

Fortified by Heaven

MEMORY VERSE: “I know both how to be abased, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need. I can do all things through Christ which strengtheneth me” (Philippians 4:12, 13).

“Remember that working with Christ as your personal Saviour is your strength and your victory. This is the part that all are to act. To those who do this comes the assurance: ‘As many as received Him, to them gave He power to become the sons of God.’”—[Testimonies for the Church, vol. 7, p. 39.](#)

Suggested Readings: *Testimonies for the Church*, vol. 2, pp. 594-597; *The Acts of the Apostles*, pp. 461-468. (At the bottom of this page)

1. SYMPATHY

Sun, Oct 18

a. What should we learn from how Paul encouraged others? Philippians 4:1.

Philippians 4:1

Therefore, my brethren dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved.

“[Paul] was not writing to those who were perfect in character. He wrote to them as men and women who were striving against temptation and who were in danger of falling. . . .

“When one at fault becomes conscious of his error, be careful not to destroy his self-respect. Do not discourage him by indifference or distrust. Do not say, ‘Before giving him my confidence, I will wait to see whether he will hold out.’ Often this very distrust causes the tempted one to stumble.”—[The Ministry of Healing, pp. 167, 168.](#)

“The cheerful enlightenment of the mind and the soul temple by the assurance that we have reconciliation with God, the hope we have of everlasting life through Christ, and the pleasure of blessing others, are joys which bring no sorrow with them.”—[My Life Today, p. 177.](#)

b. What was the significance of some of the individuals whom Paul mentioned? Philippians 4:2, 3; Revelation 20:15.

Philippians 4:2, 3

I beseech Euodias, and beseech Syntyche, that they be of the same mind in the Lord. 3 And I intreat thee also, true yokefellow, help those women which laboured

with me in the gospel, with Clement also, and with other my fellowlabourers, whose names are in the book of life.

Revelation 20:15

And whosoever was not found written in the book of life was cast into the lake of fire.

2. LIGHT IN DARKNESS

Mon, Oct 19

a. What remarkable appeal does Paul make from prison? Philippians 4:4.

Philippians 4:4

Rejoice in the Lord alway: and again I say, Rejoice.

“Praise the Lord even when you fall into darkness. Praise Him even in temptation. ‘Rejoice in the Lord alway,’ says the apostle; ‘and again I say, Rejoice.’ Will that bring gloom and darkness into your families? No, indeed; it will bring a sunbeam. You will thus gather rays of eternal light from the throne of glory and scatter them around you. Let me exhort you to engage in this work, scatter this light and life around you, not only in your own path, but in the paths of those with whom you associate. Let it be your object to make those around you better, to elevate them, to point them to heaven and glory, and lead them to seek, above all earthly things, the eternal substance, the immortal inheritance, the riches which are imperishable.”—[Testimonies for the Church, vol. 2, pp. 593, 594.](#)

“Whatever your disposition may be, God is able so to mold it that it will be sweet and Christlike. By the exercise of living faith you can separate from everything that is not in accordance with the mind of God, and thus bring heaven into your life here below. Doing this, you will have sunshine at every step. When the enemy seeks to enshroud the soul with darkness, sing faith and talk faith, and you will find that you have sung and talked yourself into the light.

“We open to ourselves the floodgates of woe or joy. If we permit our thoughts to be engrossed with the troubles and trifles of earth, our hearts will be filled with unbelief, gloom, and foreboding. If we set our affections on things above, the voice of Jesus will speak to our hearts, murmuring will cease, and vexing thoughts will be lost in praise to our Redeemer.”—[Counsels to Parents, Teachers, and Students, pp. 233, 234.](#)

b. In a hurried, stressed-out world, what should we always keep in mind? Philippians 4:5-7.

Philippians 4:5-7

Let your moderation be known unto all men. The Lord is at hand. **6** Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. **7** And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

“It is when we come into difficult places that He reveals His power and wisdom in answer to humble prayer. Have confidence in Him as a prayer-hearing, prayer-answering God. He will reveal Himself to you as One who can help in every emergency. He who created man, who gave him his wonderful physical, mental, and spiritual faculties, will not withhold that which is necessary to sustain the life He has given.”—[The Ministry of Healing](#), p. 199.

3. SPIRITUAL VIGOR

Tue, Oct 20

a. Name the vital components for victory through Christ. Philippians 4:8.

Philippians 4:8

Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.

“As God works upon the heart by His Holy Spirit, man must cooperate with Him. The thoughts must be bound about, restricted, withdrawn from branching out and contemplating things that will only weaken and defile the soul. The thoughts must be pure, the meditations of the heart must be clean, if the words of the mouth are to be words acceptable to heaven, and helpful to your associates. . . .

“In the sermon on the mount, Christ presented before His disciples the far-reaching principles of the law of God. He taught His hearers that the law was transgressed by the thoughts before the evil desire was carried out in actual commission. We are under obligation to control our thoughts, and to bring them into subjection to the law of God. The noble powers of the mind have been given to us by the Lord, that we may employ them in contemplating heavenly things. God has made abundant provision that the soul may make continual progression in the divine life. He has placed on every hand agencies to aid our development in knowledge and virtue; and yet, how little these agencies are appreciated or enjoyed! How often the mind is given to the contemplation of that which is earthly, sensual, and base! We give our time and thought to the trivial and commonplace things of the world, and neglect the great interests that pertain to eternal life. The noble powers of the mind are dwarfed and enfeebled by lack of exercise on themes that are worthy of their concentration.”—[The SDA Bible Commentary \[E. G. White Comments\]](#), vol. 3, p. 1145.

b. Describe the extraordinary mental discipline that Paul cultivated in his life. Philippians 4:11, 12.

Philippians 4:11, 12

Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content. 12 I know both how to be abased, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need.

“It is neither wealth nor intellect that gives happiness. It is moral worth. True goodness is accounted of Heaven as true greatness. The condition of the moral affections determines the worth of the man. A person may have property and intellect, and yet be valueless, because the glowing fire of goodness has never burned upon the altar of his heart, because his conscience has been seared, blackened, and crisped with selfishness and sin.”—[Testimonies for the Church, vol. 2, p. 305](#).

“Godliness with contentment is great gain. Here is the true secret of happiness, and real prosperity of soul and body.”—[Ibid., vol. 1, p. 542](#).

4. STRENGTH AND BLESSING

Wed, Oct 21

a. By abiding in Christ, to what far-reaching extent are we transformed and empowered? John 15:5; Philippians 4:13.

John 15:5

I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

Philippians 4:13

I can do all things through Christ which strengtheneth me.

“We cannot have a weak faith now; we cannot be safe in a listless, indolent, slothful attitude. Every jot of ability is to be used, and sharp, calm, deep thinking is to be done. The wisdom of any human agent is not sufficient for the planning and devising in this time. Spread every plan before God with fasting, [and] with the humbling of the soul before the Lord Jesus, and commit thy ways unto the Lord. The sure promise is, He will direct thy paths. He is infinite in resources. The Holy One of Israel, who calls the host of heaven by name, and holds the stars of heaven in position, has you individually in His keeping.”—[Selected Messages, bk. 2, p. 364](#).

“Let the self-distrustful, whose lack of self-reliance leads them to shrink from care and responsibility, be taught reliance upon God. Thus many a one who otherwise would be but a cipher [i.e., one having no influence or value] in the world, perhaps only a helpless burden, will be able to say with the apostle Paul, ‘I can do all things through Christ which strengtheneth me.’”—[Education, p. 256](#).

“Whenever the church at any period have forsaken their sins, and believed and walked in the truth, they have been honored of God. There is in faith and humble obedience a power that the world cannot withstand. The order of God’s providence in relation to His people is progression—continual advancement in the perfection of Christian character, in the way of holiness, rising higher and higher in the clear light and knowledge and love of God, to the very close of time.”—[Testimonies for the Church, vol. 5, p. 484](#).

“Whatever the mistakes or failures of the past, we may, with the help of God, rise above them.”—[The Ministry of Healing, p. 516](#).

b. Explain the great value of thoughtful generosity. Philippians 4:14–19.

Philippians 4:14-19

Notwithstanding ye have well done, that ye did communicate with my affliction. **15** Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only. **16** For even in Thessalonica ye sent once and again unto my necessity. **17** Not because I desire a gift: but I desire fruit that may abound to your account. **18** But I have all, and abound: I am full, having received of Epaphroditus the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, wellpleasing to God. **19** But my God shall supply all your need according to his riches in glory by Christ Jesus.

“He who has given his life to God in ministry to His children is linked with Him who has all the resources of the universe at His command. His life is bound up by the golden chain of the immutable promises with the life of God. The Lord will not fail him in the hour of suffering and need. . . . And in the hour of final need the merciful shall find refuge in the mercy of the compassionate Saviour and shall be received into everlasting habitations.”—[Thoughts From the Mount of Blessing, p. 24.](#)

5. FACING VILENESS

Thur, Oct 22

a. What special group of converts can be a real inspiration to all who find themselves in difficult environments, and why? Philippians 4:21, 22.

Philippians 4:21, 22

Salute every saint in Christ Jesus. The brethren which are with me greet you. **22** All the saints salute you, chiefly they that are of Caesar’s household.

“Even in Nero’s household, trophies of the cross were won. From the vile attendants of a viler king were gained converts who became sons of God. These were not Christians secretly, but openly. They were not ashamed of their faith.”—[The Acts of the Apostles, p. 463.](#)

“Every Christian has something to do in the service of his Master. We are not to seek our own ease or convenience, but rather to make the upbuilding of Christ’s kingdom our first consideration. . . .

“God has scattered His children in various communities that the light of truth may be kept shining amid the moral darkness that enshrouds the earth. The deeper the darkness around us, the greater the need that our light should shine for God. We may be placed in circumstances of great difficulty and trial, but this does not prove that we are not in the very position assigned us by Providence. Among the Christians at Rome in Paul’s day the apostle mentions them ‘that are of Caesar’s household.’ Nowhere could the moral atmosphere be more unfavorable to Christianity than at that Roman court under the cruel and profligate Nero. Yet those who had, while in the emperor’s service, accepted Christ did not feel at liberty, after their conversion, to leave their post of duty. In the face of seductive

temptations, fierce opposition, and appalling dangers they were faithful witnesses for Christ.

“Whoever will rely wholly upon divine grace may make his life a constant testimony for the truth. No one is so situated that he cannot be a true and faithful Christian. However great the obstacles, all who are determined to obey God will find the way opening as they go forward.

“Those who maintain their fidelity to God in the midst of opposing influences are gaining an experience of the highest value. Their strength increases with every obstacle surmounted, every temptation overcome.”—[Testimonies for the Church, vol. 5, pp. 182, 183.](#)

PERSONAL REVIEW QUESTIONS

Fri, Oct 23

1. How can I be more effective in helping wayward souls?
2. Explain the tremendous impact found in choosing our thoughts.
3. What kinds of things should I think about—and not think about?
4. Explain the power that comes with abiding in Christ.
5. What can I learn from the Christians who lived in Caesar’s household?

Suggested Readings: Testimonies for the Church, vol. 2, pp. 594–597

While at Battle Creek in August, 1868, I dreamed of being with a large body of people. A portion of this assembly started out prepared to journey. We had heavily loaded wagons. As we journeyed, the road seemed to ascend. On one side of this road was a deep precipice; on the other was a high, smooth, white wall, like the hard finish upon plastered rooms.

As we journeyed on, the road grew narrower and steeper. In some places it seemed so very narrow that we concluded that we could no longer travel with the loaded wagons. We then loosed them from the horses, took a portion of the luggage from the wagons and placed it upon the horses, and journeyed on horseback.

As we progressed, the path still continued to grow narrow. We were obliged to press close to the wall, to save ourselves from falling off the narrow road down the steep precipice. As we did this, the luggage on the horses pressed against the wall and caused us to sway toward the precipice. We feared that we should fall and be dashed in pieces on the rocks. We then cut the luggage from the horses, and it fell over the precipice. We continued on horseback, greatly fearing, as we came to the narrower places in the road, that we should lose our balance and fall. At such times a hand seemed to take the bridle and guide us over the perilous way.

As the path grew more narrow, we decided that we could no longer go with safety on horseback, and we left the horses and went on foot, in single file, one following in the footsteps of another. At this point small cords were let down from the top of the pure white wall; these we eagerly grasped, to aid us in keeping

our balance upon the path. As we traveled, the cord moved along with us. The path finally became so narrow that we concluded that we could travel more safely without our shoes, so we slipped them from our feet and went on some distance without them. Soon it was decided that we could travel more safely without our stockings; these were removed, and we journeyed on with bare feet.

We then thought of those who had not accustomed themselves to privations and hardships. Where were such now? They were not in the company. At every change some were left behind, and those only remained who had accustomed themselves to endure hardships. The privations of the way only made these more eager to press on to the end.

Our danger of falling from the pathway increased. We pressed close to the white wall, yet could not place our feet fully upon the path, for it was too narrow. We then suspended nearly our whole weight upon the cords, exclaiming: "We have hold from above! We have hold from above!" The same words were uttered by all the company in the narrow pathway. As we heard the sounds of mirth and revelry that seemed to come from the abyss below, we shuddered. We heard the profane oath, the vulgar jest, and low, vile songs. We heard the war song and the dance song. We heard instrumental music and loud laughter, mingled with cursing and cries of anguish and bitter wailing, and were more anxious than ever to keep upon the narrow, difficult pathway. Much of the time we were compelled to suspend our whole weight upon the cords, which increased in size as we progressed.

I noticed that the beautiful white wall was stained with blood. It caused a feeling of regret to see the wall thus stained. This feeling, however, lasted but for a moment, as I soon thought that it was all as it should be. Those who are following after will know that others have passed the narrow, difficult way before them, and will conclude that if others were able to pursue their onward course, they can do the same. And as the blood shall be pressed from their aching feet, they will not faint with discouragement; but, seeing the blood upon the wall, they will know that others have endured the same pain.

At length we came to a large chasm, at which our path ended. There was nothing now to guide the feet, nothing upon which to rest them. Our whole reliance must be upon the cords, which had increased in size until they were as large as our bodies. Here we were for a time thrown into perplexity and distress. We inquired in fearful whispers: "To what is the cord attached?" My husband was just before me. Large drops of sweat were falling from his brow, the veins in his neck and temples were increased to double their usual size, and suppressed, agonizing groans came from his lips. The sweat was dropping from my face, and I felt such anguish as I had never felt before. A fearful struggle was before us. Should we fail here, all the difficulties of our journey had been experienced for nought.

Before us, on the other side of the chasm, was a beautiful field of green grass, about six inches high. I could not see the sun; but bright, soft beams of light, resembling fine gold and silver, were resting upon this field. Nothing I had seen upon earth could compare in beauty and glory with this field. But could we succeed in reaching it? was the anxious inquiry. Should the cord break, we must

perish. Again, in whispered anguish, the words were breathed: "What holds the cord?" For a moment we hesitated to venture. Then we exclaimed: "Our only hope is to trust wholly to the cord. It has been our dependence all the difficult way. It will not fail us now." Still we were hesitating and distressed. The words were then spoken: "God holds the cord. We need not fear." These words were then repeated by those behind us, accompanied with: "He will not fail us now. He has brought us thus far in safety."

My husband then swung himself over the fearful abyss into the beautiful field beyond. I immediately followed. And, oh, what a sense of relief and gratitude to God we felt! I heard voices raised in triumphant praise to God. I was happy, perfectly happy.

I awoke, and found that from the anxiety I had experienced in passing over the difficult route, every nerve in my body seemed to be in a tremor. This dream needs no comment. It made such an impression upon my mind that probably every item in it will be vivid before me while my memory shall continue.

The Acts of the Apostles, pp. 461–468.

The gospel has ever achieved its greatest success among the humbler classes. "Not many wise men after the flesh, not many mighty, not many noble, are called." 1 Corinthians 1:26. It could not be expected that Paul, a poor and friendless prisoner, would be able to gain the attention of the wealthy and titled classes of Roman citizens. To them vice presented all its glittering allurements and held them willing captives. But from among the toilworn, want-stricken victims of their oppression, even from among the poor slaves, many gladly listened to the words of Paul and in the faith of Christ found a hope and peace that cheered them under the hardships of their lot.

Yet while the apostle's work began with the humble and the lowly, its influence extended until it reached the very palace of the emperor.

Rome was at this time the metropolis of the world. The haughty Caesars were giving laws to nearly every nation upon the earth. King and courtier were either ignorant of the humble Nazarene or regarded Him with hatred and derision. And yet in less than two years the gospel found its way from the prisoner's lowly home into the imperial halls. Paul is in bonds as an evildoer; but "the word of God is not bound." 2 Timothy 2:9.

In former years the apostle had publicly proclaimed the faith of Christ with winning power, and by signs and miracles he had given unmistakable evidence of its divine character. With noble firmness he had risen up before the sages of Greece and by his knowledge and eloquence had put to silence the arguments of proud philosophy. With undaunted courage he had stood before kings and governors, and reasoned of righteousness, temperance, and judgment to come, until the haughty rulers trembled as if already beholding the terrors of the day of God.

No such opportunities were now granted the apostle, confined as he was to his own dwelling, and able to proclaim the truth to those only who sought him there. He had not, like Moses and Aaron, a divine command to go before the profligate king and in the name of the great I AM rebuke his cruelty and oppression. Yet it was at this very time, when its chief advocate was apparently cut off from public labor, that a great victory was won for the gospel; for from the very household of the king, members were added to the church.

Nowhere could there exist an atmosphere more uncongenial to Christianity than in the Roman court. Nero seemed to have obliterated from his soul the last trace of the divine, and even of the human, and to bear the impress of Satan. His attendants and courtiers were in general of the same character as himself—fierce, debased, and corrupt. To all appearance it would be impossible for Christianity to gain a foothold in the court and palace of Nero.

Yet in this case, as in so many others, was proved the truth of Paul's assertion that the weapons of his warfare were "mighty through God to the pulling down of strongholds," 2 Corinthians 10:4. Even in Nero's household, trophies of the cross were won. From the vile attendants of a viler king were gained converts who became sons of God. These were not Christians secretly, but openly. They were not ashamed of their faith.

And by what means was an entrance achieved and a firm footing gained for Christianity where even its admission seemed impossible? In his epistle to the Philippians, Paul ascribed to his own imprisonment his success in winning converts to the faith from Nero's household. Fearful lest it might be thought that his afflictions had impeded the progress of the gospel, he assured them: "I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel." Philippians 1:12.

When the Christian churches first learned that Paul was to visit Rome, they looked forward to a signal triumph of the gospel in that city. Paul had borne the truth to many lands; he had proclaimed it in great cities. Might not this champion of the faith succeed in winning souls to Christ even in the metropolis of the world? But their hopes were crushed by the tidings that Paul had gone to Rome as a prisoner. They had confidently hoped to see the gospel, once established at this great center, extend rapidly to all nations and become a prevailing power in the earth. How great their disappointment! Human expectations had failed, but not the purpose of God.

Not by Paul's sermons, but by his bonds, was the attention of the court attracted to Christianity. It was as a captive that he broke from so many souls the bonds that held them in the slavery of sin. Nor was this all. He declared: "Many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear." Philippians 1:14.

Paul's patience and cheerfulness during his long and unjust imprisonment, his courage and faith, were a continual sermon. His spirit, so unlike the spirit of the world, bore witness that a power higher than that of earth was abiding with him. And by his example, Christians were impelled to greater energy as advocates of

the cause from the public labors of which Paul had been withdrawn. In these ways were the apostle's bonds influential, so that when his power and usefulness seemed cut off, and to all appearance he could do the least, then it was that he gathered sheaves for Christ in fields from which he seemed wholly excluded.

Before the close of that two years' imprisonment, Paul was able to say, "My bonds in Christ are manifest in all the palace, and in all other places," and among those who sent greetings to the Philippians he mentions chiefly them "that are of Caesar's household." Verse 13; 4:22.

Patience as well as courage has its victories. By meekness under trial, no less than by boldness in enterprise, souls may be won to Christ. The Christian who manifests patience and cheerfulness under bereavement and suffering, who meets even death itself with the peace and calmness of an unwavering faith, may accomplish for the gospel more than he could have effected by a long life of faithful labor. Often when the servant of God is withdrawn from active duty, the mysterious providence which our shortsighted vision would lament is designed by God to accomplish a work that otherwise would never have been done.

Let not the follower of Christ think, when he is no longer able to labor openly and actively for God and His truth, that he has no service to render, no reward to secure. Christ's true witnesses are never laid aside. In health and sickness, in life and death, God uses them still. When through Satan's malice the servants of Christ have been persecuted, their active labors hindered, when they have been cast into prison, or dragged to the scaffold or to the stake, it was that truth might gain a greater triumph. As these faithful ones sealed their testimony with their blood, souls hitherto in doubt and uncertainty were convinced of the faith of Christ and took their stand courageously for Him. From the ashes of the martyrs has sprung an abundant harvest for God.

The zeal and fidelity of Paul and his fellow workers, no less than the faith and obedience of these converts to Christianity, under circumstances so forbidding, rebuke slothfulness and lack of faith in the minister of Christ. The apostle and his associate workers might have argued that it would be vain to call to repentance and faith in Christ the servants of Nero, subjected, as they were, to fierce temptations, surrounded by formidable hindrances, and exposed to bitter opposition. Even should they be convinced of the truth, how could they render obedience? But Paul did not reason thus; in faith he presented the gospel to these souls, and among those who heard were some who decided to obey at any cost. Notwithstanding obstacles and dangers, they would accept the light, and trust God to help them let their light shine forth to others.

Not only were converts won to the truth in Caesar's household, but after their conversion they remained in that household. They did not feel at liberty to abandon their post of duty because their surroundings were no longer congenial. The truth had found them there, and there they remained, by their changed life and character testifying to the transforming power of the new faith.

Are any tempted to make their circumstances an excuse for failing to witness for Christ? Let them consider the situation of the disciples in Caesar's household

—the depravity of the emperor, the profligacy of the court. We can hardly imagine circumstances more unfavorable to a religious life, and entailing greater sacrifice or opposition, than those in which these converts found themselves. Yet amidst difficulties and dangers they maintained their fidelity. Because of obstacles that seem insurmountable, the Christian may seek to excuse himself from obeying the truth as it is in Jesus; but he can offer no excuse that will bear investigation. Could he do this he would prove God unjust in that He had made for His children conditions of salvation with which they could not comply.

He whose heart is fixed to serve God will find opportunity to witness for Him. Difficulties will be powerless to hinder him who is determined to seek first the kingdom of God and His righteousness. In the strength gained by prayer and a study of the word, he will seek virtue and forsake vice. Looking to Jesus, the Author and Finisher of the faith, who endured the contradiction of sinners against Himself, the believer will willingly brave contempt and derision. And help and grace sufficient for every circumstance are promised by Him whose word is truth. His everlasting arms encircle the soul that turns to Him for aid. In His care we may rest safely, saying, “What time I am afraid, I will trust in Thee.” Psalm 56:3. To all who put their trust in Him, God will fulfill His promise.

By His own example the Saviour has shown that His followers can be in the world and yet not of the world. He came not to partake of its delusive pleasures, to be swayed by its customs, and to follow its practices, but to do His Father’s will, to seek and save the lost. With this object before him the Christian may stand uncontaminated in any surroundings. Whatever his station or circumstances, exalted or humble, he will manifest the power of true religion in the faithful performance of duty.

Not in freedom from trial, but in the midst of it, is Christian character developed. Exposure to rebuffs and opposition leads the follower of Christ to greater watchfulness and more earnest prayer to the mighty Helper. Severe trial endured by the grace of God develops patience, vigilance, fortitude, and a deep and abiding trust in God. It is the triumph of the Christian faith that it enables its followers to suffer and be strong; to submit, and thus to conquer; to be killed all the day long, and yet to live; to bear the cross, and thus to win the crown of glory.