state of perfection*, is a growth toward beauty. The character is expressed in the countenance. The evil that is in the heart hangs out its sign, and we read at a glance coarseness, unrest, selfishness, cunning, deceit, lust, falsehood, envy, pride, and malice. As the heart becomes transformed by the renewing of the mind, the graces of the Spirit leave their impress on the face, and it expresses the refinement, delicacy, peace, benevolence, and pure and tender love, that reign in the heart, and constitute the inward "adorning," which is in the sight of God of "great price." {ST, February 12, 1885 par. 13}

Be ye therefore perfect, even as your Father which is in heaven is perfect." Man is to be perfect in his sphere, even as God is perfect in His sphere. How can such a lofty standard be reached? The required *perfection* is based on the perfection of Christ, "who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." He gave the command requiring perfection, He who was by birth a human being, though allied to divinity. He has passed over the road we are to tread, and He says, "Without Me ye can do nothing." But with Him we can do everything. Thus a perfect character can be obtained. God never issues a command without furnishing the grace sufficient for its fulfilment. Ample provision has been made that man shall be a partaker of the divine nature. {ST, July 26, 1899 par. 1}

"Be ye therefore perfect, even as your Father which is in heaven is perfect." This is the standard God holds before His children. It is a standard of Christlikeness. Christianity means entire surrender to the will of God. Then it can be said of us, "Ye are complete in Him." {ST,

July 26, 1899 par. 2}

When such possibilities are presented to us; when we see that it is our privilege to attain Christian perfection, should we not strive to reach the standard? Should not our one purpose be to appreciate and understand the high honor conferred upon us? Christ has shown us how the heavenly universe values the beings for whom He made so great a sacrifice. Men and women are God's by creation and by redemption, and those who receive Christ He invests with His strength. They are bound up with Him, and are fully capable of reaching the highest elevation of character. {ST, July 26, 1899 par. 3}

It is the Lord's will that we should cherish a solemn sense of our accountability to Him, as the owner of the talents He has lent us. He desires us to appreciate His entrusted gifts, doing all in our power to reach the standard He has set before us. {ST, July 26, 1899 par. 4}

When the human agent feels his need of the Sun of Righteousness, when he comes to Jesus saying, Lord, I am sinful, unworthy, hopeless; save me, or I perish, he is accepted in the beloved, and his heart is warmed by the rays of divine love. In this sincere coming to Christ he opens the door to Him who has long been saying, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." He is accepted by faith, and he knows what it means to sit together in heavenly places in Christ Jesus.--Ms 164, 1898, pp. 1, 4. ("Be Ye Therefore Perfect," typed December 14, 1898.) {6MR 5.1}

The work of consecration must go forward and upward, elevating the mind, elevating the speech. Thus we become more and more heavenly minded, better prepared for translation. "Be ye therefore perfect, even as your Father which is in heaven is perfect. Man is to be perfect in his sphere, as God is perfect in his sphere. How can we attain so lofty a standard? The required *perfection* is based on the perfection of Christ. In Him is our righteousness. He spoke these words, and he was by birth a human being, though allied to divinity. Every provision has been made that man should be a partaker of the divine nature. God never issues a command without furnishing the grace essential to carry it out. He says, "Without me ye can do nothing." --Ms 157, 1898, pp. 1, 2. ("Be Ye Therefore Perfect," typed December 5, 1898.) {6MR 5.2}