**“Editorial. Thine Is the Kingdom” The Signs of the Times, 23, 25.**

E. J. Waggoner

“Thine is the kingdom, and the power and the glory forever. Amen.” Matthew 6:13. {SITI July 1, 1897, p. 385.1}

This is an everlasting truth, for the Lord himself has spoken it; yet to how many who daily utter the words are they little more than a form of speech! As a matter of fact, this confession; which if made with the spirit and with the understanding, brings the soul into the closest and most perfect relation to God! {SITI July 1, 1897, p. 385.2}

The kingdom belongs to God. How extensive is it?—“The Lord hath prepared his throne in the heavens; and his kingdom ruleth over all.” Psalm 103:19. “The Lord is in his holy temple; let all the earth keep silence before him.” Habakkuk 2:20. {SITI July 1, 1897, p. 385.3}

“The earth is the Lord’s, and the fullness thereof, the world, and they that dwell therein.” Psalm 24:1. {SITI July 1, 1897, p. 385.4}

“The Most High ruleth in the kingdoms of men, and giveth it to whomsoever he will.” Daniel 4:17. “For God is the King of all the earth; sing ye praises with understanding. God reigneth over the heathen; God sitteth upon the throne of his holiness.” Psalm 47:7, 8. Wherever in the universe created beings can look up and see a canopy of space above them, there is God’s kingdom. Read Psalm 139:1-12. {SITI July 1, 1897, p. 385.5}

People in general do not recognize God as universal King, but that makes no difference with the father. A portion of God’s dominion is for rebellion against him; but that does not destroy the fact that the kingdom is his by right. Many people worship gods of their own making, but that does not destroy the fact that there is but one God. In the beginning God gave the dominion of this earth to man. Genesis 1:28, but he did not thereby renounce his right to it. God is the King of kinds, and it pleased him to rule the portion of his dominion through man whom he had made in his image. Man was but simply the agent through whom God made manifest his power on earth. The fact that man has refused to be the instrument of God’s will, does not in the least impair God’s original and eternal right to the kingdom. {SITI July 1, 1897, p. 385.6}

But our confession to God comes closer home. When the unbelieving Pharisees demanded that Jesus should tell when the kingdom of God should come, he replied: “The kingdom of God cometh not with observation; neither shall they say, Lo, here, or, lo there, for, behold, the kingdom of God is within you.” Luke 17:20, 21. {SITI July 1, 1897, p. 385.7}

There is a story of a king who visited a school and questioned the pupils. Taking up a paper weight, he asked them to what kingdom it belonged. They replied, “To the mineral kingdom.” Then pointing to a plant, he asked the same question, and they said, “To the vegetable kingdom. Then he asked, “To what kingdom do I belong?” The children were afraid to say that he belonged to the animal kingdom, and as they hesitated, one said, “To God’s kingdom.” That was a truth, for every created thing in the universe belongs to God’s kingdom, and there is but one law for all, namely, God’s life. {SITI July 1, 1897, p. 385.8}

Some one will say, “But God does not rule in wicked men’s hearts.” Quite true, because his rule is love, which they reject; but the fact remains that every human heart is God’s rightful kingdom. His right is demonstrated by the fact that “he giveth to all life and breath, and all things;” “for in him we live, and move, and have our being.” Acts 17:26, 28. It is with his life alone that we live, for we have none of our own and since the life belongs to him, he alone has the right to direct it. {SITI July 1, 1897, p. 385.9}

That which may be known of God, that is, “his eternal power and Godhead, it manifest in men, even in the heathen, as well as in all the things that God has made. Romans 1:19, 20. But men, unlike the trees of the field, “hold down the truth in unrighteousness,” choosing rather to be their own masters than to allow God to rule. But “the way of man is not in himself, it is not in man that walketh to direct his steps.” Jeremiah 10:23. Man has no more power in himself than the grass of the field has, and therefore when he attempts to rule the kingdom himself, he makes a sad failure. {SITI July 1, 1897, p. 385.10}

Who alone has the right to rule?—He to whom the kingdom belongs. So when we say the Lord, “Thine is the kingdom,” we acknowledge that he alone has the right to rule, not only in our hearts, but in all the earth. But if we truly acknowledge the fact, we yield the kingdom fully to his control. {SITI July 1, 1897, p. 385.11}

Just here is where many make a fatal mistake. They say, “The kingdom is the Lord’s, but people in general will not acknowledge it, therefore we must compel them to submit to him.” Such a course as that is virtually a denial of the fact that the kingdom is the Lord’s. To say the least, God is as able to use force as we are, and if he wished people to be forced to submit to him, he could do it. The fact that he does not compel people to serve him, is sufficient evidence that he does not wish men to seek to do so. His law is love, and therefore force is in direct opposition to his kingdom. {SITI July 1, 1897, p. 385.12}

All that we are called upon to do, no matter who we may be, is to acknowledge God’s right to the kingdom. Whoever acknowledges that the kingdom-that is, all mankind, including himself-belongs to God, will very naturally refrain from attempting to rule any part of it. He to whom the kingdom belongs has the sole right to rule, and if we are sincere in our acknowledgment of God’s right, we will not meddle with his affairs. We will leave him to deal with other people as he sees best. By acknowledging his right to rule *all* the kingdom, we ourselves disclaim the right to rule *any portion* of it, even to our own lives. The only part of the kingdom, however, that we can yield up to God is ourselves. When we have done this, then we may tell others how good his rule is, and persuade them also to yield to his dominion. {SITI July 1, 1897, p. 386.1}

There is strength in the heartfelt confession. “Thine is the kingdom,” for God is able to protect his own. The battle is not ours, but his to whom we belong—“the King of glory.” “Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle.” In his hand are power and might, so that none is able to withstand him. His thoughts toward us are thoughts of peace, and he desires nothing so much as our welfare both here and in eternity. What a blessed thing to know that “the Lord is our Judge, the Lord is our Lawgiver, the Lord is our King; he will save us.” E. J. W. {SITI July 1, 1897, p. 386.2}

**“Editorial. The Power and the Glory” The Signs of the Times, 23, 26.**

E. J. Waggoner

The Power and the Glory. —“Thine is the kingdom, and the power, and the glory, forever. Amen.” {SITI July 8, 1897, p. 401.1}

The Kingdom is the Lord’s, and it includes the whole universe. Nothing is outside his jurisdiction. Every creature in the heavens and the earth rightfully belongs to his dominion. {SITI July 8, 1897, p. 401.2}

A King Must Have Power; for a king without power is a king only; in name. God is really King, and therefore to Him belongs power. “God hath spoken once; twice have I heard this; that power belongeth unto God.” Psalm 62:11. {SITI July 8, 1897, p. 401.3}

No Division of Power. —We must not fall into the error of limiting God, by thinking that power is divided, and that he has merely a share of it, even tho it be the largest share. “Thine is *the kingdom and the power*.” “His kingdom ruleth over all;” and wherever his kingdom is, his power is supreme. God alone has power. {SITI July 8, 1897, p. 401.4}

God the Almighty One. —That is to say, he has *all might*. Therefore no one being possesses any might in himself. Because God possess all the power in the universe. Christ, the only-begotten Son, could say, “All power is given unto me in heaven and in earth.” {SITI July 8, 1897, p. 401.5}

All of God. —“In him we live, and move, and have our being.” Acts 17:28. Every motion that is made, every thought, every word, requires the exercise of power; but the power is not inherent in the man who moves, but in God. “There is no power but of God.” Romans 13:1. The power which men have to fight and blaspheme God, and to commit all sorts of wickedness, is but God’s power perverted, just as the performance of righteous acts, and the utterance of praise, is God’s power given free course. {SITI July 8, 1897, p. 401.6}

Evidence of His Love. —Light-minded persons may see in this occasion for charging God foolishly; but others will see in it his supreme abounding grace and his everlasting love. While some think that God’s seeming abundant grace is an evidence of weakness, or of complicity with crime, the well-instructed will “account that the long-suffering of our Lord is salvation.” 2 Peter 3:14. {SITI July 8, 1897, p. 401.7}

The Patience of Power. —If God were not sure of his “everlasting strength,” he could not thus sit still and see men defy him to his face, and even use his own power in opposition to him. But he has the patience of conscious omnipotence. Knowing that he really has power, he can not, like many men, be tempted to make an exhibition of it simply to demonstrate to scoffers that he possesses it. {SITI July 8, 1897, p. 401.8}

His Power to Save. —God desires that men should be saved, and in the Gospel he manifests his power to save them. All God’s power, and every revelation of it, is for the purpose of leading men to trust him for their soul’s salvation. The fact that men misunderstand God, even willfully, and pervert the power which he reveals in them for their salvation, does not discourage him or throw him into a passion. Still he graciously manifests his power in them, in hope that at last they will allow him to use it to his own glory in their salvation. God’s power is the power of love, and love does not use force, therefore he patiently waits, until he is positively and definitely rejected. {SITI July 8, 1897, p. 401.9}

Joy in His Power. —What wonderful joy comes with the recognition that all power is God’s. “For by grace are ye saved through faith; and that not of yourselves; it is the gift of God.” Ephesians 2:8. Our salvation depends on him, and he has the power. His kingdom is in our hearts, but his enemy has been allowed to come in and raise the standard of rebellion. Nevertheless, as soon as we definitely choose the Lord for our King and our Lawgiver, he will save us by his mighty power. Isaiah 33:22. He has power to drive out every enemy. What a comfort to rest confidingly in the almighty power of our God! {SITI July 8, 1897, p. 401.10}

His Is the Glory. —Not only ought it to be, but *it is*. The last message before the coming of the Lord, calls loudly upon men to “fear God, and give glory to him,” as the One who “made heaven, and earth, and the sea, and the fountains of waters.” Revelation 14:6, 7. We are to give glory to him, because it belongs to him. His is the glory, because his is the power. Whoever takes glory to himself for anything that he possesses or has done, thereby robs God. {SITI July 8, 1897, p. 402.1}

Glory in His Word. —“Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise lovingkindness, judgment, and righteousness, in the earth.” Jeremiah 9:23, 24. Wisdom, power, and riches, all come from the Lord; therefore “he that glorieth, let him glory in the Lord.” 1 Corinthians 1:31. {SITI July 8, 1897, p. 402.2}

An Instance. —Take a single example, in the line of wisdom. On the day of Pentecost, and many times thereafter, God gave his servants power on the instant to talk foreign languages. Unlettered Galilean fishermen suddenly began to speak intelligently in languages that before were but meaningless jargon to them. It was manifestly a gift of God, and one instinctively shudders at the thought of one with such a gift boasting of his possession, as tho the glory of it were due to him. Very well; but “the Lord giveth wisdom; out of his mouth cometh knowledge and understanding.” Proverbs 2:6. If a man by study has acquired several languages, he has done it only by the power which God gave him, and therefore his knowledge is the gift of God just as truly as was the knowledge of the apostles. {SITI July 8, 1897, p. 402.3}

His Keeping Power. —Whoever not simply openly, but in his inmost thoughts, continually gives God the glory, will be kept “to the praise of the glory of his grace.” “In all thy ways acknowledge him, and he shall direct thy paths.” Proverbs 3:6. Men foolishly think that it is beneath their dignity, and a limitation of their freedom, to acknowledge that God alone has power, and that all glory belongs to him; but how much better it is to acknowledge the truth and thus be “strengthened with all might, according to his glorious power” (Colossians 1:11), than to deny him, and thus be left to our own disgraceful impotence. “Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory, and majesty, dominion and power, both now and ever. Amen.” Jude 24, 25. E. J. W. {SITI July 8, 1897, p. 402.4}

**“Editorial. Christ as Teacher” The Signs of the Times, 23, 27.**

E. J. Waggoner

Christ as Teacher. —“And many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this man hath done? The Pharisees heard that the people murmured such things concerning him; and the Pharisees and the chief priests sent officers to take him.” John 7:31, 32. {SITI July 15, 1897, p. 417.1}

The trouble with the Pharisees and the chief priests was that their character and teaching suffered by comparison with that of Jesus. “Never man spake like this man,” was the testimony of the officers who were sent to seize him. “He taught them as one having authority, and not as the scribes.” The people listened to him more readily than to them, and this aroused their jealousy. And the people knew that the priests sought his life. {SITI July 15, 1897, p. 417.2}

Yet the priests and rulers might have retained the confidence of the people, even in the presence of Jesus, if they had only been willing to learn of him, and accept his Spirit and the wisdom that filled him. For that, however, they were too proud, and so they took away the key of knowledge; they entered not in themselves, and those that would enter in, they hindered by every means in their power. Luke 11:52. {SITI July 15, 1897, p. 417.3}

There was another reason why the wrath of the leaders of the Jews was aroused against Jesus. It was that the people who heard his living words of truth, not only lost relish for the old traditions that the elders retailed, but they actually came to know more than the leaders themselves. “If any man willeth to do his will, he shall know of the doctrine.” The rulers were not willing to do, and therefore they did not know; while the poor people who desired to do God’s will knew the truth. David said, “I understand more than the aged, because I have kept thy precepts.” Psalm 119:100. {SITI July 15, 1897, p. 417.4}

It is the earnest desire of every true teacher that the people shall learn, and the more they learn, the better he is pleased. If in time they surpass him in knowledge, then he will be but the more pleased. Even that is a testimony to the value of his teaching. This will often be the case when one leads his hearers to the Word. If he does not limit it by his own construction, but opens it, and allows the people to see for themselves, it will often be that souls will see more than he does. He who is not willing that this should happen, seeks his own glory, and not that of God; he preaches himself, and not the Word. E. J. W. {SITI July 15, 1897, p. 417.5}

**“Prove All Things” The Signs of the Times, 23, 27.**

E. J. Waggoner

“Prove all things; hold fast that which is good.” 1 Thessalonians 5:21. A very reasonable exhortation this, and one that should commend itself to everybody’s good sense; yet few heed it, and many of those who profess to regard it misapply it. {SITI July 15, 1897, p. 418.1}

How are we to prove all things? By what standard shall we test them? Here is where so many fail. Most people will use their own feelings and impulses as the standard. Their natural likes and dislikes determine what they shall hold fast and what they will reject. What they think to be good, they will follow; but since human judgment is naturally controlled or at least biased by inclination and desire, it is an unsafe guide. “There is a way that seemeth right unto a man, but the end thereof are the ways of death.” Proverbs 16:25. {SITI July 15, 1897, p. 418.2}

For this reason alone, if for no other, it should be apparent to all that we are not to prove all things by sampling them. A thing may taste good, and yet contain a deadly poison. He who makes it his practice to eat everything he sees, in order to find out if it is good to eat, may have his probation cut short. It is far better to apply well-known tests for poisons, and then to eat only that which is proved to be good. {SITI July 15, 1897, p. 418.3}

So in the mental and spiritual world. A man is not obliged to dabble in every theory in order to prove it. He who thinks that he must prove every form of teaching by trying its effects on himself will fare worse than the one who tries physical poisons on himself. The system can not stand it. His nature would soon become so corrupted that he would be unable to distinguish the good, even if he got hold of it. But he would never find the good; for the forms of error are infinite, and he who sets himself to the task of investigating all error, so as to know how to avoid it, will never finish. The only thing that he will prove will be his own folly. {SITI July 15, 1897, p. 418.4}

Just as there are tests for physical poisons, which can be applied without subjecting ourselves to the influence of those poisons, so we have an infallible test of truth and error. “To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.” Isaiah 8:20. The Word of God is truth, and whatever is not in harmony with that is of course error. If we become thoroughly familiar with the Word, error will be revealed on its first approach, and we need have nothing whatever to do with it. The Word of the Lord is his voice, and all that is necessary is for us to know that; for we do not need to talk with a stranger hours or days in order to find out if the voice is that of our most intimate friend. {SITI July 15, 1897, p. 418.5}

Least of all must it be supposed that we are to prove the Word of God itself, to see whether or not we should hold to it, or to how much we should hold fast. No; that is the standard that is already proved. “The words of the Lord are pure words; as silver tried in a furnace of earth, purified seven times.” Psalm 12:6. “Every word of God is pure.” Proverbs 30:5. The Word itself is good; hold it fast, and prove all things by it, holding only that which the Word declares to be good. E. J. W. {SITI July 15, 1897, p. 418.6}

**“Editorial” The Signs of the Times, 23, 28.**

E. J. Waggoner

“Himself He Can Not Save.” —When Jesus hung upon the cross, the priests and scribes and elders said in mocking contempt, “He saved others; himself he can not save.” Matthew 27:42. In those words there was a truth far beyond what the Jews had any thought of,—a truth that even the followers of Jesus do not appreciate. Whoever grasps the full meaning of the statement, “He saved others; himself he can not save,” and whoever allows it to apply to himself, has salvation, for it contains the whole of the Gospel. {SITI July 22, 1897, p. 433.1}

“He Saved Others.” —The Jews acknowledged this, yet they crucified him. He whose only offense was that “he went about doing good,” was hanged as a malefactor, and he lifted no hand in self-defense, nor uttered a word of reproach against his persecutors. {SITI July 22, 1897, p. 433.2}

“He was oppressed, and afflicted, yet he opened not his mouth; he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.” Isaiah 53:7. He saved others, and, even while hanging on the cross, “a reproach of men, and despised of the people,” he showed his power to save, in the case of the penitent thief; but himself he could not save. {SITI July 22, 1897, p. 433.3}

The Secret of His Power. —This was the secret of his power to save others. It was not simply that he *would not* save himself,—not alone that he unselfishly forgot himself,—but he *could not* save himself. To have saved himself would have been the destruction of all others; for if he had planned to save himself, he would have stayed in heaven, and never exposed himself to reproach, and cruelty. But such a thing as impossible. He *could not* thus save himself, for such a saving of self would have been selfishness, and there was no selfishness in him. He absolutely could not remain in heaven and leave man to perish. But he could not save men while keeping himself in safety apart from them and their troubles. So he “gave himself for us.” Titus 2:14. {SITI July 22, 1897, p. 433.4}

The Gospel and Giving. —Thus we see that the Gospel has its origin and perfection in giving. “God so loved the world, that he gave his only-begotten Son.” John 3:16. “The Son of man came not to be ministered unto, but to minister,”—not to be served, but to serve—“and to give His life a ransom for many.” Matthew 20:28. “For ye know the grace of our Lord Jesus Christ, that tho he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.” 2 Corinthians 8:9. He had everything, and we had nothing, so he gave up everything, and kept nothing; in order that we might have everything. {SITI July 22, 1897, p. 433.5}

Emptied Himself. —Most clearly is this set forth in Philippians 2:7, in the rendering of the Revised Version, where we are told that when Jesus had everything, he did not count it a thing to be desired to hold it, “but emptied himself.” The Greek word from which this is translated has the sense of “to drain out.” In a sense he annihilated himself, threw himself away, in order that he might save those who were lost and in danger of annihilation. He took no thought for himself; he did not defend himself against attacks that were made upon him; utterly regardless, reckless of self, he was lost in solicitude for others. {SITI July 22, 1897, p. 434.1}

The Purpose of Love. —This neglect of self was not a momentary enthusiasm, as when one under a strong impulse saves another from impending death at the expense of his own life. On the contrary, it was a deliberate, settled purpose. Calmly and deliberately, looking over the whole situation, and counting the cost, he laid down his life, that is, he placed it from him, gave it up to the service of others; and when that was done, the moment of death was but an incident in a long career of the same giving. His life was just as truly laid down for the sheep before he came to earth, and while he walked and talked and suffered in Judea and Galilee, as when with his expiring breath he cried, “Father, into thy hands I commit my Spirit.” {SITI July 22, 1897, p. 434.2}

A Lesson to Us. —In all this history of self-sacrifice there is a lesson for us. We are not simply to admire the example of devotion, but to follow it. In it alone, is there salvation. Jesus seemingly threw himself away, yea, that is what he actually did, for he “poured out his soul unto death” (Isaiah 53:12), “emptied himself,” drained the last drop; “wherefore God also hath highly exalted him, and given him a name which is above every name.” Philippians 2:9. His humiliation was his exaltation; his casting away of self was his salvation. And that was the only possible way of salvation; for, as before stated, to have sought to save himself would have been to deny himself, that is, to prove false to his nature. Since God is love, unselfishness, the only way that he can preserve is own existence is to give himself away. {SITI July 22, 1897, p. 434.3}

The Mind of Christ. —“Hereby perceive we the love of God, because he laid down his life for us; and we ought to lay down our lives for the brethren.” 1 John 3:16. “The brethren” for whom we are to give ourselves are the sons of Adam, for all who are children of Adam must be brethren. Of course those who give themselves for their brethren in Adam, will without question give themselves for their brethren in Christ, who himself counts even those who do not know the name of God as his brethren, saying, “I will declare thy name unto my brethren.” Hebrews 2:12. “We ought to lay down our lives for the brethren.” Let no one say or think, “My life is so commonplace and uneventful that I have no occasion to lay down my life for anybody; no great opportunities come to me.” It is not in dying on some great occasion that laying down one’s life consists, the laying down of life consists in not counting it our own, reckoning yourselves as dead, deliberately putting our life from us, and forgetting all about it in thoughts of others. “Let this mind by in you, which was also in Christ Jesus.” {SITI July 22, 1897, p. 434.4}

Not by Our Effort. —The lesson, in short, is that nobody can be saved by trying to be saved. Salvation is too great a thing to be accomplished by human efforts. Strange as it may seem, we can be saved only as we cease all efforts to save ourselves, and lose all thought of self in efforts to save others. Only so do we enter into full sympathy with Christ, and become laborers together with God. But that casting away of self is our salvation, for while we are concerning ourselves for others, Christ, who is also concerning himself for others, is as a matter of course caring for us. God “turned the captivity of Job, when he prayed for his friends.” Job 42:10. {SITI July 22, 1897, p. 434.5}

Rest and Peace. —Freedom from anxiety is thus assured to us. How easy to cast all our care upon him, when we know he cares for us! And when we know that he cares for us, what need have we to care for ourselves? Thus we experience the truth that the Lord’s yoke is easy, and his burden light. {SITI July 22, 1897, p. 434.6}

Debtors to All. —One thing more. Paul said, “I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise.” Romans 1:14. That which was true of Paul, is equally true of us. Why was he debtor?—The answer is plain, when we once stop to think; it is simply this, that Paul had received the whole of that which was given for the world. Christ gave his life for the world. He “tasted death for every man.” But Christ is not divided; every soul gets the whole of him. “Unto every one of us is given grace according to the measure of the gift of Christ.” Ephesians 4:7. His life is light, and the light that shines for me, shines equally bright for all. He is the “Sun of Righteousness,” but the sun shines for all; each one gets all the benefit of the sun, and no one could get any more, even if he were the only person on earth. So each person gets the whole of the life of Christ, which is given to the world. Now it is very evident that if I get the whole of something that is given to all the world, then I am debtor to the world; and the same is true of every soul. The only difference between the most of us and the apostle Paul is that he realized that to him was the fullness of Christ given, and he accepted and appropriated the gift, while we are too often content with but a little of the divine life. We selfishly think to take just enough for our own use, and put a part away from us, not realizing that we must have the whole; and so we fail to realize that we are debtors. May God grant that we all may have the eyes of our understanding enlightened by the Holy Spirit, so that we may know the riches of the glory of his inheritance in the saints, and may not reject that portion of the life of Christ which to the natural man seems disagreeable, but may allow his perfectly unselfish life to abide in us, so that we, not alone with our lips, but by the glad offering of ourselves for others, may truly render thanks unto God for his unspeakable gift. E. J. W. {SITI July 22, 1897, p. 434.7}

**“Not a Creed” The Signs of the Times, 23, 29.**

E. J. Waggoner

Justification by faith, and that means salvation by the Lord Jesus Christ, is not a theory. It can never be put into a creed, a form of words. Every professor of religion who has certain points of doctrine which he holds, and who is satisfied with them just as he was put them into a form of statement, has as iron-bound a creed as any ever imposed by a council. {SITI July 29, 1897, p. 450.1}

But the truth of God is ever growing, ever enlarging. “The path of the just is as the shining light, that shineth more and more unto the perfect day” (Proverbs 4:18), and we can not put that light into writing, and say, “This is the sum of the doctrine.” We may speak what we know, and write what we know, but this simply calls attention to the truth; there is more and more. There are oceans of light and truth, wonderful revelations that the Lord will make to every soul, beyond what he has ever seen, in the treasures of the grace of Christ, if he will but give up to the Lord continually, for him to live his own marvelous life in him. Continually should the prayer be made, “open thou mine eyes, that I may behold wondrous things out of thy law.” Every wonderful thing that we see is but the forerunner of a still more wonderful thing to be revealed, if we will but be open to receive it. {SITI July 29, 1897, p. 450.2}

But the man not content with God’s words, who will not rest until he has defined doctrine by his own words and put God into a formula, shuts himself away from learning of God. E. J. W. {SITI July 29, 1897, p. 450.3}