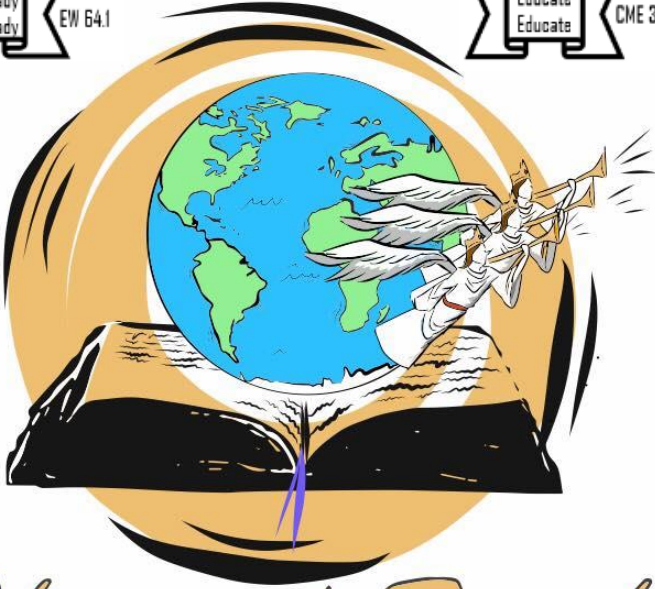


Get Ready  
Get Ready  
Get Ready EW 64.1

Agitate  
Agitate  
Agitate S T 708.1

Educate  
Educate  
Educate CME 30.3



# Chain of Truth Ministries

*Presents . . . .*

## **Preachers of Righteousness Reference Handbook**

*“Onward, higher,” surely, steadily onward to duty and to victory.*

*Testimonies for the Church, vol. 3, p. 540.2*

*Ellen White*

# Table of Contents

Selected Messages .....	2
The Importance of the Spirit of Prophecy .....	19
A Picture is Worth One Thousand Words .....	23
References for Picture .....	24
The Sealing Work .....	25
The Deceiver’s Methodology .....	38
Why People Reject the Testimonies .....	31
The Danger of Having a Popular Revivalist Mindset .....	36
What to Watch Out For .....	39
Root Issues .....	40
What Should the Preacher Wear? .....	42
The Divine Credentials .....	43
How to be a Preacher of Righteousness .....	46
Content .....	46
Method .....	59
Presentation.....	80
Location .....	90
How to Conduct Christian Warfare .....	100
Knowledge Base for Successful Group Meetings .....	104
Sixty-Seven Notes .....	106
Notes.....	113



## ***Selected Messages***

No name which we can take will be appropriate but that which accords with our profession and expresses our faith and marks us a peculiar people. The name Seventh-day Adventist is a standing rebuke to the Protestant world. Here is the line of distinction between the worshipers of God and those who worship the beast and receive his mark. The great conflict is between the commandments of God and the requirements of the beast. It is because the saints are keeping all ten of the commandments that the dragon makes war upon them. If they will lower the standard and yield the peculiarities of their faith, the dragon will be at peace; but they excite his ire because they have dared to raise the standard and unfurl their banner in opposition to the Protestant world, who are worshipping the institution of the papacy. The name Seventh-day Adventist carries the true features of our faith in front, and will convict the inquiring mind. Like an arrow from the Lord's quiver, it will wound the transgressors of God's law, and will lead to repentance toward God and faith in our Lord Jesus Christ. {GRC 50.2-3}

We are Seventh-day Adventists. Are we ashamed of our name? We answer, No, no! We are not. It is the name the Lord has given us. It points out the truth that is to be the test of the churches.-Letter 110, 1902.(Written July 7, 1902.) {GRC 51.1}

We are Seventh-day Adventists, and of this name we are never to be ashamed. As a people we must take a firm stand for truth and righteousness. Thus we shall glorify God. We are to be delivered from dangers not ensnared and corrupted by them. That this may be, we must look ever to Jesus, the Author and Finisher of our faith.-Letter 106, 1903.(Written May 20, 1903.) {GRC 51.2}

...In the name of the Lord we are to identify ourselves as Seventh-day Adventists. If any one among us is ashamed of our colors, and wishes to stand under another banner, let him do so as a private individual, not as a representative of Seventh-day Adventist medical missionary work. Let us take our position as Seventh-day Adventists. The name is a true expression of our faith. I am instructed to call upon God's people to bring their actions into harmony with their name, of which they have no need to be ashamed. The Seventh-day Adventist faith will bless whenever it is brought into the character-building. {BCL 52.5-6}

Seventh-day Adventist! The name is true to the letter. And the Lord calls for a decided reformation among His people. God desires His servants to be known by their religious belief. {Lt51-1901.18}

Seventh-day Adventists, who profess to be looking for and loving the appearing of Christ, should not follow the course of worldlings. These are no criterion for commandment keepers. Neither should they pattern after first-day Adventists, who refuse to acknowledge the claims of the law of God and trample it under their feet. This class should be no criterion for them. Commandment-keeping Adventists occupy a peculiar, exalted position. John viewed them in holy vision and thus described them: "Here are they that keep the commandments of God, and the faith of Jesus." {2T 450.1}

Seventh-day Adventists, above all other people in the world, should be patterns of piety, holy in heart and in conversation. I related in the presence of N. Fuller that the people whom God had chosen as His peculiar treasure were required to be elevated, refined, sanctified, partakers of the divine nature, having escaped the corruption that is in the world through lust. Should they who make so high a profession indulge in sin and iniquity, their guilt would be very great. The Lord reproves the sins of one, that others may take warning and fear. {2T 451.2}

...Seventh-day Adventists have been chosen by God as a peculiar people, separate from the world. By the great cleaver of truth He has cut them out from the quarry of the world and brought them into connection with Himself. He has made them His representatives and has called them to be ambassadors for Him in the last work of salvation. The greatest wealth of truth ever entrusted to mortals, the most solemn and fearful warnings ever sent by God to man, have been committed to them to be given to the world; and in the accomplishment of this work our publishing houses are among the most effective agencies. {7T 138.2}

God has called His church in this day, as He called ancient Israel, to stand as a light in the earth. By the mighty cleaver of truth, the messages of the first, second, and third angels, He has separated them from the churches and from the world to bring them into a sacred nearness to Himself. He has made them the depositories of His law and has committed to them the great truths of prophecy for this time. Like the holy oracles committed to ancient Israel, these are a sacred trust to be communicated to the world. The three angels of Revelation 14 represent the people who accept the light of God's messages and go forth as His agents to sound the warning throughout the length and breadth of the earth. Christ declares to His followers: "Ye are the light of the world." To every soul that accepts Jesus the cross of Calvary speaks: "Behold the worth of the soul: 'Go ye into all the world, and preach the gospel to every creature.'" Nothing is to be permitted to hinder this work. It is the all-important work for time; it is to be far-reaching as eternity. The love that Jesus manifested for the souls of men in the sacrifice which He made for their redemption, will actuate all His followers. {5T 455.2}

...We are not to cringe and beg pardon of the world for telling them the truth; we should scorn concealment. Unfurl your colors to meet the cause of men and angels. Let it be understood that Seventh-day Adventists can make no compromise. In your opinions and faith there must not be the least appearance of wavering: the world has a right to know what to expect of us, and will look upon us as dishonest, as hiding our real sentiments and principles out of policy, if we carry even the semblance of being uncommitted till the popular voice has pointed out the safe way. {Ms16-1890.61}

God's people are to be distinguished as a people who serve Him fully, nobly, wholeheartedly, taking no honor to themselves, and remembering that by a most solemn covenant they have bound themselves to serve the Lord, and Him only. {Ms132-1903.13}

Christ is calling for volunteers to enlist under his standard, and bear the banner of the cross before the world. The church is languishing for the help of young men who will bear a courageous testimony, who will with their ardent zeal stir up the sluggish energies of God's people, and so increase the power of the Church in the world. Young men are wanted who will resist the tide of worldliness, and lift a voice of warning against taking the first steps in immorality and vice. But first the young men who would serve God, and give themselves to his work, must cleanse the soul temple of all impurity, and enthrone Christ in the heart; then they will be enabled to put energy into their Christian effort, and will manifest enthusiastic zeal in persuading men to be reconciled to Christ. Will not our young men respond to the invitation of Christ, and answer, "Here am I; send me"? Young men, press to the front, and identify yourselves as laborers together with Christ, taking up the work where he left it, to carry it on to its completion. {RH June 16, 1891, par. 9-10}

There are to be no secret societies in our churches. "All ye are brethren." The minister's work is the lay member's work as well. Heart should be bound to heart. Let all press forward, shoulder to shoulder. Is not every true follower of Christ open to receive his teachings? And should not all have an opportunity to learn of Christ's methods by practical experience? Why not put them to work visiting the sick and assisting in other ways, and thus keep the church in a workable condition? All would thus be kept in close touch with the minister's plans, so that he could call for their assistance at any moment, and they would be able to labor intelligently with him. All should be laborers together with God, and then the minister can feel that he has helpers in whom it is safe to trust. The minister can hasten this desirable end by showing that he has confidence in the workers by setting them to work. {RH July 9, 1895, par. 4}

Neither Conference officer nor minister has a call from God to indulge distrust of God's power to use every individual who is considered a worthy member of the church. This cautiousness, so-called, is retarding almost every line of the Lord's work. God can and will use those who have not had a thorough education in the schools of men. A doubt of his power to do this is manifest unbelief; it is limiting the Omnipotent power of the One with whom nothing is impossible. O for less of this unsanctified, distrustful caution! It leaves so many forces of the church unused; it closes up the way so that the Holy Spirit cannot use men; it keeps in idleness those who are willing and anxious to labor in Christ's lines; it discourages many from entering the work who would become efficient laborers together with God if they were given a fair chance. Those who would be laborers, who see the great necessity for consecrated workers in the church and in the world, should seek strength in the secret places of prayer. They should go forth to labor, and God will bless them, and make them a blessing to others. Such members would give strength and stability to the church. It is the lack of spiritual exercise that makes church-members so weak and inefficient; but again I would ask, Who is to blame for the state of things that now exists? {RH July 9, 1895, par. 6}

Women who are willing to consecrate some of their time to the service of the Lord should be appointed to visit the sick, look after the young, and minister to the necessities of the poor. They should be set apart to this work by prayer and laying on of hands. In some cases they will need to counsel with the church officers or the minister; but if they are devoted women, maintaining a vital connection with God, they will be a power for good in the church. This is another means of strengthening and building up the church. We need to branch out more in our methods of labor. Not a hand should be bound, not a soul discouraged, not a voice should be hushed; let every individual labor, privately or publicly, to help forward this grand work. Place the burdens upon men and women of the church, that they may grow by reason of the exercise, and thus become effective agents in the hand of the Lord for the enlightenment of those who sit in darkness. {RH July 9, 1895, par. 8}

If you cherish a habitual impression that God sees and hears all that you do and say, and keeps a faithful record of all your words and actions, and that you must meet it all, then in all you do and say you will seek to follow the dictates of an enlightened and wakeful conscience. Your tongue will be used to the glory of God and will be a source of blessing to yourself and to others. But if you separate from God, as you have been doing, take heed lest your tongue shall prove a world of iniquity and bring upon you fearful condemnation; for souls will be lost through you.—Testimonies for the Church 4:244. {VSS 48.3}

We call upon you to take your stand on the Lord's side, and act your part as a loyal subject of the kingdom. Acknowledge the gift that has been placed in the church for the guidance of God's people in the closing days of earth's history. From the beginning the church of God has had the gift of prophecy in her midst as a living voice to counsel, admonish, and instruct. {3SM 83.1}

...False teachers may appear to be very zealous for the work of God, and may expend means to bring their theories before the world and the church; but as they mingle error with truth, their message is one of deception, and will lead souls into false paths. They are to be met and opposed, not because they are bad men, but because they are teachers of falsehood and are endeavoring to put upon falsehood the stamp of truth. {TM 55.1}

The minister of the gospel is never exhorted to strive to be a smart preacher, a popular speaker; but is commanded to "study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. But shun profane and vain babblings: for they will increase unto more ungodliness." (2 Timothy 2:15, 16). Will every messenger of God give heed to these words? —Manuscript 29, 1893. {VSS 323.3}

If any are qualified for a higher position, the Lord will lay the burden, not alone on them, but on those who have tested them, who know their worth, and who can understandingly urge them forward. It is those who perform faithfully their appointed work day by day, who in God's own time will hear His call, "Come up higher." MH 477.3

The present truth, the special message given to our world, even the third angel's message, comprehends a vast field, containing heavenly treasures. No one can be excusable who says, "I will no longer have anything to do with these special messages; I will preach Christ." No one can preach Christ, and present the truth as it is in Jesus, unless he presents the truths that are to come before the people at the present time, when such important developments are taking place.—Manuscript 33, 1897. {VSS 325.2}

An important element in educational work is enthusiasm. On this point there is a useful suggestion in a remark once made by a celebrated actor. The archbishop of Canterbury had put to him the question why actors in a play affect their audiences so powerfully by speaking of things imaginary, while ministers of the gospel often affect theirs so little by speaking of things real. "With due submission to your grace," replied the actor, "permit me to say that the reason is plain: It lies in the power of enthusiasm. We on the stage speak of things imaginary as if they were real, and you in the pulpit speak of things real as if they were imaginary." The teacher in his work is dealing with things real, and he should speak of them with all the force and enthusiasm which a knowledge of their reality and importance can inspire.—Education, 233. {VSS 38.2-3}

Christ crucified—talk it, pray it, sing it, and it will break and win hearts. This is the power and wisdom of God to gather souls for Christ. Formal, set phrases, the presentation of merely argumentative subjects, is productive of little good.—Testimonies for the Church 6:67. {VSS 28.3}

The science of salvation is to be the burden of every sermon, the theme of every song....{VSS 433.1}

Waiting, watching, working, praying, warning the world—this is our work. The Review and Herald, November 13, 1913. {VSS 335.2}

...Skepticism and unbelief are not humility. Implicit belief in Christ's word is true humility, true self-surrender. {DA 535.2}

As you communicate to others the truths learned, your capacity for labor will increase. {PK 609.2}

Seventh-day Adventists should be foremost in uplifting Christ before the world {Ev 187.5} 1Corinth 1:17,18

Ask for grace and strength in His name {DA 667.3} {SC 52}

Despair of nothing and hope for everything. {DA 679.3}

Precept and practice combined have a telling influence.—Manuscript 87, 1908. {CME 41.2}

The unseen is illustrated by the seen.10 {CG 47.5}

Nervous prostration comes from over taxation {Lt47-1886.20}

Success fades with self-praise {Ev 332.1}

People judge the whole ministry by the man {Ev 210.2}

...By divine grace their purpose to honor God may remain firm. Through strong resolution and vigilant watchfulness they may withstand every temptation that assails the soul. But only by him who determines to do right because it is right will the victory be gained. {PK 489.3}

The man who attempts to keep the commandments of God from a sense of obligation merely—because he is required to do so—will never enter into the joy of obedience. He does not obey. When the requirements of God are accounted a burden because they cut across human inclination, we may know that the life is not a Christian life. True obedience is the outworking of a principle within. It springs from the love of righteousness, the love of the law of God. The essence of all righteousness is loyalty to our Redeemer. This will lead us to do right because it is right—because right doing is pleasing to God. {COL 97.3}

Meekness and lowliness are the conditions of success and victory. A crown of glory awaits those who bow at the foot of the cross. {PK 590.2}

Those who are true to God will be menaced, denounced, proscribed. They will be “betrayed both by parents, and brethren, and kinsfolks, and friends,” even unto death. Luke 21:16. Their only hope is in the mercy of God; their only defense will be prayer. As Joshua pleaded before the Angel, so the remnant church, with brokenness of heart and unflinching faith, will plead for pardon and deliverance through Jesus, their Advocate. They are fully conscious of the sinfulness of their lives, they see their weakness and unworthiness; and they are ready to despair. {PK 588.1}

In order to be conformed to the image of our Saviour we pass through a most painful process of refining. The very ones that we regard the most dear upon the earth may cause us the greatest sorrow and trial. They may view us in the wrong light. They may think us in error, and that we are deceiving and degrading ourselves because we follow the dictates of enlightened conscience in seeking for the truth as for hid treasures. {2LtMs, Lt 9, 1873, par. 2}



There is great need of zealous, faithful, self-denying workers in our churches throughout the land. No one can labor in the Sabbath school or in the temperance work without reaping a bountiful harvest, not only in the end of the world, but in the present life. In the very effort to enlighten and bless others his own views will become clearer and broader. The more we endeavor to explain the truth to others, with a love for souls, the plainer will it become to ourselves. It ever opens with new beauty and force to the understanding of the expounder. {5T 120.4}

The Bible was designed to be a guide to all who wish to become acquainted with the will of their Maker. God gave to men the sure word of prophecy; angels and even Christ Himself came to make known to Daniel and John the things that must shortly come to pass. Those important matters that concern our salvation were not left involved in mystery. They were not revealed in such a way as to perplex and mislead the honest seeker after truth. Said the Lord by the prophet Habakkuk: "Write the vision, and make it plain, ... that he may run that readeth it." Habakkuk 2:2. The word of God is plain to all who study it with a prayerful heart. Every truly honest soul will come to the light of truth. "Light is sown for the righteous." Psalm 97:11. And no church can advance in holiness unless its members are earnestly seeking for truth as for hid treasure. {DD 7.5}

Let all who have cultivated a love for light reading, now turn their attention to the sure word of prophecy. Take your Bibles, and begin to study with fresh interest the sacred records of the Old and New Testaments. The oftener and more diligently you study the Bible, the more beautiful will it appear, and the less relish you will have for light reading. Bind this precious volume to your hearts. It will be to you a friend and guide.245 {CCh 171.3}

But even this dark hour was not without hope for those whose trust was in God. The prophets Haggai and Zechariah were raised up to meet the crisis. In stirring testimonies these appointed messengers revealed to the people the cause of their troubles. The lack of temporal prosperity was the result of a neglect to put God's interests first, the prophets declared. Had the Israelites honored God, had they shown Him due respect and courtesy, by making the building of His house their first work, they would have invited His presence and blessing. {PK 573.3}

The greatest want of the world is the want of men,—men who will not be bought or sold; men who in their inmost souls are true and honest; men who do not fear to call sin by its right name; men whose conscience is as true to duty as the needle to the pole; men who will stand for the right though the heavens fall.—Education, 57 (1903). {CM 54.4}

...Men and women are wanted now who are as true to duty as the needle to the pole, men and women who will work without having their way smoothed and every obstacle removed. {CEv 57.1}

Those who labor for the good of others are working in union with the heavenly angels. They have their constant companionship, their unceasing ministry. Angels of light and power are ever near to protect, to comfort, to heal, to instruct, to inspire. The highest education, the truest culture, and the most exalted service possible to human beings in this world are theirs.—Testimonies for the Church 6:307, 308 (1900). {CM 110.3}

If you will seek the Lord and be converted every day; if you will of your own spiritual choice be free and joyous in God; if with gladsome consent of heart to His gracious call, you come wearing the yoke of Christ,—the yoke of obedience and service,—all your murmurings will be stilled, all your difficulties will be removed, all the perplexing problems that now confront you will be solved.—Thoughts From the Mount of Blessing, 101 (1896). {CM 119.2}

He whose heart God touches is filled with a great love for those who have never heard the truth. Their condition impresses him with a sense of personal woe. Taking his life in his hand, he hurries away, a God-sent, God-inspired messenger, to do a work in which angels can co-operate. {Ms73-1901.31}

The power of the gospel is to come upon the companies raised up, fitting them for service. Some of the new converts will be so filled with the power of God that they will at once enter the work. They will labor so diligently that they will have neither time nor disposition to weaken the hands of their brethren by unkind criticism. Their one desire will be to carry the truth to the regions beyond. {RH March 5, 1914, par. 4}

As a worker gives himself unreservedly to the service of the Lord, he gains an experience that enables him to labor more and more successfully for the Master. The influence that drew him to Christ helps him to draw others to Christ. The work of a public speaker may never be laid upon him; but he is none the less a minister for God; and his work testifies that he is born of God. {RH March 5, 1914, par. 6}

At this time God's cause is in need of men and women who possess rare qualifications and good administrative powers; men and women who will make patient, thorough investigation of the needs of the work in various fields; those who have a large capacity for work; those who possess warm, kind hearts, cool heads, sound sense, and unbiased judgment; those who are sanctified by the Spirit of God, and can fearlessly say, No, or Yea and amen to propositions; those who have strong convictions, clear understanding, and pure, sympathetic hearts; those who practice the words, "All ye are brethren; those who strive to uplift and restore fallen humanity."—Testimonies for the Church 7:249. {ChL 18.1}

The suffering Jesus, His love so deep as to lead Him to give His life for man, was again held up before me; also the lives of those who professed to be His followers, who had this world's goods, but considered it so great a thing to help the cause of salvation. The angel said, "Can such enter heaven?" Another angel answered, "No, never, never, never. Those who are not interested in the cause of God on earth can never sing the song of redeeming love above." I saw that the quick work that God was doing on the earth would soon be cut short in righteousness and that the messengers must speed

swiftly on their way to search out the scattered flock. An angel said, “Are all messengers?” Another answered, “No, no; God’s messengers have a message.” {EW 50.1}

I saw that the cause of God had been hindered and dishonored by some traveling who had no message from God. [see Appendix.] Such will have to give an account to God for every dollar they have used in traveling where it was not their duty to go, because that money might have helped on the cause of God; and for the lack of the spiritual food that might have been given them by God’s called and chosen messengers, had they had the means, souls have starved and died. I saw that those who have strength to labor with their hands and help sustain the cause were as accountable for their strength as others were for their property. {EW 50.2}

The mighty shaking has commenced and will go on, and all will be shaken out who are not willing to take a bold and unyielding stand for the truth and to sacrifice for God and His cause. The angel said, “Think ye that any will be compelled to sacrifice? No, no. It must be a freewill offering. It will take all to buy the field.” I cried to God to spare His people, some of whom were fainting and dying. Then I saw that the judgments of the Almighty were speedily coming, and I begged of the angel to speak in his language to the people. Said he, “All the thunders and lightnings of Mount Sinai would not move those who will not be moved by the plain truths of the Word of God, neither would an angel’s message awake them.” {EW 50.3}

The gospel is a revelation to man of beams of light and hope from the eternal world. All the light does not burst upon us at once, but it comes as we can bear it. Inquiring minds that hunger for a knowledge of God’s will are never satisfied; the deeper they search, the more they realize their ignorance and deplore their blindness. It is beyond the power of man to conceive the high and noble attainments that are within his reach if he will combine human effort with the grace of God, who is the Source of all wisdom and power. And there is an eternal weight of glory beyond. “Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him.” {4T 446.1}

We have the most solemn message of truth ever borne to the world. This truth is more and more respected by unbelievers because it cannot be controverted. In view of this fact, our young men become self-confident and self-inflated. They take the truths which have been brought out by other minds, and without study or earnest prayer meet opponents and engage in contests, indulging in sharp speeches and witticisms, flattering themselves that this is doing the work of a gospel minister. In order to be fitted for God’s work, these men need as thorough a conversion as Paul experienced. Ministers must be living representatives of the truth they preach. They must have greater spiritual life, characterized by greater simplicity. The words must be received from God and given to the people. The attention of the people must be arrested. Our message is a savor of life unto life or of death unto death. The destinies of souls are balancing. “Multitudes are in the valley of decision. A voice should be heard crying: If the Lord be God, follow Him: but if Baal, then follow him.” {4T 446.2}

Prompt, energetic, and earnest action may save an undecided soul. No one can tell how much is lost by attempting to preach without the unction of the Holy Spirit. There are souls in every congregation who are hesitating, almost persuaded to be wholly for God. The decision is being made for time and for eternity; but it is too often the case that the minister has not the spirit and power of the message of truth in his own heart, hence no direct appeals are made to those souls that are trembling in the balance. The result is that impressions are not deepened upon the hearts of the convicted ones, and they leave the meeting feeling less inclined to accept the service of Christ than when they came. They decide to wait for a more favorable opportunity, but it never comes. That godless discourse, like Cain's offering, lacked the Saviour. The golden opportunity is lost, and the cases of these souls are decided. Is not too much at stake to preach in an indifferent manner and without feeling the burden of souls? {4T 446.3}

We are nearing the close of time. We want not only to teach present truth in the pulpit, but to live it out of the pulpit. Examine closely the foundation of your hope of salvation. While you stand in the position of a herald of truth, a watchman upon the walls of Zion, you cannot have your interest interwoven with mining or real-estate business, and at the same time do effectually the sacred work committed to your hands. Where the souls of men are at stake, where eternal things are involved, the interest cannot safely be divided. {CS 238.3}

The church is in need, not of burdens, but of earnest workers; not of faultfinders, but of builders in Zion. Missionaries are really needed at the great heart of the work—men who will keep the fort, who will be true as steel to preserve the honor of those whom God has placed at the head of His work, and who will do their utmost to sustain the cause in all its departments, even at the sacrifice of their own interests and lives, if need be. But I was shown that there are but few who have the truth wrought into their very souls, who can bear the searching test of God. There are many who have taken hold of the truth, but the truth has not taken hold of them, to transform their hearts and cleanse them from all selfishness. There are those who come to ----- to help in the work, as well as many of the old members, who have a fearful account to render to God for the hindrance they have been to the work through their self-love and unconsecrated lives. {4T 194.1}

Religion has no saving virtue if the characters of those professing it do not correspond with their profession. God has graciously given great light to His people in -----; but Satan has his work to accomplish, and he brings his power to bear most strongly at the great heart of the work. He seizes men and women who are selfish and unconsecrated, and makes of them sentinels to watch the faithful servants of God, to question their words, their actions, and their motives, and to find fault and murmur at their reproofs and warnings. Through them he creates suspicion and jealousy, and seeks to weaken the courage of the faithful, to please the unsanctified, and to bring to nought the labors of God's servants. {4T 194.2}

...the Sword of the Spirit, the Word of the living God, is with us yet; but it must be wielded with earnestness. Let us use it as did God's sanctified ones of old. By its living, quickening power it will cut its way to hearts. {Ms2-1900.11}

When a brother who has made a mistake sees his error and corrects it, is it not an indication that he may be trusted not to take a similar false step? Shall his brethren lay open his blunder, and make it appear in as grave a light as possible before his comrades and before his warring enemy? God will charge those who unwisely expose the mistakes of their brethren with sin of far greater magnitude than He will charge the one who makes a misstep. Criticism and condemnation of the brethren are counted as criticism and condemnation of Christ. {L148-1894.23 }

Unless by faith we accept the infinite plan of salvation, we are without divine wisdom. But every one who believes in Christ, everyone who relies on the keeping power of a risen Saviour that has suffered the penalty pronounced upon the transgressor, everyone who resists temptations and in the midst of evil strives to copy the pattern given in the Christ-life, will, through faith in the atoning sacrifice of Christ, become a partaker of the divine nature, having escaped the corruption that is in the world through lust. Those only, who through faith in Christ obey all of God's commandments, will reach the condition of sinlessness in which Adam lived before his transgression. They testify to their love of Christ by obeying all His precepts, including the one relating to the observance of the Sabbath, the seventh day of the week, the day that He blessed and sanctified, "because that in it He had rested from all His work." [Genesis 2:3.] {Ms122-1901.5-6 }

The Holy Spirit reveals Christ to the mind, and faith takes hold of Him. If you accept Christ as your personal Saviour, you will know by experience the value of the great sacrifice made in your behalf upon the cross of Calvary. The Spirit of Christ, working upon the heart, conforms it to His image, for Christ is the model upon which the Spirit works. By the ministry of His Word, by His providences, by His inward working, God stamps the likeness of Christ upon the soul. To possess Christ is your first work, and to reveal Him as One who is able to save to the uttermost all who come to Him is your next work. To serve the Lord with full purpose of heart is to honor and glorify His name by dwelling upon holy things, by having a mind filled with the vital truths revealed in His Holy Word. {Lt74-1897.4-5 }

In this time of persecution the faith of the Lord's servants will be tried. They have faithfully given the warning, looking to God and to His word alone. God's Spirit, moving upon their hearts, has constrained them to speak. Stimulated with holy zeal, and with the divine impulse strong upon them, they entered upon the performance of their duties without coldly calculating the consequences of speaking to the people the word which the Lord had given them. They have not consulted their temporal interests, nor sought to preserve their reputation or their lives. Yet when the storm of opposition and reproach bursts upon them, some, overwhelmed with consternation, will be ready to exclaim: "Had we foreseen the consequences of our words, we would have held our peace." They are hedged in with difficulties. Satan assails them with fierce temptations. The work which they have undertaken seems far beyond their ability to accomplish. They are threatened with destruction. The enthusiasm which animated them is gone; yet they cannot turn back. Then, feeling their utter helplessness, they flee to the Mighty One for strength. They remember that the words which they have spoken were not theirs, but His who bade them give the warning. God put the truth into their hearts, and they could not forbear to proclaim it. {GC 608.3 }

The same trials have been experienced by men of God in ages past. Wycliffe, Huss, Luther, Tyndale, Baxter, Wesley, urged that all doctrines be brought to the test of the Bible and declared that they would renounce everything which it condemned. Against these men persecution raged with relentless fury; yet they ceased not to declare the truth. Different periods in the history of the church have each been marked by the development of some special truth, adapted to the necessities of God's people at that time. Every new truth has made its way against hatred and opposition; those who were blessed with its light were tempted and tried. The Lord gives a special truth for the people in an emergency. Who dare refuse to publish it? He commands His servants to present the last invitation of mercy to the world. They cannot remain silent, except at the peril of their souls. Christ's ambassadors have nothing to do with consequences. They must perform their duty and leave results with God. {GC 609.1}

...To labor for God and for the salvation of souls is the highest and noblest calling that men ever had or ever can have. The losses and gains in this business are of great importance; for the results do not end with this life, but reach over into eternity. {5T 410.3}

...When once the gaze is fixed upon Him, the life finds its center. The enthusiasm, the generous devotion, the passionate ardor, of the youth find here their true object. Duty becomes a delight and sacrifice a pleasure. To honor Christ, to become like Him, to work for Him, is the life's highest ambition and its greatest joy. {Ed 296.6}

Thank God that a work is being done outside of the church. The church has not been properly educated to work outside of their own people. Many souls out of the church might have been enlightened, and a great deal more light brought into the church, if every church member in every country, who claims to have the advanced light of truth, had worked with heart and soul and voice to win souls to the truth. Altogether too little work is being done by church members for those who need the light, those who are outside of the church of Seventh-day Adventists. The Lord declares: "A bruised reed shall He not break, and smoking flax shall He not quench, till He send forth judgment unto victory. And in His name shall the Gentiles trust." Those who cooperate with Jesus Christ will realize that all these promises are fulfilled in their own experience. The Lord has pointed out the duty of every soul. In the judgment no one will have any excuse to present for not doing his duty. {TM 127.3}

Let everyone who loves God consider that now while it is day is the time to work, not among the sheep already in the fold, but to go out in search of the lost and perishing ones. These need to have special help to bring them back to the fold. Now is the time for the careless to arouse from their slumber. Now is the time to entreat that souls shall not only hear the word of God, but without delay secure oil in their vessels with their lamps. That oil is the righteousness of Christ. It represents character, and character is not transferable. No man can secure it for another. Each must obtain for himself a character purified from every stain of sin. {TM 233.2}

As Christ's followers, we are to work with all rational methods to preach the gospel of present truth. Not only by words but by deeds we are to give evidence that Christ is willing to unite with His devoted ministers today in healing the sick and suffering. The Lord would revive in the minds of His workers a living faith in His power. When we

increase in the faith of the gospel of Christ, and encourage that faith as it is presented in the word of God, there will be in our sanitariums not only a practical knowledge of how to treat the sick upon right principles but the manifestation of a living faith in God that will lead the workers to call upon the Great Physician for divine assistance. And the Lord will come to the help of such in response to their faith in His power. {MM 28.3}

There must be no belittling of the gospel ministry. No enterprise should be so conducted as to cause the ministry of the Word to be looked upon as an inferior matter. It is not so. Those who belittle the ministry are belittling Christ. The highest of all work is ministry in its various lines, and it should be kept before the youth that there is no work more blessed of God than that of the gospel minister. Let not our young men be deterred from entering the ministry. There is danger that through glowing representations some will be drawn away from the path where God bids them walk. Some have been encouraged to take a course of study in medical lines who ought to be preparing themselves to enter the ministry.—Testimonies For The Church 6:411 (1900). {Ev 23.1-2}

Calumny and reproach will be the recompense of those who stand for the truth as it is in Jesus. “All that will live godly in Christ Jesus shall suffer persecution” (2 Timothy 3:12). Those who bear a plain testimony against sin will as surely be hated as was the Master who gave them this work to do in His name. Like Christ, they will be called the enemies of the church and of religion, and the more earnest and true their efforts to honor God, the more bitter will be the enmity of the ungodly and hypocritical. But we should not be discouraged when thus treated. {ISM 73.1}

We are living in the last days of this earth’s history, and we may be surprised at nothing in the line of apostasies and denials of the truth. Unbelief has now come to be a fine art, which men work at to the destruction of their souls. There is constant danger of there being shams in pulpit preachers, whose lives contradict the words they speak; but the voice of warning and of admonition will be heard as long as time shall last; and those who are guilty of transactions that should never be entered into, when reproved or counseled through the Lord’s appointed agencies, will resist the message and refuse to be corrected. They will go on as did Pharaoh, and Nebuchadnezzar, until the Lord takes away their reason, and their hearts become unimpressible. The Lord’s word will come to them; but if they choose not to hear it, the Lord will make them responsible for their own ruin. {Lt19a-1897.1}

My message to you is, You should no longer consent to listen without protest to the perversion of the truth. Unmask the pretentious sophistries that, if received, will lead ministers and physicians and medical missionary workers to ignore the truth. Every one is now to stand on guard. God calls upon men and women to take their stand under the bloodstained banner of Prince Emmanuel. I have been instructed to warn our people; for many are in danger of receiving theories and sophistries that undermine the foundation pillars of the faith. We cannot accept as present truth the theories and explanations made by Dr. Kellogg; for it is not a true presentation. {Lt263-1904.13}

Sometimes Dr. Kellogg talks for hours when he is weary and perplexed and in no fit condition to talk. Medical missionaries should refuse to hold long night sessions of conversation. These night talks have been times when Satan, with his seductive influence, has stolen away from one and then another the faith once delivered to the saints. Brilliant, sparkling ideas will often flash from the mind that is worked by the great deceiver. Those who listen and acquiesce will become charmed, as Eve was charmed by the serpent's words. You cannot listen to these charming sophistries and at the same time keep a "Thus saith the Lord" in your mind. {Lt263-1904.14}

Be not deceived; many will depart from the faith, giving heed to seducing spirits and doctrines of devils. We have now before us the alpha of this danger. The omega will be of a most startling nature. {Lt263-1904.15}

No confederacy should be formed with unbelievers, neither should you call together a certain chosen number who think as you do, and who will say Amen to all that you propose, while others are excluded who you think will not be in harmony. I was shown that there was great danger of doing this. {TM 462.2}

"For the Lord spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying, Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts Himself; and let Him be your fear, and let Him be your dread.... To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." The world is not to be our criterion. Let the Lord work, let the Lord's voice be heard. {TM 463.1}

In Noah's day the inhabitants of the old world laughed to scorn what they termed the superstitious fears and forebodings of the preacher of righteousness. He was denounced as a visionary character, a fanatic, an alarmist. "As it was in the days of Noah, so shall it be also in the days of the Son of man." Men will reject the solemn message of warning in our day, as they did in Noah's time. They will refer to those false teachers who have predicted the event and set the definite time, and will say that they have no more faith in our warning than in theirs. This is the attitude of the world today. Unbelief is widespread, and the preaching of Christ's coming is mocked at and derided. This makes it all the more essential that those who believe present truth should show their faith by their works. They should be sanctified through the truth which they profess to believe; for they are a savor of life unto life or of death unto death. {4T 308.2}

The testimony of Noah, in regard to the judgments that were to fall upon the antediluvian world, was not received by the people as the message of God. The servant of God gave to the transgressors of the law of Jehovah, a warning which announced that in one hundred and twenty years the world would be destroyed by a flood. His warning was scoffed at, ridiculed, and rejected. The preacher of righteousness was proclaimed to be an ignorant fanatic, who had no knowledge of the laws of nature. The wise men of that time argued that it was an impossibility for water to rise high enough to deluge the world. They reasoned from scientific principles, that the world could not be destroyed, and that no attention should be paid to the predictions of Noah. This



philosophy, or science falsely so called, exalted the law above the Lawgiver, and things created above the Creator. {RH September 25, 1888, par. 1 }

Noah was a preacher of righteousness; but all his warnings were despised by the generation to whom they were addressed. Truth will never be popular with the world; for the world is at enmity with God's law. The world is full of sin, full of falsehood, full of transgression. Jesus preached the truth faithfully, affectionately, earnestly, practicing self-denial; and did the world flock to his banner?—No; when did truth ever meet with more stern and positive rejection than at the time of Christ? If we place ourselves in right relation to God, that we may teach the truth, practice the truth, and become sanctified through it, we shall not always meet with success in our efforts for others; we shall have to trust the result with God, and not drive ourselves to the brink of despair because men will harden their hearts and reject the plainest declaration of the Scriptures. We must hold fast our faith, and strengthen our souls by firm reliance upon the promise of God. You may say, "I know I am an unworthy laborer, but I rely upon Christ's righteousness. The merit of the blood of Christ is my only plea. I know I am a sinner, but the blood of Christ cleanseth from all sin." We must honor God by believing his promises. {ST March 24, 1890, par. 4 }

Present the truth that is needed in every church as the means to an end, and that end the judgment, with its eternal decisions and rewards. God will render to every man according to his work. "Enoch also, the seventh from Adam, prophesied of these things, saying, Behold the Lord cometh with ten thousands of his saints, to execute judgment upon all." [Jude 14, 15.] And Solomon, when making his appeal and declaration as a preacher of righteousness, presented the prospect of a judgment to come. "Let us hear the conclusion of the whole matter," he said, "Fear God and keep his commandments; for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil." [Ecclesiastes 12:13, 14.] {Lt131-1900.12 }

...Enoch was a man perfect with God. All these cases will condemn in the judgment those who have great light and evidence and yet are far from being a perfect man in Christ Jesus. They all having a defective character, and when God has favored them with great trusts and lent talents they should be as righteous as Enoch in his day. He perfected such a character that the world took knowledge of him. They had a correct sample in Enoch of what a man could be in a Christlike character, for Christ often manifested Himself unto Enoch. The statement is, Enoch walked with God at a period of time when it was no more favorable for the perfection of Christlikeness than it is in our day. The world was so wicked in Enoch's day that the Lord said, "My spirit shall not always strive with man, for that he also is flesh: yet his days shall be a hundred and twenty years." "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continuously." "But Noah found grace in the eyes of the Lord. ... Noah was a just man and perfect in his generations, and Noah walked with God." Genesis 6:3, 5, 8, 9. To walk with God is the highest duty, the greatest honor, blessedness, and excellence of man. Many men were at first receivers of the message that faithful preacher of righteousness bore. Noah's carpenters were receiving instruction from his lips and they could not be in the companionship of such a man without receiving in large measure an influence by his words. But there were mockers in those days and everything serious was mocked and

derided by a certain class whose minds and works were evil and that continually. {Ms200-1899.12}

The times in which Elijah and Elisha acted their part were dark and troublous. Wickedness had reached a fearful pass. But notwithstanding the idolatry of Ahab and Jezebel, the Lord sent His prophets to the nation with messages of warning. He had then, as He has always had, men whom He used in fighting the battles of Zion. He sees the impiety of men, the violence and wickedness that curse the world, and He chooses men to be the bearers of divine wisdom, to fight the battles of the Lord. He chose Elijah as a preacher of righteousness, a man who would be ruled and guided by the Holy Spirit. And working under God's direction, Elijah accomplished a grand and noble work. {Ms31-1889.77}

Deranged stomachs have made infidels. You can be a preacher of righteousness in this respect. The greatness of the work that may be accomplished in the lines of health reform has not been comprehended or appreciated. There is religion in the making of good bread. I hope you will consider these things, and realize that your work is of consequence. {14MR 342.2}

Then if one comes among you professing to be a preacher of righteousness, who mingles with the truth words of foolishness and jesting, who carries no burden for souls, take him aside, and in the spirit of love and meekness, tell him that he cannot feed the church of God when he himself does not know what it means to feed on the bread of life... {RH April 5, 1892, par. 8}

You are not a real Bible student. This deficiency is bad for you, and unless you correct it, it will destroy your usefulness. You idle away much precious time upon unimportant things while things of great importance are neglected. If you would grow in the knowledge of Bible truth, that you may become a thorough workman that needeth not to be ashamed, you must from the Scriptures furnish yourself for all good works that you may become an able preacher of righteousness. {Lt53-1876.22}

“Ask ye of the Lord rain in the time of the latter rain.” Do not rest satisfied that in the ordinary course of the season, rain will fall. Ask for it. The growth and perfection of the seed rests not with the husbandman. God alone can ripen the harvest. But man's cooperation is required. God's work for us demands the action of our mind, the exercise of our faith. We must seek His favors with the whole heart if the showers of grace are to come to us. We should improve every opportunity of placing ourselves in the channel of blessing. Christ has said, “Where two or three are gathered together in My name, there am I in the midst.” The convocations of the church, as in camp meetings, the assemblies of the home church, and all occasions where there is personal labor for souls, are God's appointed opportunities for giving the early and the latter rain. {TM 508.1}

The Lord calls for united action. Well organized efforts must be made to secure laborers. There are poor, honest, humble souls whom the Lord will put in your places, who have never had the opportunities you have had and could not because you were not worked by the Holy Spirit. We may be sure that when the Holy Spirit is poured out,

those who did not receive and appreciate the early rain will not see or understand the value of the latter rain. When we are truly consecrated to God, His love will abide in our hearts by faith and we will cheerfully do our duty, in accordance with the will of God. Letter 8, 1896, p. 9. (To My Brethren in America, February 6, 1896.) {1MR 180.1}

At no point in our experience can we dispense with the assistance of that which enables us to make the first start. The blessings received under the former rain are needful to us to the end.... As we seek God for the Holy Spirit, it will work in us meekness, humbleness of mind, a conscious dependence upon God for the perfecting latter rain.—Testimonies to Ministers and Gospel Workers, 507, 509 (1897). {LDE 187.1}

The Lord appoints and sends forth ministers not only to preach, for this is a small part of His work, but to minister; to educate the people not to be fighters, but to be examples of piety. There are workers in every department appointed to do their work. When Jesus ascended on high He gave some apostles, and some prophets, and some evangelists, and some pastors and teachers. Some have entered the work with a human commission rather than the divine. They have educated themselves as debaters, and the churches under their care show the character of their work. They were not ready, they were not fitted for the work. Their hearts are not right with God. In short, they have a theory, but not true conversion and sanctification through the truth. The great issue so near at hand will weed out those whom God has not appointed, and He will have a pure, true, sanctified ministry prepared for the latter rain. {Lt55-1886.24}

We have a wily foe who will seize your sword and turn it against you, unless you know how to use it skillfully. But let none feel that we know all the truth the Bible proclaims.—Letter 13, 1887, p. 4. (To G. I. Butler and Uriah Smith, April 5, 1887.) {11MR 231.3}

The soul that is in love with God and His work will be as candid as the day. There will be no quibbling, no evading the true bearing of Scripture. God's Word is our foundation of all doctrine. Some think it is a mark of intelligence and smart in them to get up side issues, and they twist the Scriptures in a certain way which covers over the truth. {Lt20-1888.26}

## The Importance of the Spirit of Prophecy

**The Holy Ghost is the Author of the Scriptures and of the spirit of prophecy. These are not to be twisted and turned to mean what man may want them to mean, to carry out man's ideas and sentiments, to carry forward man's schemes at all hazards... {Lt92-1900.12}**

- Ellen White's writings are inspired by the Holy Spirit.

Yet now **when I send you a testimony of warning and reproof, many of you declare it to be merely the opinion of Sister White. You have thereby insulted the Spirit of God.** You know how the Lord has manifested Himself through the spirit of prophecy. Past, present, and future have passed before me. I have been shown faces that I had never seen, and years afterward I knew them when I saw them. I have been aroused from my sleep with a vivid sense of subjects previously presented to my mind; and I have written, at midnight, letters that have gone across the continent and, arriving at a crisis, have saved great disaster to the cause of God. This has been my work for many years. A power has impelled me to reprove and rebuke wrongs that I had not thought of. Is this work of the last thirty-six years from above or from beneath? {5T 64.3}

- By declaring that the warnings and reproofs are the opinions of Ellen White, the Spirit of God is insulted.

Precious instruction has been given to our people in the books I have been charged to write. How many read and study these books? The light that God has given may be regarded with indifference and unbelief, but this light will condemn all who have not chosen to accept and obey it. {Lt258-1907.29}

- It is important to read and study Ellen White's writings.

I am now looking over my diaries and copies of letters written for several years back, commencing before I went to Europe, before you were born. I have the most precious matter to reproduce and place before the people in testimony form. While I am able to do this work, the people must have these things to revive past history, that **they may see that there is one straight chain of truth, without one heretical sentence, in that which I have written.** This, I am instructed, is to be a living letter to all in regard to my faith. {Lt329a-1905.3}

- The truths which Ellen White presents are correct.

Abundant light has been given to our people in these last days. Whether or not my life is spared, **my writings will constantly speak, and their work will go forward as long as time shall last.** My writings are on file in the office; and **even though I should not live, these words that have been given to me by the Lord will still have life and will speak to the people.** But my strength is yet spared, and I hope to continue to do much useful work... {Revelation 14:13.} {Lt371-1907.19}

“Here are **my writings; when I am gone they will testify for me.**”—WCW Letter, July 9, 1922 (MR, p. 93). {6BIO 404.5}

- Sister White’s writings are designed by the Lord to speak to the people, and will continue to be applicable to God’s people as long as time lasts.

...The Lord has preserved my life for some wise purpose, and **has given me instruction upon many points regarding the past, present, and future history of Seventh-day Adventists.** {RH May 31, 1906, par. 1}

- Ellen White’s writings apply in the past, present and future.

I tell you that there is not a semblance of truth in her statements. **My copyists** you have seen. **They do not change my language. It stands as I write it.** {15LtMs, Lt 61a, 1900, par. 14}

In the meantime, Ellen White, possibly with some intimation of the question that had to be settled, made a clear-cut statement to Mary Steward that Mary carefully wrote out, dated, and signed on July 31. Here it is: “**Whenever any of my workers find quotations in my writings, I want those quotations to be exactly like the book they are taken from.** Sometimes they have thought they might change a few words to make it a little better; but it must not be done; it is not fair. **When we quote a thing, we must put it just as it is.**”—DF 83b. 6BIO 311.3-4

- Ellen White’s writings have not been changed by her copyists and have been faithfully and carefully preserved.

A wealth of moral influence has been brought to us as a people in the last half century. Through His Holy Spirit the voice of God has come to us continually in warning and instruction, to confirm the faith of the believers in the Spirit of prophecy. Repeatedly the word has come, “Write the things which I have given you, to confirm the faith of My people in the position they have taken.” Time and trial have not made void the instruction given, but through years of suffering and self-sacrifice have established the truth of the testimony given. **The instruction that was given in the early days of the message is to be held as safe instruction to follow in these its closing days.** Those who are indifferent to this light and instruction must not expect to escape the snares which we have been plainly told will cause the rejectors of light to stumble and fall and be snared and be taken. If we study carefully the second chapter of Hebrews, we shall learn how important it is that we hold steadfastly to every principle of truth that has been given. {Ms149-1907.14}

All these truths are immortalized in my writings. The Lord never denies His Word. Men may get up scheme after scheme, and the enemy will seek to seduce souls from the truth, but **all who believe that the Lord has spoken through Sister White, and has given her a message, will be safe from the many delusions that will come in in these last days.** {Lt50-1906.6}

- The instructions in the Spirit of Prophecy writings are very important for correctly navigating around the perils and delusions in the last days.

For the last forty-five years the Lord has been revealing to me the needs of His cause and the cases of individuals in every phase of experience, **showing where and how they have failed to perfect Christian character.** The history of hundreds of cases has been presented to me, and that which God approves, and that which He condemns, has been plainly set before me. **God has shown me that a certain course, if followed, or certain traits of character, if indulged, would produce certain results. He has thus been training and disciplining me in order that I might see the dangers which threaten souls, and instruct and warn His people,** line upon line, precept upon precept, **that they might not be ignorant of Satan's devices, and might escape his snares.** {ST 685.3}

When you find me questioning the testimonies, finding fault with them and seeking to draw away the people from their influence, be assured that God is not at work through them. It is another spirit. Doubt and unbelief are cherished by those who do not walk circumspectly. They have a painful consciousness that their life will not abide the test of the Spirit of God, whether speaking through His Word or through the testimonies of His Spirit that would bring them to His Word. **Instead of beginning with their own hearts and coming into harmony with the pure principles of the gospel, they find fault and condemn the very means that God has chosen to fit up a people to stand in the day of the Lord.** {Ms1-1883.2}

- The Spirit of God speaks through Scripture and the writings of Ellen White. These resources are needed in order to perfect Christian character. When these resources are studied and the principles are applied in life, people will receive the preparation necessary to stand in the day of the Lord.

“He was set for the defense of the church. He was to watch for souls as one that must render account to God, and should he not take notice of the reports concerning their state of anarchy and division? Most assuredly; and the reproof he sent them was written just as much under the inspiration of the Spirit of God as were any corrected. They took the position that God had not spoken to them through Paul, that he had merely given them his opinion as a man, and they regarded their own judgment as good as that of Paul. So it is with many among our people who have drifted away from the old landmarks and who have followed their own understanding.” [Testimonies for the Church 5:65, 66 (1882).]{5T 684.3}

**When this position is taken by our people, then the special warnings and counsels of God through the Spirit of prophecy can have no influence with them to work a reformation in life and character.** The Lord does not give a vision to meet each emergency which may arise in the different attitudes of His people in the development of His work. But He has shown me that it has been His way of dealing with His church in past ages, to impress the minds of His chosen servants with the needs and dangers of His cause and of individuals, and to lay upon them the burden of counsel and warning. {5T 685.1}

- We are not to treat the writings of Ellen White as only a collection of her opinions. God spoke through Ellen White and we need to take the counsels very seriously.

...There are many who interpret that which I write in the light of their own preconceived opinions. You know what this means. A division in understanding, and diverse opinions is the sure result. How to write in a way to be understood by those to whom I address important matter is a problem I cannot solve. But I will endeavor to write much less. Owing to the influence of mind upon mind, those who misunderstand can lead others to misunderstand by the interpretation they place upon the subjects from my pen. One understands them as he thinks they should be, in accordance with his ideas. Another puts his construction upon the written matter, and confusion is the sure result. I am afraid. I tremble as I consider that unless the minds of our brethren are under the control of the Holy Spirit, they will certainly read these things in a perverted light. But enough of this. {Lt96-1899.4}

- The Holy Spirit's guidance is needed in order to properly understand Ellen White's writings.

Those who have treated the light that the Lord has given as a common thing will not be benefitted by the instruction presented. There are those who will misinterpret the messages that God has given, in accordance with their spiritual blindness. Some will yield their faith and will deny the truth of the messages, pointing to them as falsehoods. Some will hold them up to ridicule, working against the light that God has been giving for years, and some who are weak in the faith will thus be led astray. But others will be greatly helped by the messages. Though not personally addressed, they will be corrected and will be led to shun the evils specified. Their errors will be reprov'd by the warnings given to the erring. **The Spirit of the Lord will be in the instruction, and doubts existing in many minds will be swept away. The testimonies themselves will be the key that will explain the messages given, as Scripture is explained by Scripture.** Many will read with eagerness the messages reprov'g wrong, that they may learn what they may do to be saved. From all directions will come the cry, "What must I do to be saved?" [Acts 16:30.] Light will dawn upon the understanding, and the Spirit will make an impression on minds, as Bible truth is clearly and simply presented in the messages that since 1846 God has been sending His people. These messages are to find their place in hearts, and transformation will take place. {18LtMs, Lt 73, 1903, par. 7}

- The Spirit of the Lord is in the works of Ellen White. In the same way we interpret the Bible, we also interpret Ellen's writings. Line upon line and here a little and there a little while taking context into account.

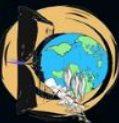
## A PICTURE IS WORTH ONE THOUSAND WORDS



"A general in battles does not despair of his army while the center stands firm. The wings may waiver; there may be some confusion on the outskirts; but while the center holds, the battle is not lost. So with the present truth; so long as the main pillars remain unshaken, it is folly to leave the building as if it was about to fall..."

Letter 234-1906.26

Uriah Smith



Chain of Truth  
 Ministries





## References for Picture

{COL 125.2}, {GC 299.1}, {GC 46.1}, {PK 608.2}, {CIHS 17.3}, {CW 77.1}, {EW 63.1-.2} {Ev 221.2-224.2, 695.2} {CIHS 124.3} {EW 63.1-.2} {1888 217.4} {Ev 183.2} {1888 217.3-4 \*3rd Angel} {Lt7-1904.21} {Ev 196.1, 695.2-.3} {PUR November 6, 1902, par. 2} {PUR January 14, 1904, par. 5} {Ev 229.4-230.2} {Ms3-1862.12} {1888 217.3-.4} {Ms1-1897.14-33} {PT August 1, 1849, par. 2-3} {PT December 1, 1849, par. 2} {PT March 1, 1850, par. 2} {Lt38-1906.8} {Ms84-1894.1} {Ms105-1898.9-10} {Ms122-1899.57-58} {Lt57-1896.1}, {RH May 29, 1888, par. 5} purpose={1MR 228.2} {Ms84-1894.1} {ChS 162.4-163.2} {Ms1-1897.14-33} {Lt38-1906.8} {Ms35-1900.16-19} {GW 148.3-4} {PP48.2-4} {Ev 225.2-227.1} {MM 159.4} {CEV 72.1} {CD 72.4, 209.1-2} {CH 261.1} {CH 434.1-2} {CH 546.3} {SpM 427.6-428.2} {MM 242.2} {Lt103-1896.27-30}, {Ev 195.2-4, 196.2, 197.1, 237.1, 363.2} {CW 29.2} {Lt6-1907.9-11} {PUR November 6, 1902, par. 2} {PUR January 14, 1904, par. 5-6} {TM 114.3-.4} {TM 337.2} {18MR 178.4-179.1} {Ev 203.3-204.3, 205.1-4}, {Ev 516.4} {21MR 449.4} {1T 355.2} {ChS 111.1}, {RH July 23, 1889, par. 12} {RH August 31, 1905, par. 15} {COL 311.4-312.2} {1888 1054.1} {CET 207.2} {Ms11-1894} {1SM 373.1-400.2}, {CH 43.4} {Ms185-1897.10} {RH May 29, 1888, par. 5}, GW 315.2, {2MR 23.1}, {Ev 196.1} {CW 29.3}, {COL 40.2}, {1888 1080.2}, {Ms50-1895.3} {ST April 8, 1889, par. 10} {6BC 1084.8}, {Ev 223.2} John 17-redemption {Lt311-1905.8} {VSS 313.4}, {VSS 314.2}, {VSS 336.1}, {Ev 299.2} {FW 18.2} {PK 33.4} {1T 262.1} {VSS 92.2} {Te107.2-.3, 108.1} {GW92 184.2} {RH April 23, 1908, par. 6,7} {19MR 259.1-.2} {Ev 280.1} {Ev 347.2, 354.2-.3} {LS 304.1} {VSS 311.2, 313.4, 315.1, 334-335} {Lt14-1887.19} {EW 254.1-256.2} {Ms3-1885.23} {GC88 409.1} {EW 63.1-.2} {Ev 221.2-224.2, 695.2} {CIHS 124.3} {CIHS 124.3} {ST September 18, 1879, par. 5} {Ev 221.3} {Ev 183.2} {Ev 624.1,4} {YI February 25, 1897, par. 4} Lt7-1904.21} {Ev 196.1, 695.2-.3} {PUR November 6, 1902, par. 2} {PUR January 14, 1904, par. 5} {Ev 229.4-230.2} {Ms3-1862.12} {1888 217.3-.4} {Ms1-1897.14-33} {PT August 1, 1849, par. 2-3} {PT December 1, 1849, par. 2} {PT March 1, 1850, par. 2} {Lt38-1906.8} {Ms84-1894.1} {Ms105-1898.9-10} {Ms122-1899.57-58} {Lt57-1896.1}, {RH May 29, 1888, par. 5} purpose={1MR 228.2} {Ms84-1894.1} {ChS 162.4-163.2} {Ms1-1897.14-33} {Lt38-1906.8} {Ms35-1900.16-19} {GW 148.3-4} {PP48.2-4} {Ev 225.2-227.1} {MM 159.4} {CEV 72.1} {CD 72.4, 209.1-2} {CH 261.1} {CH 434.1-2} {CH 546.3} {SpM 427.6-428.2} {MM 242.2} {Lt103-1896.27-30} {Ev 195.2-4, 196.2, 197.1, 237.1, 363.2} {CW 29.2} {Lt6-1907.9-11} {PUR November 6, 1902, par. 2} {PUR January 14, 1904, par. 5-6} {TM 114.3-116.1} {TM 337.2} {18MR 178.4-179.1} {Ev 203.3-204.3, 205.1-4} {GW 148.2} {BTS June 1, 1902, par. 3} RH August 19, 1890, par. 2-11} {Lt121-1896.9-16} {RH July 23, 1889, par. 12} {RH August 31, 1905, par. 15} {COL 311.4-312.2} {1888 1054.1} {CET 207.2} {Ms11-1894} {1SM 373.1-400.2} {1888 1054.1} {1SM 398.1} {Ev 631.3} {CM 62.1} {Lt236-1908.12-13} {ChS 228.3} {9T 26.2-.3, 27.2} {CH 43.4} {Ms185-1897.10} {RH May 29, 1888, par. 5} {CW 30, 31} {YRP 235.4} {1T 300.1} {EW 258.3} {COL 347.1}

## The Sealing Work

The command is: “Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof.” These sighing, crying ones had been holding forth the words of life; they had reproved, counseled, and entreated. Some who had been dishonoring God repented and humbled their hearts before Him. But the glory of the Lord had departed from Israel; although many still continued the forms of religion, His power and presence were lacking. In the time when His wrath shall go forth in judgments, these humble, devoted followers of Christ will be distinguished from the rest of the world by their soul anguish, which is expressed in lamentation and weeping, reproofs and warnings. While **others try to throw a cloak over the existing evil, and excuse the great wickedness everywhere prevalent, those who have a zeal for God’s honor and a love for souls will not hold their peace to obtain favor of any.** Their righteous souls are vexed day by day with the unholy works and conversation of the unrighteous. **They are powerless to stop the rushing torrent of iniquity, and hence they are filled with grief and alarm. They mourn before God to see religion despised in the very homes of those who have had great light. They lament and afflict their souls because pride, avarice, selfishness, and deception of almost every kind are in the church.** The Spirit of God, which prompts to reproof, is trampled underfoot, while the servants of Satan triumph. God is dishonored, the truth made of none effect. {5T 210.2-3}

The class who do not feel grieved over their own spiritual declension, nor mourn over the sins of others, will be left without the seal of God. The Lord commissions His messengers, the men with slaughtering weapons in their hands: “Go ye after him through the city, and smite: let not your eye spare, neither have ye pity: slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark; and **begin at My sanctuary. Then they began at the ancient men which were before the house.**” Here we see that the church—the Lord’s sanctuary—was the first to feel the stroke of the wrath of God. The ancient men, those to whom God had given great light and who had stood as guardians of the spiritual interests of the people, had betrayed their trust. They had taken the position that we need not look for miracles and the marked manifestation of God’s power as in former days. Times have changed. These words strengthen their unbelief, and they say: The Lord will not do good, neither will He do evil. He is too merciful to visit His people in judgment. Thus “**Peace and safety**” is the cry from men who will never again lift up their voice like a trumpet to show God’s people their transgressions and the house of Jacob their sins. These **dumb dogs** that would not bark are the ones who feel the just vengeance of an offended God. Men, maidens, and little children all perish together. {5T 211.1-2}

The abominations for which the faithful ones were sighing and crying were all that could be discerned by finite eyes, but by far the worst sins, those which provoked the jealousy of the pure and holy God, were unrevealed. The great Searcher of hearts knoweth every sin committed in secret by the workers of iniquity. These persons come to feel secure in their deceptions and, because of His long-suffering, say that the Lord seeth not, and then act as though He had forsaken the earth. But He will detect their hypocrisy and will open before others those sins which they were so careful to hide. {5T 211.3}

## The Deceiver's Methodology

From the First a Voice in Our Midst—We call upon you to take your stand on the Lord's side, and act your part as a loyal subject of the kingdom. Acknowledge the gift that has been placed in the church for the guidance of God's people in the closing days of earth's history. From the beginning the church of God has had the gift of prophecy in her midst as a living voice to counsel, admonish, and instruct. We have now come to the last days of the work of the third angel's message, when Satan will work with increasing power because he knows that his time is short. At the same time there will come to us through the gifts of the Holy Spirit, diversities of operations in the outpouring of the Spirit. This is the time of the latter rain.—Letter 230, 1908. {3SM 83.1-2}

**The Protective Barrier Torn Away**—The enemy has made his masterly efforts to unsettle the faith of our own people in the *Testimonies*, and when these errors come in they claim to prove all the positions by the Bible, but they misinterpret the Scriptures. They make **bold assertions**, as did Elder Canright, and **misapply the prophecies and the Scriptures to prove falsehood.** And, after men have done their work in weakening the confidence of our churches in the *Testimonies*, they have torn away the barrier, that unbelief in the truth shall become widespread, and there is no voice to be lifted up to stay the force of error. {3SM 83.3}

This is just as Satan designed it should be, and those who have been preparing the way for the people to pay no heed to the warnings and reproofs of the *Testimonies* of the Spirit of God will see that a tide of errors of all kinds will spring into life. They will claim Scripture as their evidence, and deceptions of Satan in every form will prevail.—Letter 109, 1890. {3SM 83.4}

Secure From Satan's Seductive Delusions—Men may get up scheme after scheme, and the enemy will seek to seduce souls from the truth, but all who believe that the Lord has spoken through Sister White, and has given her a message, will be safe from the many delusions that will come in these last days.—Letter 50, 1906. {3SM 83.5}

One thing is certain: **Those Seventh-day Adventists who take their stand under Satan's banner will first give up their faith in the warnings and reproofs contained in the *Testimonies* of God's Spirit.** {3SM 84.3}

**When you find men questioning the *Testimonies*, finding fault with them, and seeking to draw away the people from their influence, be assured that God is not at work through them. It is another spirit.** Doubt and unbelief are cherished by those who do not walk circumspectly. They have a painful consciousness that their life will not abide the test of the Spirit of God, whether speaking through His Word or through the *Testimonies* of His Spirit that would bring them to His Word. Instead of beginning with their own hearts, and coming into harmony with the pure principles of the gospel, **they find fault, and condemn the very means that God has chosen to fit up a people to stand in the day of the Lord.** {1NL 67.1}

There are some **professed believers** who accept certain portions of the *Testimonies* as the message of God, while they reject those portions that condemn their favorite indulgences. Such persons are working contrary to their own welfare and the welfare of the church. It is essential that we walk in the light while we have the light. Those who claim to believe in health reform, and yet work counter to its principles in the daily life practice, are hurting their own souls and are leaving wrong impressions upon the minds of believers and unbelievers. {9T 154.2}

Precious instruction has been given to our people in the books I have been charged to write. How many read and study these books? The light that God has given may be regarded with indifference and unbelief, but this light will condemn all who have not chosen to accept and obey it. {Lt258-1907.29}

**It will be found that those who bear false messages will not have a high sense of honor and integrity. They will deceive the people, and mix up with their error the *Testimonies of Sister White*, and use her name to give influence to their work. They make such selections from the *Testimonies* as they think they can **twist to support their positions**, and place them in a setting of falsehood, so that their error may have weight and be accepted by the people. They **misinterpret and misapply** that which God has given to the church to warn, counsel, reprove, comfort, and encourage those who shall make up the remnant people of God. **Those who receive the *Testimonies* as the message of God will be helped and blessed thereby; but those who take them in parts, simply to support some theory or idea of their own, to vindicate themselves in a course of error, will not be blessed and benefited by what they teach. To claim that the Seventh-day Adventist Church is Babylon, is to make the same claim as does Satan**, who is an accuser of the brethren, who accuses them before God night and day. By this **misusing of the *Testimonies*, souls are placed in perplexity, because they cannot understand the relation of the *Testimonies* to such a position as is taken by those in error; for God intended that the *Testimonies* should always have a setting in the framework of truth.** {GRC 27.2}**

Satan is working in many ways, that the very men who ought to preach the message may be occupied with fine-drawn theories which he will cause to appear of such magnitude and importance as to fill the whole mind; and while they think they are making wonderful strides in experience, they are idolizing a few ideas, and their influence is injured, and tells but little on the Lord's side. Let every minister make earnest efforts to ascertain what is the mind of Christ. There are those who pick out from the Word of God, and also from the *Testimonies*, detached paragraphs or sentences that may be interpreted to suit their own ideas, and they dwell upon these, and build themselves up in their own positions, when God is not leading them. Now all this pleases the enemy. {3MR 33.1}

The world is full of speculation and false theories regarding the nature and character of God. The enemy of our souls is earnestly at work to introduce among the Lord's people pleasing speculation, and incorrect views regarding the personality of God... I have seen the results of these **fanciful views of God**, in **apostasy, spiritualism, freelovism**. The free love tendencies of these teachings were so concealed that it was difficult to present them in their real character.... There is a strain of spiritualism coming in among our people, and it will undermine the faith of those who give place to it, leading them to give heed to seducing spirits, and doctrines of devils.—Letter 230, 1903, pp. 1, 3, 5. (To Dr. E. J. Waggoner, October 2, 1903.) {8MR 304.1-3}

Already there are coming in among our people spiritualistic teachings that will undermine the faith of those who give heed to them. The theory that God is an essence pervading all nature is one of Satan's most subtle devices. It misrepresents God and is a dishonor to His greatness and majesty. Pantheistic theories are not sustained by the word of God. The light of His truth shows that these theories are soul-destroying agencies. **Darkness** is their element, **sensuality** their sphere. They **gratify the natural heart** and **give license to inclination**. Separation from God is the result of accepting them. {8T 291.1-2}

The warnings of the word of God regarding the perils surrounding the Christian church belong to us today. As in the days of the apostles men tried by tradition and philosophy to destroy faith in the Scriptures, so today, by the pleasing sentiments of higher criticism, evolution, spiritualism, theosophy, and pantheism, the enemy of righteousness is seeking to lead souls into forbidden paths. To many the Bible is as a lamp without oil, because they have turned their minds into channels of speculative belief that bring misunderstanding and confusion. The work of **higher criticism, in dissecting, conjecturing, reconstructing**, is destroying faith in the Bible as a divine revelation. It is robbing God's word of power to control, uplift, and inspire human lives. By spiritualism, multitudes are taught to believe that **desire is the highest law, that license is liberty**, and that **man is accountable only to himself**. {AA 474.1}

→ Instructed to call the freelovism unholy spiritual love. {Lt230-1903.9}

→ Freelovism is connected with the doctrine of an impersonal God, diffused through nature, holy flesh and pantheism. {Ms145-1903.4-9}

...Paul would have us distinguish between the pure, unselfish love which is prompted by the spirit of Christ, and the unmeaning, deceitful pretense with which the world abounds. **This base counterfeit has misled many souls. It would blot out the distinction between right and wrong, by agreeing with the transgressor instead of faithfully showing him his errors**. Such a course never springs from real friendship. The spirit by which it is prompted dwells only in the carnal heart. While the Christian will be ever kind, compassionate, and forgiving, he can feel no harmony with sin. He will abhor evil and cling to that which is good, at the sacrifice of association or friendship with the ungodly. The spirit of Christ will lead us to hate sin, while we are willing to make any sacrifice to save the sinner. {5T 171.2}

In Living Temple the assertion is made that God is in the flower, in the leaf, in the sinner. But **God does not live in the sinner**. The Word declares that He abides only in the hearts of those who love Him and do righteousness. **God does not abide in the heart of the sinner; it is the enemy who abides there.** {19LtMs, Ms 46, 1904, par. 13}

Those **ministers who are men pleasers**, who **cry, Peace, peace**, when God has not spoken peace, might well humble their hearts before God, asking pardon for their **insincerity** and their **lack of moral courage**. It is not from love for their neighbor that they smooth down the message entrusted to them, but because they are self-indulgent and ease-loving. ... (Read whole reference at source citation) {PK 141.3}

Ungodly teaching is followed by sinful practice. It is the seducing bait of the father of lies, and results in the impenitence of self-satisfied impurity. {8T 293.2}

It is true that **spiritualism** is now changing its form and, **veiling some of its more objectionable features, is assuming a Christian guise**. But its utterances from the platform and the press have been before the public for many years, and in these its real character stands revealed. These teachings cannot be denied or hidden. {GC 557.2}

Even in its present form, so far from being more worthy of toleration than formerly, it is really a more dangerous, because a more subtle, deception. While it formerly denounced Christ and the Bible, it now professes to accept both. But the Bible is interpreted in a manner that is pleasing to the unrenewed heart, while its solemn and vital truths are made of no effect. Love is dwelt upon as the chief attribute of God, but it is degraded to a weak sentimentalism, making little distinction between good and evil. God's justice, His denunciations of sin, the requirements of His holy law, are all kept out of sight. The people are taught to regard the Decalogue as a dead letter. Pleasing, bewitching fables captivate the senses and lead men to reject the Bible as the foundation of their faith. Christ is as verily denied as before; but Satan has so blinded the eyes of the people that the deception is not discerned. {GC 558.1}

**Obedience is the test of discipleship. It is the keeping of the commandments that proves the sincerity of our professions of love. When the doctrine we accept kills sin in the heart, purifies the soul from defilement, bears fruit unto holiness, we may know that it is the truth of God. When benevolence, kindness, tenderheartedness, sympathy, are manifest in our lives; when the joy of right doing is in our hearts; when we exalt Christ, and not self, we may know that our faith is of the right order.** "Hereby we do know that we know Him, if we keep His commandments." 1 John 2:3. {MB 146.3}

This is a time when we need to be very watchful and to guard carefully the character of the work done. **Some will seek to bring in false theories and will come with false messages.** Satan will stir human minds to create fanaticism in our ranks. We have seen something of this in the year 1908. The Lord desires His people to move carefully, guarding the expressions and even the attitude. **Satan will use peculiarities of attitude and voice to cause excitement and to work on human minds to deceive.** {23LtMs, Lt 382, 1908, par. 15}

**False prophets are crying, Peace and safety, and are seeking to soothe the consciences of men,** saying to the sinner, **Don't be alarmed, it shall be well with thee** {2LtMs, Lt 34, 1875, par. 8}

How shall we **distinguish God's true servants from the false prophets** who Christ said should arise to deceive many?—**There is only one test of character,—the law of Jehovah.** {RH February 6, 1900, Art. A, par. 12}

Christ has specified what kind of fruit will always grow on Christian tree. “Beware of **false prophets**, which comes to you in sheep’s clothing, but inwardly they are ravening wolves. **(They surmise evil; they tear character in pieces)** Ye shall know them by their fruits. Do men gather grapes of thorns? or figs of thistles? Even so every good tree bringeth forth good fruit, but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit; neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is (62) hewn down, and cast into the fire. Wherefore by their fruits ye shall know them.” What kind of fruit is brought forth from the mind and heart that **takes the supposed evil deeds of his neighbors for the subject of his medication and conversation.** Evil speaking is condemned by the Lord Jesus. To **unsettle the confidence of brother in brother** is a most contemptible work, and should not be tolerated in those who claim to be Christians any more than taking the Lord’s name in vain; for every word of accusing is as the sin of swearing. {EA 288.3-4}

“But there were false prophets also among the people, even as there shall be false teachers among you, who **privily [not openly] shall bring in damnable heresies**, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of.” The ones here referred to are not those who openly claim to have no faith in Christ, but **those who profess to believe the truth and by their vileness of character bring a reproach upon it, causing it to be evil spoken of.** {5T 144.3}

## Why People Reject the Testimonies

This is where many stumble; they waver between denial of appetite and its indulgence, and finally are overcome by the enemy and yield the truth. Many who have backslidden from the truth assign as a reason for their course that they do not have faith in the Testimonies. Investigation reveals the fact that they had some sinful habit that God has condemned through the Testimonies. The question now is: Will they yield their idol which God condemns, or will they continue in their wrong course of indulgence and reject the light God has given them reproving the very things in which they delight? The question to be settled with them is: Shall I deny myself and receive as of God the Testimonies which reprove my sins, or shall I reject the Testimonies because they reprove my sins? In many cases the Testimonies are fully received, the sin and indulgence broken off, and reformation at once commences in harmony with the light God has given. In other instances sinful indulgences are cherished, the Testimonies are rejected, and many excuses which are untrue are offered to others as the reason for refusing to receive them. The true reason is not given. It is a lack of moral courage—a will, strengthened and controlled by the Spirit of God, to renounce hurtful habits. {4T 31.3-32.1}

...In the Testimonies are specified the very sins of which they are guilty; hence they have no desire to read them...{1NL 68.2}

My brethren, beware of the evil heart of unbelief. The word of God is plain and close in its restrictions; it interferes with your selfish indulgence; therefore you do not obey it. The testimonies of His Spirit call your attention to the Scriptures, point out your defects of character, and rebuke your sins; therefore you do not heed them. And to justify your carnal, ease-loving course you begin to doubt whether the testimonies are from God. If you would obey their teachings you would be assured of their divine origin. Remember, your unbelief does not affect their truthfulness. If they are from God they will stand. **Those who seek to lessen the faith of God's people in these testimonies, which have been in the church for the last thirty-six years, are fighting against God.** It is not the instrument whom you slight and insult, but God, who has spoken to you in these warnings and reproofs. {5T 234.3}

“He was set for the defense of the church. He was to watch for souls as one that must render account to God, and should he not take notice of the reports concerning their state of anarchy and division? Most assuredly; and the reproof he sent them was written just as much under the inspiration of the Spirit of God as were any corrected. They took the position that God had not spoken to them through Paul, that he had merely given them his opinion as a man, and they regarded their own judgment as good as that of Paul. So it is with many among our people who have drifted away from the old landmarks and who have followed their own understanding.”  
[Testimonies for the Church 5:65, 66 (1882).{5T 684.3}



**When this position is taken by our people, then the special warnings and counsels of God through the Spirit of prophecy can have no influence with them to work a reformation in life and character.** The Lord does not give a vision to meet each emergency which may arise in the different attitudes of His people in the development of His work. But He has shown me that it has been His way of dealing with His church in past ages, to impress the minds of His chosen servants with the needs and dangers of His cause and of individuals, and to lay upon them the burden of counsel and warning. {ST 685.1}

**Many times in my experience I have been called upon to meet the attitude of a certain class, who acknowledged that the testimonies were from God, but took the position that this matter and that matter were Sister White's opinion and judgment. This suits those who do not love reproof and correction, and who, if their ideas are crossed, have occasion to explain the difference between the human and the divine. If the preconceived opinions or particular ideas of some are crossed in being reproved by testimonies, they have a burden at once to make plain their position to discriminate between the testimonies, defining what is Sister White's human judgment, and what is the word of the Lord. Everything that sustains their cherished ideas is divine, and the testimonies to correct their errors are human—Sister White's opinions. They make of none effect the counsel of God by their tradition.** {Ms16-1889.1-2}

In the testimonies sent to Battle Creek, I have given you the light God has given to me. **In no case have I given my own judgment or opinion.** I have enough to write of what has been shown me, without falling back on my own opinions. **You are doing as the children of Israel did again and again. Instead of repenting before God, you reject his words, and attribute all the warnings and reproof to the messenger whom the Lord sends.** I have been shown that **unbelief in the testimonies has been steadily increasing as the people backslide from God.** It is all through our ranks, all over the field. **But few know what our churches are to experience.** I saw that at present **we are under divine forbearance; but no one can say how long this will continue.** No one knows how great the mercy that has been exercised toward us. But **few are heartily devoted to God.** There are only a **few** who, like the stars in a tempestuous night, **shine here and there among the clouds.** {PH117 58.2-3}

During these years the people were constantly reminded that they were under the **divine rebuke.** **In the rebellion at Kadesh they had rejected God, and God had for the time rejected them. Since they had proved unfaithful to His covenant, they were not to receive the sign of the covenant, the rite of circumcision. Their desire to return to the land of slavery had shown them to be unworthy of freedom,** and the ordinance of the Passover, instituted to commemorate the deliverance from bondage, was not to be observed. {PP 406.2} **Note:** God had not utterly forsaken His people. →PP 406.3

**The rebuke of God is upon us because of our neglect of solemn responsibilities. His blessings have been withdrawn because the testimonies He has given have not been heeded by those who professed to believe them.** Oh, for a religious awakening! The

angels of God are going from church to church, doing their duty; and Christ is knocking at the door of your hearts for entrance. But **the means that God has devised to awaken the church to a sense of their spiritual destitution have not been regarded.** The voice of the True Witness has been heard in reproof, but has not been obeyed. Men have chosen to follow their own way instead of God's way because self was not crucified in them. Thus the light has had but little effect upon minds and hearts. {5T 719.2}

So in many cases God has given me light in regard to peculiar defects of character in members of the church and the dangers to the individual and the cause if these defects are not removed. Under certain circumstances wrong tendencies are liable to become strongly developed and confirmed, and to work injury to the cause of God and ruin to the individual. Sometimes, when special dangers threaten the cause of God or particular individuals, a communication comes to me from the Lord, either in a dream or a vision of the night, and these cases are brought vividly to my mind. I hear a voice saying to me: "Arise and write; these souls are in peril." I obey the movings of the Spirit of God, and my pen traces their true condition. As I travel, and stand before the people in different places, the Spirit of the Lord brings before me clearly the cases I have been shown, reviving the matter previously given me. For the last forty-five years the Lord has been revealing to me the needs of His cause and the cases of individuals in every phase of experience, showing where and how they have failed to perfect Christian character. The history of hundreds of cases has been presented to me, and that which God approves, and that which He condemns, has been plainly set before me. God has shown me that a certain course, if followed, or certain traits of character, if indulged, would produce certain results. He has thus been training and disciplining me in order that I might see the dangers which threaten souls, and instruct and warn His people, line upon line, precept upon precept, that they might not be ignorant of Satan's devices, and might escape his snares. {5T 685.2-3}

**I am instructed to say to our churches, Study the testimonies. They are written for our admonition and encouragement upon whom the ends of the world are come. If God's people will not study these messages that are sent to them from time to time, they are guilty of rejecting light.** Line upon line, precept upon precept, here a little and there a little, God is sending instruction to His people. Heed the instruction; follow the light. The Lord has a controversy with His people, because in the past they have not heeded His instruction and followed His guidance. {Lt292-1907.8}

I have been reading volume six of the Testimonies, and I find in this little book instruction that will help us to meet many perplexing questions. How many have read the article "Evangelistic Work" in this volume? I advise that these directions and warnings and cautions be read to our people at some time when they are gathered together. **By far too small a portion of our people are in possession of these books.** {Lt292-1907.9}

By His Holy Spirit, God has spoken to me, His messenger, from time to time; and I am bidden to give the word to the people. **What His servants shall teach has been clearly outlined.** If fewer words of human wisdom and more of the words of Christ were spoken, if there were fewer sermons and more social meetings, we would find a different atmosphere pervade our churches and our camp-meetings. Seasons of prayer should be held for the outpouring of the Holy Spirit. Then let the leader of the meeting, by a few appropriate remarks, open the way for the church members to bear witness to their love for God. {Lt292-1907.10}

The work which the Lord has laid out before me especially is to urge young and old, learned and unlearned, to search the Scriptures for themselves; to impress upon all that the study of God's word will expand the mind and strengthen every faculty, fitting the intellect to wrestle with problems of truth, deep and far-reaching; to assure all that the clear knowledge of the Bible outdoes all other knowledge in making man what God designed he should be. "The entrance of Thy words giveth light; it giveth understanding unto the simple." .... {5T 686.1}

Q.-Do you require a person to believe the Testimonies before baptizing him and receiving him into church fellowship? {COOD 162.3}

A.-Instruction should be given with reference to the gift of prophecy, and its manifestation among Seventh-day Adventists, and the candidate should have opportunity to read enough of Sister White's writings to learn the practical bearing and nature of her work among this people. **There have been cases in the past where persons were baptized before they had even heard that there was such a gift among this denomination. Such a course is decidedly wrong. In some instances there was afterward "war in the camp," as those individuals claimed they had been deceived by being brought into fellowship before they knew that the spirit of prophecy was among this people.** Just how we should deal with different cases in reference to belief or unbelief in the Testimonies is plainly stated by Sister White herself, in Gospel Workers (1892), 279, 280. {COOD 162.4}

On page 247 of the same book is presented how withholding the Testimonies from the people leave them without that which would "carry them forward to an experimental knowledge of vital godliness." {COOD 162.5}

~ by J. N. LOUGHBOROUGH

**There should be no trial, or labor with those who have never seen the individual having visions, and who have had no personal knowledge of the influence of the visions. Such should not be deprived of the benefits and privileges of the church, if their Christian course is otherwise correct, and they have formed a good Christian character.** {GW92 279.3}

Some, I was shown, could receive the published visions, judging of the tree by its fruits. Others are like doubting Thomas; they cannot believe the published Testimonies, nor receive evidence through the testimony of others, but must see and have the evidence for themselves. Such must not be set aside, but long patience and brotherly love should be exercised toward them until they find their position and become established for or against. **If they fight against the visions, of which they have no knowledge; if they carry their opposition so far as to oppose that in which they have had no experience, and feel annoyed when those who believe that the visions are of God speak of them in meeting and comfort themselves with the instruction given through vision, the church may know that they are not right. God's people should not cringe and yield, and give up their liberty to such disaffected ones.** God has placed the gifts in the church that the church may be benefited by them; and **when professed believers in the truth oppose these gifts and fight against the visions, souls are in danger through their influence, and it is time then to labor with them, that the weak may not be led astray by their influence.**—Testimonies for the Church 1:328. {GW92 279.4}

Some of our brethren have had long experience in the truth, and have for years been acquainted with me and with the influence of the visions. They have tested the truthfulness of these testimonies, and asserted their belief in them. They have felt the powerful influence of the Spirit of God resting upon them to witness to the truthfulness of the visions. **If such, when reproved through vision, rise up against them, and work secretly to injure our influence, they should be faithfully dealt with, for their influence is endangering those who lack experience.**—Testimonies for the Church 1:382. {GW92 280.1}

## The Danger of Having a Popular Revivalist Mindset

When you see yourself as God sees you, you will possess genuine humility, not humility put on for special occasions, but a principle that is abiding. You cannot be clear before God and prepared for His appearing unless you put away every wrong from you. It will be a most difficult lesson for you to learn true humility. While you appear to be at times very humble, there is a self-esteem, a self-devotion, a high opinion of yourself which leads to dangers that you do not discern. You are not ready for Christ's appearing; and unless you are a changed man in heart and in character, in manner, in deportment, you cannot be a true watchman on the walls of Zion. There is earnest work before you. You must be a different man. While it is duty for the watchmen to be wide-awake, faithful to discern evil, and understanding the necessities of the cause and work of God, they will frequently be called to bear a plain, pointed testimony to individuals who are in danger. Their testimony must not be given in an impatient spirit, not in an overbearing spirit, not with a domineering spirit, but with the spirit and meekness of Christ. There are two extremes to be avoided, one is the shunning to declare the whole counsel of God, and running into the spirit of revivalists in this age of crying, "Peace, peace, where there is no peace" [Jeremiah 6:14], and weaving into the labors an element which moves the feelings and leaves the heart unchanged. A sensational religion is to be dreaded, for it is hard work when once it has been woven into the experience to ever make the individuals feel that they must go deeper than mere emotional exercise; that they must practice true godliness. My brother, you have been weaving into your labors this kind of an element. While evils have been growing and gaining the mastery, you have fastened many to J. G. Matteson, but not to the cross of Jesus Christ. Now I am alarmed for you because I was shown that you have unbounded confidence in yourself and your manner of labors. You have not laid the ax at the root of the tree, and various kinds of evils have been springing up that needed to be rooted out from the church, with judicious labors and with far-seeing judgment. The very work that needed to be done has not been done. Your ways appear right in your own eyes, but not so in the eyes of the Lord. The truth of God may be proclaimed from the lips while it has not a sanctifying influence upon the heart and character, having a constraining power upon the man. The thoughts, the affections are engrossed by worthless revolting things, and the heart is defiled. The salvation of the soul will not be secured without a deeper work. Your supreme love and confidence in yourself must be broken up in some way, or you will be weighed in the balance and found wanting. Your conscience feels the power of the truth, you work earnestly to present the truth, and for this reason I feel so bad because I know that unless you are an overcomer, you will not have the overcomer's reward. You lack the very experience you need to make you what God would have you to be. You need to study the law of God. Look in the mirror; bring your own heart to its searching, far-reaching principles, and go not away and forget what manner of man was presented to you in that mirror. I have not much hope for the church, unless the very ones who labor for them are converted men and Christlike in character. I am pained to write you these things. I hoped I should not have to write them. *Search and see if self is not idolized.* You must cleanse the soul temple. The second extreme is to be always hammering at the people and in a harsh, unchristlike manner, talking in a way that they think you are provoked, weaving self into your labors, in the place of learning lessons of Jesus and having His Spirit. Now, my brother, whatever you have done or may do, I feel burdened with the Word of the Lord. The Lord says to you as to Nicodemus, "Unless ye are born again, ye can never see the kingdom of God." [John 3:3.] **The truth has been accepted and**

**preached by you, but the heart has not been cleansed of its moral defilement.** You need the divine impression on your character. There are men like Bro. Hanson who are not controllable by the Spirit of God, who are harsh in their families, dictatorial, severe, and overbearing. *If you were a thoroughly converted man and a daily learner in the school of Christ, a man to put away your childish, babyish feelings and manners at home, and put on meekness, gentleness, kindness, forbearance, and long-suffering, then you would be prepared to give instruction to those who need it.* {Lt43-1886.8-12}

**We are living in a time when even greater earnestness is needed than in the apostles' day.** But among many of the ministers of Christ there is a feeling of unrest, a desire to imitate the romantic style of modern revivalists, a desire to do something great, to create a sensation, to be accounted able speakers, and to gain for themselves honor and distinction. If such could encounter perils and receive the honor given to heroes, they would engage in the work with unflagging energy. But to live and labor almost unknown, to toil and sacrifice for Jesus in obscurity, receiving no special praise from men—this requires a soundness of principle and a steadfastness of purpose that but few possess. **Were there a greater effort to walk humbly with God, looking away from men and laboring only for Christ's sake, far more would be accomplished.** *My ministering brethren, seek Jesus with all lowliness and meekness. Do not try to draw the attention of the people to yourselves. Let them lose sight of the instrument, while you exalt Jesus. Talk of Jesus; lose self in Jesus.* There is too much bustle and stir about our religion, while Calvary and the cross are forgotten. We are in the greatest peril when we receive praise of one another, when we enter into a confederacy to exalt one another. The great burden of the Pharisees was to secure the praise of men; and Christ told them that that was all the reward they would ever receive. Let us take up our appointed work and do it for Christ; if we suffer privation, let it be for His sake. Our divine Lord was made perfect through suffering. Oh, when shall we see men laboring as He labored! {5T 132-133.2}

I feel the necessity of deeper piety and more earnest faith among our people. Because there are revivalists who labor for excitement and move the people by impulse this is no excuse for our ministers having the theory of the truth without the deep moving of the Spirit of God. Jesus connected His disciples with Himself in His ministry that they might be educated to carry forward the work where He should leave it. They were not only to be conversant with the Scriptures but to do the works that He had done, in His name. They were to witness His life of daily self-denial and self-sacrifice, His life of prayer and of doing good that He might be the Light of the world. His followers are to pursue the very same course. Close connection with Jesus Christ alone will give our ministers a fitness for the great work which must be done in warning the world and in winning souls from deceptive errors to the truth which involves a cross. {21MR 242.4-5}

Power! Power! Our great cry is for power without measure! It awaits us. We have only to draw, to take God at His word, to act faith, to stand firmly upon the promises, to wrestle for the endowment of the grace of God. Learning is not essential, genius is not necessary, eloquence may be lacking, but the prayer of the lowly and contrite heart God hears, and when He hears no obstacles on earth can hinder. **The power of God will make us effectual.**—Letter 35, 1878. {21MR 244.1}

My prayer day and night to God is for a fitness for this great work. **I want humility and meekness, lowliness of mind and ever cherish the simplicity of Christ. Self must be hid in Christ.** People came to our meetings at Dixon, who stated they were starving for the living Bread that cometh down from heaven; and oh, how the tears flowed as I spoke the plain truth attended by the Spirit of God. **Preachers who are revivalists** have been at work for weeks in Dixon, have **created some excitement** but the complaint amidst it all is from very many who attend their meetings. The visitation of the Spirit is withheld and the preaching of the Word is not attended with the demonstrations of the Spirit and of the power. **There is a general complaint our ministers exhibit self.** Baptist and Methodist exalt self, talk of what great things I have done, and the people are disgusted with this anxiety for supremacy. Self is not hid in Jesus. I have many fears, yea, I have seen that this was one of the great evils existing among our ministers. Self is talked of; self is exalted and God's Spirit is grieved. I dream some important dreams. One was this. "I thought I was taken off in vision and shown that an angel was addressing our ministers and said to them these words, 'You have a great work to do for the salvation of souls, but you all, without an exception, lack the Spirit of God. You try to meet and resist the moral darkness in your own might and in your own wisdom. The great work for the salvation of your own souls and the souls of your fellowmen is not the best done in a state of excitement, when the feelings are stirred. **The preparation essential to do the work of God acceptably and successfully must be obtained in searching of the Scriptures and in humble, earnest prayer, in quietness, in peace.** There is a work to be done, not merely when the soul is stirred with fervor and emotion, and feelings take the place of thought, and the helm of control is lost in excitement and busy conflict. **God's Spirit moves upon the mind and controls the emotions of the soul.** {Lt24-1880.8-10}

## What to Watch Out For

- Be on the alert for Satanic suggestions {GW92 417.3}
- Be careful for yourself in case you begin criticizing when the Spirit of God takes possession of someone. Be on the lookout for those who also manifest this spirit too. PARAPHRASED FROM {2SM 57.3}
  - The Spirit of God is manifested in different ways upon different men. One under the movings of this power will tremble before the Word of God. His convictions will be so deep that a hurricane and tumult of feeling seems to rage in his heart, and his whole being is prostrate under the convicting power of the truth. When the Lord speaks forgiveness to the repenting soul, he is full of ardor, full of love to God, full of earnestness and energy, and the life-giving spirit which he has received cannot be repressed. Christ is in him a well of water springing up into everlasting life. His feelings of love are as deep and ardent as was his distress and agony. His soul is like the fountain of the great deep broken up, and he pours forth his thanksgiving and praise, his gratitude and joy, until the heavenly harps are tuned to notes of rejoicing. He has a story to tell, but not in any precise, common, methodical way. He is a soul ransomed through the merits of Jesus Christ, and his whole being is thrilled with the realization of the salvation of God. {Lt54-1894.11}
  - Others are brought to Christ in a more gentle way. “The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.” You cannot see the operating agency, but you can see its effects... {Lt54-1894.12}
- About false teachers read the reference → {TM 55.1-56.2} notes below:
  - Beware of anyone who would set a time for the Lord to fulfil His word in regard to His coming or any other promise He has made of special significance
  - They view that the unity of which Christ prayed for as unessential
  - They go off on a tangent and call their brethren to follow their example of zeal for the Lord
  - They accuse and condemn
  - May call the SDA church Babylon
  - Very independent



## Root Issues

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.** Many whom God has qualified to do excellent work **accomplish very little, because they attempt little.** Thousands pass through life as if they had no definite object for which to live, no standard to reach. Such will obtain a reward proportionate to their works. {COL 331.2-3}

He who would confess Christ must have Christ abiding in him. He cannot communicate that which he has not received. The disciples might speak fluently on doctrines, they might repeat the words of Christ Himself; but unless they possessed Christlike meekness and love, they were not confessing Him. A spirit contrary to the spirit of Christ would deny Him, whatever the profession. **Men may deny Christ by evilspeaking, by foolish talking, by words that are untruthful or unkind.** They may deny Him **by shunning life's burdens, by the pursuit of sinful pleasure.** They may deny Him **by conforming to the world, by discourteous behavior, by the love of their own opinions, by justifying self, by cherishing doubt, borrowing trouble, and dwelling in darkness.** In all these ways they declare that Christ is not in them. And "whosoever shall deny Me before men," He says, "him will I also deny before My Father which is in heaven." {DA 357.2}

**Unchristlike speech lies at the foundation of nine-tenths of all the difficulties that exist in the church.** Satan's agents are industriously trying to get professed Christians to speak unadvisedly. When they succeed, Satan exults, because God's followers have hurt their influence.—The Review and Herald, November 24, 1904. {VSS 56.2}

Choice words must be spoken by those who would do service for Christ. **Haphazard words, hasty, common words, talking for the sake of talking, when silence would be better, is a sin...**{VSS 30.3}

This is the education we need in our schools. **The hasty, reckless use of the faculty of speech lies at the foundation of nearly all the church troubles that exist. Evil speaking should be dealt with as a misdemeanor that is subject to church trial and separation from church membership, if persisted in, for the church cannot be set in order in any other way.** {Ms74-1897.7}

**If our conversation were upon heaven and heavenly things, evil-speaking would soon cease to have any attraction for us.** We should not then be placing our feet on the enemy's dangerous ground. We should not then be entering into temptation, or falling under the power of the evil one. **Instead of finding fault with others, let us be critical with ourselves. The question with each one of us should be, Is my heart right before God? Will this course of action glorify my Father which is in heaven? If you have cherished a wrong spirit, let it be banished from the soul. It is your duty to eradicate from your heart everything that is of a defiling nature; every root of bitterness should be plucked up, lest others be contaminated by its baleful influence.** Do not allow one poisonous plant to remain in the soil of your heart. Root it out this very hour, and plant in its stead the plant of love. Let Jesus be enshrined in the soul. {RH July 27, 1911, par. 9-10}

...The neglect of parents is in not teaching their children from the cradle to submit their wills and their ways. Children are left to grow up self-willed, stubborn, irritable, self-sufficient, and really independently ugly. Bring these spirits together in church capacity, and how can there be peace and unity and the love and patience necessary to the prosperity of the church? **Nine tenths of all the church difficulties are attributable to the neglect of parents in disciplining and molding the**

**minds of their children in their childhood.** What an account will parents be called to render to God for their sinful neglect? The Elis are numerous in this age of the world. But the sin of which they are guilty is no less aggravating to God than in the days of Eli when the curse of God came not only upon the children of Eli for their wrong doings, but upon the father who was guilty in not restraining his sons from their sinful course. {Ms8-1875.35}

Those to whom **the message of truth** is spoken seldom ask, "Is it true?" but, "By whom is it advocated?" **Multitudes estimate it by the numbers who accept it;** and the question is still asked, "Have any of the learned men or religious leaders believed?" Men are no more favorable to real godliness now than in the days of Christ. They are just as intently seeking earthly good, to the neglect of eternal riches; and it is not an argument against the truth, that large numbers are not ready to accept it, or that it is not received by the world's great men, or even by the religious leaders. {DA 459.5}

Many are deceived today in the same way as were the Jews. **Religious teachers read the Bible in the light of their own understanding and traditions; and the people do not search the Scriptures for themselves, and judge for themselves as to what is truth; but they yield up their judgment, and commit their souls to their leaders.** The preaching and teaching of His word is one of the means that God has ordained for diffusing light; but we must bring every man's teaching to the test of Scripture. **Whoever will prayerfully study the Bible, desiring to know the truth, that he may obey it, will receive divine enlightenment. He will understand the Scriptures.** "If any man willeth to do His will, he shall know of the teaching." John 7:17, R. V. {DA 459.1}

In great distress I awoke. I went to sleep again, and I seemed to be in a large gathering. One of authority was addressing the company, before whom was spread out a map of the world. He said that the map pictured God's vineyard, which must be cultivated. As light from heaven shone upon anyone, that one was to reflect the light to others. Lights were to be kindled in many places, and from these lights still other lights were to be kindled. {9T 28.2}

I saw jets of light shining from cities and villages, and from the high places and the low places of the earth. **God's word was obeyed,** and as a result there were memorials for Him in every city and village. His truth was proclaimed throughout the world. {9T 28.4}

Then this map was removed and another put in its place. On it light was shining from a few places only. The rest of the world was in darkness, with only a glimmer of light here and there. Our Instructor said: "**This darkness is the result of men's following their own course.** They have **cherished hereditary and cultivated tendencies to evil.** They have made **questioning and faultfinding and accusing the chief business of their lives. Their hearts are not right with God.** They have **hidden their light under a bushel.**" If every soldier of Christ had done his duty, if every watchman on the walls of Zion had given the trumpet a certain sound, the world might ere this have heard the message of warning. But **the work is years behind.** While men have slept, Satan has stolen a march upon us. {9T 29.1-2}

Extra Reference: {Lt47-1894.37- 40}

## What Should the Preacher Wear?

**The influence of the minister who is careless in his dress is displeasing to God, and the impression made upon his hearers is that he looks upon the work in which he is engaged as no more sacred than common labor. And not only this, but instead of showing them the importance of propriety and taste in clothing, he sets them an example of slackness and untidiness, which some are not slow to follow.** {GW 174.1}

Carefulness in dress is an important consideration. **The minister should be clothed in a manner befitting the dignity of his position.** Some ministers have failed in this respect. In some cases not only has there been a lack of taste and of orderly arrangement in the dress, but the clothing has been untidy and slovenly. **The God of heaven, whose arm moves the world, who gives us life and sustains us in health, is honored or dishonored by the apparel of those who officiate in His honor.** To Moses He gave special instruction regarding everything connected with the tabernacle service, and He specified the dress that those should wear who were to minister before Him. “Thou shalt make holy garments for Aaron thy brother for glory and for beauty,” [Exodus 28:2] was the direction given to Moses. **Everything connected with the apparel and deportment of the priests was to be such as to impress the beholder with a sense of the holiness of God, the sacredness of His worship, and the purity required of those who came into His presence.** {GW 173.1-2}

There should be no carelessness in dress. For Christ’s sake, whose witnesses we are, we should seek to make the best of our appearance. In the tabernacle service, God specified every detail concerning the garments of those who ministered before Him. Thus we are taught that **He has a preference in regard to the dress of those who serve Him.** Very specific were the directions given in regard to Aaron’s robes, for his dress was symbolic. So the dress of Christ’s followers should be symbolic. In all things we are to be representatives of Him. Our appearance in every respect should be **characterized by neatness, modesty, and purity. But the Word of God gives no sanction to the making of changes in apparel merely for the sake of fashion,—that we may appear like the world. Christians are not to decorate the person with costly array or expensive ornaments.** {Ev 268.3}

Our ministers and their wives should be an example in plainness of dress; they should dress neatly, comfortably, wearing good material, but avoiding anything like extravagance and trimmings, even if not expensive; for these things tell to our disadvantage. We should educate the youth to **simplicity of dress, plainness with neatness.** Let the extra trimmings be left out, even though the cost be but a trifle.—Testimonies to Ministers and Gospel Workers, 180. {PaM 63.3}

**Dark or black material is more becoming a minister** in the desk, and will make a better impression upon the people than to have his apparel of two or three different colors. {RH May 30, 1871, Art. C, par. 16}

## The Divine Credentials

**I warn the Seventh-day Adventist Church to be careful how you receive every new notion and those who claim to have great light. The character of their work seems to be to accuse and to tear down.** Let the believers heed the voice of the angel who has said to the church, "Press together." In unity is your strength. Love as brethren, be pitiful, be courteous. God hath a church, and Christ hath declared, "The gates of hell shall not prevail against it." The messengers the Lord sends bear the divine credentials.-Review and Herald, Sept. 19, 1893. {GRC 46.1}

God can use every person just in proportion as He can put His Spirit into the soul temple. The work that He will accept is the work that reflects His image. His followers are to bear, as their credentials to the world, the ineffaceable characteristics of His immortal principles.—Testimonies for the Church 7:144. {ChS 243.3}

Christ's name was to be their watchword, their badge of distinction, their bond of union, the authority of their course of action, and the source of their success. Nothing was to be recognized in His kingdom that did not bear His name and superscription.—The Acts of the Apostles, 28. {ChS 243.4}

We are exhorted to love as brethren, to be kind, courteous, forbearing, in honor preferring one another. Love for God and for one another constitutes the divine credentials which the children of God bear to the world. "By this," said Jesus, "shall all men know that ye are my disciples, if ye have love one to another." Those who cherish this love will sacredly guard the interests of one another. No evil reports will be carried; tattling and gossip will cease; Christ and the truth will be magnified. {HS 214.1}

...Faith and love are the divine credentials we show to the world in proof that we are children of the light, and not of darkness. {RH January 15, 1884, par. 17}

Christ identifies His interest with that of humanity. The work that bears the divine credentials is that which manifests the spirit of Jesus, which reveals His love, His carefulness, His tenderness in dealing with the minds of men...{2MCP 761.2}

### ***What the divine credentials of faith and love do:***

...The walls of sectarianism and caste and race will fall down when the true missionary spirit enters the hearts of men. **Prejudice is melted away by the love of God.** All will realize that they are to become laborers together with God. Both the Ethiopian and the white race are God's purchased possession, and our work is to improve every talent that has been lent to us of God, to save the souls of both white and black. If men and women of either race refuse the truth of God, they must answer to God for their rejection of Jesus Christ, who died for their salvation. With all our might we must do our work now. {RH January 21, 1896, par. 3}

Preconceived ideas and notions will not find their way to human hearts, but **the love of Jesus Christ in all meekness, kindness and forbearance will commend itself to those who are not converted to the truth.** There are opinions, stolid and immovable, that have lived altogether too long. The love of Jesus in the heart works outwardly in all patience and gentleness and kindness and love. When shall we learn that every mind is not exercised in the same way? Difficulties suggest themselves to one mind that do not come to another. The train of thought that has been cherished, the prejudice existing, the little feelings one against another, must be all melted away with the love of Jesus Christ brought into the heart and life and revealed in the character. {Lt31a-1893.3}

***More on the divine credentials:***

In order to meet the requirements of the law, our faith must grasp the righteousness of Christ, accepting it as our righteousness. Through union with Christ, through acceptance of His righteousness by faith, we may be qualified to work the works of God, to be collaborators with Christ. If you are willing to drift along with the current of evil, and do not cooperate with the heavenly agencies in restraining transgression in your family, and in the church, in order that everlasting righteousness may be brought in, you do not have faith. Faith works by love and purifies the soul. Through faith the Holy Spirit works in the heart to create holiness therein; but this cannot be done unless the human agent will work with Christ. We can be fitted for heaven only through the work of the Holy Spirit upon the heart; for we must have Christ's righteousness as our credentials if we would find access to the Father. In order that we may have the righteousness of Christ, we need daily to be transformed by the influence of the Spirit, to be a partaker of the divine nature. It is the work of the Holy Spirit to elevate the taste, to sanctify the heart, to ennoble the whole man. {1SM 374.1}

When we are clothed with the righteousness of Christ, we shall have no relish for sin; for Christ will be working with us. We may make mistakes, but we will hate the sin that caused the sufferings of the Son of God.—The Review and Herald, March 18, 1890. {1SM 360.2}

The present message—justification by faith—is a message from God; it bears the divine credentials, for its fruit is unto holiness... {1SM 359.1}

There needs to be an elevating, uplifting power, a constant growth in the knowledge of God and the truth, on the part of one who is seeking the salvation of souls. If the minister utters words drawn from the living oracles of God; if he believes in and expects the cooperation of Christ, whose servant he is; if he hides self and exalts Jesus, the world's Redeemer; his words will reach the hearts of his hearers, and his work will bear the divine credentials. The Holy Spirit must be the living agency to convince of sin. The divine agent presents to the speaker the benefits of the sacrifice made upon the cross; and as the truth is brought in contact with the souls present, Christ wins them to Himself, and works to transform their nature... {TM 144.1}

...Separate the truth from Jesus, and it is powerless. But when the truth is received as it is in Jesus, it has a telling power upon the whole man. A light goes forth from the genuine believer which has a power upon the heart, for it bears the divine credentials. {20MR 242.3}

There is a work to be done in all our cities, and those who still work and walk humbly with God, striving daily to be overcomers, will gain precious victories day by day. The work that is done in humility will bear the divine credentials...{CH 544.4}

Thus by precept and example the Jews tore down what they were trying to maintain by outward ceremonies. So enveloped were they in darkness and unbelief, that the influence of their words and offerings of thanksgiving were destroyed by their example. The principles represented were not accepted by God. Their offerings did not bear the divine credentials; for they were neutralized by a wrong practise. While they praised God with their lips, they pledged themselves with the same mind to murder his Son. Their hearts were devoid of the spirit of true worship, and were filled with wicked purposes, hypocrisy, and all manner of corruption. {RH November 24, 1896, par. 7}

All who have a sense of their duty to their fellow-men will accept the invitation to work in co-partnership with Jesus Christ, by a life of obedience and service. In this way alone can they give the divine credentials to the world. These will entertain a high conception of life. It is not to them a round of worldly pleasure and amusement. This can never satisfy the hungry soul...In the fifty-eighth chapter of Isaiah God has placed before us the work he would have us do for him and for our fellow-men...{ST July 22, 1897, par. 14-15}

The printing office in Battle Creek will bear the divine credentials if the workers connected with it walk in accordance with the light that God has given them. If any of them in their devising and planning, weave selfishness into the work, the approval of God will be withdrawn. All who act any part in the work of the cause of God are to consider their own spiritual condition in the light of the Word of God. Have they considered this matter prayerfully, that not one vein of selfishness should be fed by a course of action that God has reprov'd? Have they learned to lean upon Him who is a sufficiency? {PH150 20.1}

**How someone is proved to have the divine credentials:**

Ministers of the gospel have a most solemn work to do. They are to be wise in their work and earnest in their efforts. At the end of each year they should be able to look back and see souls drawn to Christ as the result of their labors. By the faithful practice of truth, and by self-sacrificing labor for those out of Christ, they are to show that they have received their credentials from heaven. The messenger of truth may show by his spirituality that his message is from God and that he is earnestly trying to do what Christ would do in his place. The attributes of Christ are his. The evils of sins are behind him and the victory before him. {17LTMs, Ms 37, 1902, par. 21}

## How to be a Preacher of Righteousness

By His Holy Spirit, God has spoken to me, His messenger, from time to time; and I am bidden to give the word to the people. What His servants shall teach has been clearly outlined. If fewer words of human wisdom and more of the words of Christ were spoken, if there were fewer sermons and more social meetings, we would find a different atmosphere pervade our churches and our camp-meetings. Seasons of prayer should be held for the outpouring of the Holy Spirit. Then let the leader of the meeting, by a few appropriate remarks, open the way for the church members to bear witness to their love for God. {Lt292-1907.10}

### CONTENT:

Do not trust to the wisdom of any man, or to the investigations of any man. Go to the Scriptures for yourselves, search the inspired word with humble hearts, lay aside your preconceived opinions; for you will obtain no benefit unless you come as children to the word of God. You should say, "If God has anything for me, I want it. If God has given evidence from his word to this or that brother that a certain thing is truth, he will give it to me. I can find that evidence if I search the Scriptures with constant prayer, and I can know that I do know what is truth." You need not preach the truth as the product of another man's mind, you must make it your own. When the woman of Samaria was convinced that Jesus was the Messiah, she hastened to tell her neighbors and townsmen. She said, "Come, see a man which told me all things that ever I did: is not this the Christ? Then they went out of the city, and came unto him.... And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did.... And many more believed because of his own word; and said unto the woman, Now we believe, not because of thy saying; for we have heard him ourselves, and know that this is indeed the Christ." {RH March 25, 1890, par. 5}

Jesus is not preached in very many of the pulpits of today. Anything and everything but Christ is preached, for the very reason that the preacher is not acquainted with Christ. Some make it a practice to study different authors, and think this will help them greatly in their discourses. They flatter themselves that they have a very intellectual discourse, and so they may have; but the flock is not fed with the bread of life; the crib was placed above their reach. That which the world and churches need today is the preaching of the blood of Christ and the virtue of his atonement, and to be taught what constitutes sin, and to have the spirit of Christ interwoven in all their labors. What the world needs today is to know what they must do to be saved. There are many interesting and pleasing discourses given that the speaker counts the very height of success, but they are not thus registered by Him who weighs the thoughts and motives of men, who looketh not at outward appearances but at the heart, who weighs such discourses in the balances of the Sanctuary and pronounces them wanting. **The only element which could make them a success is lacking—Jesus, the Light of the world.** {RH February 22, 1887, par. 10}

Jesus is the sum and substance (VSS 311.1)

Make Christ the complete center and system of truth.  
(connected with John 13:34,35). {Lt56-1894.9}

The character of Christ is an infinitely perfect character, and He must be lifted up, He must be brought prominently into view, for He is the power, the might, the sanctification and righteousness of all who believe in Him. The men who have had a Pharisaical spirit, think if they hold to the good old theories, and have no part in the message sent of God to His people, they will be in a good and safe position. So thought the Pharisees of old, and their example should warn ministers off that self-satisfied ground. {3SM 186.2}

...The time of test is just upon us, for **the loud cry of the third angel** has already **begun in the revelation of the righteousness of Christ, the sin-pardoning Redeemer**. This is the beginning of the light of the angel whose glory shall fill the whole earth. For **it is the work of every one to whom the message of warning has come, to lift up Jesus**, to present him to the world as revealed in types, as shadowed in symbols, as manifested in the revelations of the prophets, as unveiled in the lessons given to his disciples and in the wonderful miracles wrought for the sons of men. Search the Scriptures; for they are they that testify of him. {RH November 22, 1892, par. 7}

Carry forward your work in humility. Never rise above the simplicity of the gospel of Christ. Not in the art of display, but in lifting up Christ, the sin-pardoning Redeemer, will you **find success in winning souls**. As you work for God in humility and lowliness of heart, He will manifest Himself to you. {9T 142.2}

...The preaching of Christ crucified, Christ our righteousness, is what satisfies the soul's hunger... {LDE 151.1}

...Tell them how Christ had made peace for them by the sacrifice of himself. {ARSH September 13, 1898, p. 589.6}

The cross, the cross of Calvary presented again and again, plainly dwelt upon in every discourse... (VSS 315.1)

Those who in their preaching pass by the great truths of God's word to speak of minor matters, are not preaching the gospel, but are dealing in idle sophistry. Let not our ministers spend time in the discussion of such matters. **Let those who have any question as to what they should teach, any question as to the subjects upon which they should dwell, go to the discourses of the great Teacher, and follow His lines of thought. The subjects that Jesus regarded as essential are the subjects that we are to urge home today. We are to encourage our hearers to dwell upon those subjects which are of eternal moment.** When at one time a brother came to me with the message that the world is flat, I was instructed to present the commission that Christ gave His disciples, "Go ye therefore, and teach all nations: ...and, lo, I am with you



always, even unto the end.” [Matthew 28:19, 20.] In regard to such subjects as the flat-world theory, God says to every soul, “What is that to thee? follow thou Me. I have given you your commission. Dwell upon the great testing truths for this time, not upon matters that have no bearing upon our work.” {GW 313.3-314.1}

Every one should seek to understand the great truths of the plan of salvation, that he may be ready to give an answer to every one who asks the reason of his hope. You should know what caused the fall of Adam, so that you may not commit the same error, and lose heaven as he lost paradise. You should study the lives of patriarchs and prophets, and the history of God's dealing with men in the past; for these things were “written for our admonition, upon whom the ends of the world are come.” We should study the divine precepts, and seek to comprehend their depth. We should meditate upon them until we discern their importance and immutability. We should study the life of our Redeemer, for he is the only perfect example for men. We should contemplate the infinite sacrifice of Calvary, and behold the exceeding sinfulness of sin and the righteousness of the law. You will come from a concentrated study of the theme of redemption strengthened and ennobled. Your comprehension of the character of God will be deepened; and with the whole plan of salvation clearly defined in your mind, you will be better able to fulfill your divine commission. From a sense of thorough conviction, you can then testify to men of the immutable character of the law manifested by the death of Christ on the cross, the malignant nature of sin, and the righteousness of God in justifying the believer in Jesus, on condition of his future obedience to the statutes of God's government in heaven and earth. {RH April 24, 1888, par. 15}

The messenger of God must present eternal truths plainly, and keep in distinct view before the people their peril in neglecting eternal interests. While self is kept out of sight Jesus Christ must be ever lifted up and exalted. {VSS 322.1}

Your sermon to-night, though perfectly true so far as it went, failed in this particular also. The mercy of God, in the gift of the Lord Jesus, was not mentioned. Though you urged the need of salvation, the unconverted man left the church as ignorant of the way of salvation as when he entered it. O, do forgive me for writing with so little reserve! but seeing, as I do every day, how much the Lord owns the simple proclamation of the full gospel, I feel constrained to press upon you the importance of preaching in every sermon that which, by the grace of God and the teaching of the Holy Spirit, can and will make your hearers wise unto salvation. In every sermon tell of sin and its consequences; tell of what Christ has done for the sinner; of the punishment laid on him, of the atonement made—the righteousness imputed, and the peace and good works that follow the simple acceptance of the salvation thus provided. {ARSH September 13, 1898, p. 589.5}

...They want to hear the gospel with power in it. They want to know of the power of God to save men from their sins and keep them from sinning. When Christ is lifted up as a sure remedy for sin, the pews will be filled. {ARSH September 13, 1898, p. 589.7}

Let every discourse that does not enlighten the soul, that does not answer the question, What must I do to be saved? be cut off from your program. Preach the testing message of the third angel. It is essential that our ministers preach the truth that has a direct bearing on the message for this time, and that they present the subjects in the most simple language. What must I do to be saved, and the righteousness of Christ, are themes that are of vital importance to the people.—Letter 29, 1895. {VSS 329.2}

...There is no one subject more necessary than to teach the people, by precept and example, true godliness, faith and love in Jesus Christ... They do not preach Christ. They do not define that sin is the transgression of the law. They seldom make plain the plan of salvation. They seldom tell what one must do to be saved. That which would have touched the hearts of the learned, the men in responsible positions, would have been to have shown them Christ upon the cross of Calvary, to bring redemption within their reach. They are to be taught as children how to make Jesus their friend, how to bring him into their life work. {RH February 22, 1887, par. 11}

...The powers of every minister of the gospel should be employed to educate the believing churches to receive Christ by faith as their personal Saviour, to take Him into their very lives and make Him their Pattern to learn of Jesus, believe in Jesus, and exalt Jesus. The minister should himself  dwell on the character of Christ. He should ponder the truth, and meditate upon the mysteries of redemption, especially the mediatorial work of Christ for this time. {3SM 187.1}

**The third angel's message is infallible.** Upon the grand, ennobling truths connected with that message you can dwell with perfect safety. Labor intelligently to encourage union of faith and union of judgment, that all may be united in the bonds of Christian fellowship and love; but do not belittle the work of God with ideas and notions of your own. Let not your ears listen to gossip from any one. If all would refuse to hear evil of their neighbor, the tale-bearer would soon seek other employment. {HS 122.3}

Teach the truth in its simplicity; open to the understanding of the people the precious words of Christ. These are as the waters of salvation to thirsting souls. The last warning messages is to be given to the world. Give the third angel's message; show that the signs that predict Christ's second coming are rapidly being fulfilled. Repeat the message of (Revelation 18:1-4): "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." **We are not half awake to our duties and responsibilities.** {Lt292-1907.11}

4th Angel's Message which is the final warning (Revelation 18:1,2, 4). It is a repetition of the 2nd Angel's message united with the 3rd Angel's message. {GC 603.2-604.1, 611.1,2} {TM 117.5} {Ms139-1903.21} Expose the wickedness of the man of sin who has made the Sunday law a distinctive power and study the papacy. (LDE 228.1) The message must be so presented as to command the attention of reasoning minds. {Lt121-1900.16} People are to be shown what they may expect from the papal power. {Lt232-1899.19}. Includes the additional mention of the corruptions which have been entering the churches since 1844 {EW 277.1} {GC 603.2}

The fourth angel's message includes the results of enforcing the observances of the church by civil authority, inroads of spiritualism and the stealthy rapid progress of the papal power {GC 606.2}

The Lord desires His servants today to preach the old gospel doctrine, sorrow for sin, repentance, and confession. We want old-fashioned sermons, old-fashioned customs, old-fashioned fathers and mothers in Israel. The sinner must be labored for, perseveringly, earnestly, wisely, until he shall see that he is a transgressor of God's law, and shall exercise repentance toward God, and faith toward the Lord Jesus Christ. When the sinner is conscious of his helpless condition, and feels his need of a Saviour, he may come with hope and faith to the Lamb of God, that taketh away the sin of the world. Christ will accept the soul that comes to Him in true repentance. A broken and contrite heart He will not despise. {Ms82-1894.10}

"And he saith unto another, Follow me. But he said, Lord, suffer me first to go and bury my father. Jesus said unto him, Let the dead bury the dead, but go thou and preach." - Preach what? That men should prepare for death? No; but preach - "The kingdom of God." Luke 9:59, 60. ARSH July 11, 1854, p. 178.16

Then "Jesus came into Galilee, preaching the gospel (good tidings) of the kingdom of God, and saying, The time is fulfilled, and the Kingdom of God is at hand: repent ye and believe the good tidings." Mark 1:14, 15. {ARSH July 11, 1854, p. 178.17}

And now, my brethren, I exhort you to be faithful -" preach the word" - "go preach the kingdom of God." Fear not; God will protect you in the path of duty. And what your hands find to do, do with your might - do quickly - for Jesus our Lord is coming, and coming quickly, to give reward to his faithful servants. Sinner! awake! awake!! repent. The Lord is coming, with all his mighty angels, to take vengeance on the wicked. Oh, sinner, flee to Christ - believe in him - lay hold on eternal life - quickly, quickly! or soon it will be too late. {ARSH July 11, 1854, p. 178.21-22}

Ministers should not preach sermon after sermon on doctrinal subjects alone. Practical godliness should find a place in every discourse.—Evangelism, 178. {VSS 344.3}

Christ did not deal in abstract theories, but in that which is essential to the development of character, that which will enlarge man's capacity for knowing God, and increase his efficiency to do good. He spoke to men of those truths that relate to the conduct of life, and that take hold upon eternity. {COL 23.1}

Theoretical discourses are essential that all may know the form of true doctrine and trace the chain of truth link by link until they see it in its completeness. And gospel sermons must be preached, that Christ may be seen as the only hope of perishing souls. The people need to learn what it means to have a practical experience in the things of God. They must be taught how comprehensive true conversion is. When their spiritual understanding is awakened, the unconverted will understand the power of a 'Thus saith the Lord.' {Ms57-1911.6}

Weave in practical godliness in doctrinal discourses {Lt14-1887.19}

Not without presenting Christ and Him crucified as the foundation (VSS 311.2)

Teach the simple lessons given by Christ. Tell the story of His life of self-denial and sacrifice, His humiliation and death, His resurrection and ascension, His intercession for sinners in the courts above... {Ev 188.2}

Tell them that God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life (VSS 312.1)

We are to dwell in our doctrinal discourses upon the truth as it is in Jesus. Present the truth for this time as an important message, from another world. Lift Him up, the Man of Calvary. Come in consecration to holier ground, and still holier. Preach the truth with the power of God sent down from heaven. Let the truth take hold of the spiritual part of our own nature, and then the current of divine power will be communicated to those whom we address. **Bear in mind you must have increased faith.** Our faith is too small. What can give us the aid the crisis demands is the intelligent knowledge of the truth as it is in Jesus. We want His nature—all our faculties and powers strengthened and vitalized by the Spirit of Christ.—Letter 230, 1899. {VSS 325.1}

There should be interspersed with the prophecies, practical lessons of the teachings of Christ. There should ever be the softening, subduing influence of the Spirit of God upon our own heart. The self-denial and the sufferings of Christ should be brought into our labors, and the great love wherewith He has loved us appear in all our efforts.—Letter 48, 1886. {VSS 313.4}

The eternal Word became flesh and dwelt among us. **This theme will quench unbelief;** and yet, sad to say, **Jesus has been dropped out of many, many discourses that have been preached by Seventh-day Adventist ministers.** And why? **Because these ministers had not Jesus abiding in their hearts by faith; they were not clothed with Christ's righteousness.**—Manuscript 16, 1890. {VSS 315.2}

The Sabbath of the fourth commandment is the test for this time, and therefore all connected with this great memorial is to be kept before the people.—Letter 207, 1899. {VSS 330.1}

The solemn messages that have been given in their order in the Revelation are to occupy the first place in the minds of God's people. Nothing else is to be allowed to engross our attention. {VSS 331.2}

Will our brethren bear in mind that we are living amid the perils of the last days? Read Revelation in connection with Daniel. Teach these things.—Testimonies to Ministers and Gospel Workers, 115. {VSS 334.4}

The Message to Present—Our lesson for the present time is, How may we most clearly comprehend and present the gospel that Christ came in person to present to John on the Isle of Patmos,—the gospel that is termed “the revelation of Jesus Christ”? We are to present to our people a clear explanation of Revelation. We are to give them the word of God just as it is, with as few of our own explanations as possible. No one mind can do this work alone. Although we have in trust the grandest and most important truth ever presented to the world, we are only babes, as far as understanding truth in all its bearings is concerned. Christ is the great teacher, and that which He revealed to John, we are to tax our minds to understand and clearly to define. We are facing the most important issues that men have ever been called upon to meet. {CW 29.2}

The truth of Christ's soon coming is to be proclaimed... {VSS 335.1}

The truths of prophecy are bound up together, and as we study them, they form a beautiful cluster of practical Christian truth. All the discourses that we give are plainly to reveal that we are waiting, working, and praying for the coming of the Son of God. His coming is our hope. This hope is to be bound up with all our words and works, with all our associations and relationships.—Evangelism, 220. {VSS 336.1}

The second coming of the Son of man is to be the wonderful theme kept before the people. Here is a subject that should not be left out of our discourses. Eternal realities must be kept before the mind's eye, and the attractions of the world will appear as they are, altogether profitless as vanity... {Ms39-1893.16}

The science of salvation is to be the burden of every sermon, the theme of every song. Let it be poured forth in every supplication. Let nothing be brought into the preaching of the Word to supplement Christ, the Word and power of God. Let His name, the only name given under heaven whereby we may be saved, be exalted in every discourse, and from Sabbath to Sabbath let the trumpet of the watchmen give a certain sound. Christ is the science and eloquence of the gospel, and His ministers are to hold forth the Word of life, presenting hope to the penitent, peace to the troubled and desponding, and grace and completeness and strength to the believing.—Manuscript 107, 1898. {VSS 337.1}

In every congregation there are souls who are unsatisfied. Every Sabbath they want to hear something definite explaining how they can be saved, how they are to become Christians. The important thing for them to know is, How can a sinner be presented before God? Let the way of salvation be presented before them in simplicity, just as plainly as you would speak to a little child. Lift up Jesus as the sinner's only hope.—Evangelism, 350. {VSS 337.3}

Teach the youth that sin in any line is defined in the Scriptures as “transgression of the law.” 1 John 3:4.... Teach them in simple language that they must be obedient to their parents and give their hearts to God.—Counsels to Parents, Teachers, and Students, 169. {VSS 342.1}

The Holy Spirit is to be presented in every discourse. What wonderful statements Christ has made concerning His representative to the world. This is **the theme of encouragement** to be kept before the people. In comprehending the office of the Holy Spirit, we shall bring all blessings to ourselves. He will make us complete in Christ.—Manuscript 8, 1898. {VSS 317.2}

For Christ's sake keep to the point. In every discourse break the bread of life, present fresh manna, lay upon souls the solemn responsibilities that God has placed upon them, and keep in view eternal realities. Call the attention of the people to vital questions, and keep them to the point of decision, asking them, “What are you going to do?” Cooperate with heavenly intelligences. When you allow your mind to be diverted from plain lines of truth and to be engrossed with subjects that please your fancy, you are simply losing time. The Holy Spirit does not work with you, and thus you make a mistake.—Letter 29, 1895. {VSS 321.1}

Arouse the moral sensibilities upon the subject of practicing temperance in all things {CME 40.4}

There were many souls starving for the Bread of Life, and Jesus fed them with pure, simple truth. In His teaching He drew illustrations from the things of nature and the common transactions of life, with which they were familiar. Thus the truth became to them a living reality; the scenes of nature and the affairs of daily life were ever repeating to them the Saviour's precious teachings. **Christ's manner of teaching was just what He desires His servants to follow**.—Fundamentals of Christian Education, 242, 243. {VSS 40.2}

... As the Author of truth Christ was able to distinguish every precious gem. His hand removed the rubbish of false teaching and recovered the lost treasures. In all their original freshness and beauty, He set them in the framework of the gospel, and commanded that they should stand fast forever. In His teaching, Christ reached the minds of men by the path way of their familiar associations. He linked His lessons with their most hallowed recollections and their tenderest sympathies. His illustrations were drawn from the great book of nature, from the life experience of His hearers, from the treasury of household ties and affections. The simple lily of the field in its

freshness and beauty was presented in the lessons of the great Master Artist. With the common duties of life He bound up the most precious treasures of divine truth. The regenerating power of His grace is represented by figures which all could comprehend. Thus He made truth and life a part of the daily appointments. Everything connected with the common routine of life was invested with a solemn dignity and shown to be related to eternal interests. {Ms53-1900.9}

...his whole aim should be to bring sinners to repentance, pointing them, both by precept and example, to the Lamb of God that taketh away the sins of the world. Self should be hidden in Jesus. Such men will speak as those conscious of possessing power and authority from God, being a mouthpiece for Him. Their discourses will have an earnestness and fervor of persuasion that will lead sinners to see their lost condition, and take refuge in Christ.—Evangelism, 134. {VSS 63.1}

God calls upon teachers to behold the heavens and to study His works in nature. “The heavens declare the glory of God; and the firmament showeth His handiwork. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language, where their voice is not heard.” Psalm 19:1-3. Shall we not strive to understand the wonderful works of God? We should do well to read often the nineteenth psalm, that we may understand how the Lord binds up His law with His created works. Can we find for our schools any textbook filled with such deep, earnest declarations as is the word of the living God? Then why should this Book be laid aside for the writings of infidel authors? What more valuable book could be placed in the hands of students than that which teaches them how they may inherit eternal life? The lessons of Bible history should be kept before the youth in our schools, that those who have no love for God and no interest in spiritual things may become interested, and learn to love the word. Christ is the center of all true doctrine. All true religion is found in His word and in nature. He is the One in whom our hopes of eternal life are centered; and the teacher who learns from Him finds a safe anchorage. {CT 453.1-3}

All that the mind can grasp is opened before us in the Word. This is our spiritual food. We are to contemplate the wonderful works of God, and repeat the lessons learned from them to our children, that we may lead them to see His skill, His power, His grandeur in His created works. {Ms96-1899.5}

We have, as did John, a message to bear of the things that we have seen and heard. **God is not giving us a new message. We are to proclaim the old message that brought us out of the churches in 1843 and 1844.** We need the Holy Spirit to kindle in our hearts anew the zeal and earnestness that were then manifested among God’s people. I thank God that there are yet a few living who can remember those days, and who know whereof we speak. {Ms161-1904.8}

**All the messages given from 1840 to 1844 are to be made forcible now;** for there are many people who have lost their bearings. **The messages are to go to all the churches.** Christ said, “Blessed are your eyes, for they see; and your ears; for they hear. For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.” [Matthew 13:16, 17.] **Blessed are the eyes which saw the things that were seen in 1843 and 1844. The message was given. And there should be no delay in repeating the message;** ... {Lt54-1906.7-8}

Those who stand as teachers and leaders in our institutions are to be sound in the faith and in the principles of the third angel’s message. **God wants His people to know that we have the message as He gave it to us in 1843 and 1844.** We knew then what the message meant, and we call upon our people today to obey the Word, “Bind up the law among My disciples.” [Isaiah 8:16.] In this world there are but two classes—the obedient and the disobedient. To which class do we belong? God wants to make us a peculiar people, a holy nation. He has separated us from the world, and He calls upon us to stand on vantage ground, where He can bestow on us His Holy Spirit. {Ms14-1903.45}

Temptations are being brought in by men who have been long in the truth. **The truths that we received in 1841, ’42, ’43, and ’44 are now to be studied and proclaimed.** The messages of the first, second, and third angels will in the future be proclaimed with a loud voice. They will be given with earnest determination and in the power of the Spirit. {Lt75-1905.16}

I am writing by lamplight this morning. I am to speak decidedly: Enter the cities in America. Let all your buildings be built as inexpensively as possible, and with little pretense of show, for we have no means nor have we time to do that kind of work. The Lord is coming. Let this be our message. The angels will accompany our sincere efforts. When the world sees us at work personally in our cities to give the truth as we gave it in 1842, 1843, and 1844, such efforts will stir our cities. We have no time to lose. Brother Prescott has had his message that the voice used in our cities is a powerful agency to proclaim the truth. The Lord calls now for means to work these cities. And my messages must not be blocked so that the words shall be turned aside. He says, “I have put My Spirit upon you, and you are to speak to our people, and I will be with you. Whether or not those in Washington will turn aside My special message, and by their own interpretation make this message a thing of naught, go in before the congregation. Wake up the watchmen.” {Ms38-1909.11}



***The need for current events to be brought forward:***

Our ministers are not doing their whole duty. The attention of the people should be called to the momentous event which is so near at hand. The signs of the times should be kept fresh before their minds. The prophetic visions of Daniel and John foretell a period of moral darkness and declension; but at the time of the end, the time in which we are now living, the vision was to speak and not lie. When the signs predicted begin to come to pass, the waiting, watching ones are bidden to look up and lift up their heads and rejoice because their redemption draweth nigh. {5T 9.2}

...Thank God, all will not be rocked to sleep in the cradle of carnal security. There will be faithful ones who will discern the signs of the times. While a large number professing present truth will deny their faith by their works, there will be some who will endure unto the end. {5T 10.1}

The truth is to be the food given to the souls ready to perish. Call the attention of the people to the signs of the times. There are wars and rumors of wars. Nation is rising against nation. Selfishness and covetousness lead to violence, crime, and all kinds of wickedness. Nation is watching nation, to see if there is not some advantage to be gained. A concession made by one nation only opens the way for another concession to be called for. The presumptuous, daring deeds of unholy ambition, done to gain strength by robbing others, show that men do not realize that he that taketh the sword shall perish with the sword. {Lt28-1900.30}

Keep before the mind the history of the old world. Read it. Understand the situation as described in Genesis, by the inspiration of the Spirit of God. The wickedness of men was so great that God would no longer bear with them, but by a flood washed the earth of its moral pollution. {Lt28-1900.31}

Because we know not the exact time of His coming, we are commanded to watch. "Blessed are those servants, whom the Lord when He cometh shall find watching." Luke 12:37. Those who watch for the Lord's coming are not waiting in idle expectancy. The expectation of Christ's coming is to make men fear the Lord, and fear His judgments upon transgression. It is to awaken them to the great sin of rejecting His offers of mercy. Those who are watching for the Lord are purifying their souls by obedience to the truth. With vigilant watching they combine earnest working. Because they know that the Lord is at the door, their zeal is quickened to co-operate with the divine intelligences in working for the salvation of souls. **These are the faithful and wise servants who give to the Lord's household "their portion of meat in due season."** Luke 12:42. **They are declaring the truth that is now specially applicable. As Enoch, Noah, Abraham, and Moses each declared the truth for his time, so will Christ's servants now give the special warning for their generation.** {DA 634.2}

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Never was there greater need of faithful warnings and reproofs, and close, straight dealing, than at this very time. Satan has come down with great power, knowing that his time is short. He is flooding the world with pleasing fables, and **the people of God love to have smooth things spoken to them**. Sin and iniquity are not abhorred. I was shown that God's people must make more firm, determined efforts to press back the incoming darkness. The close work of the Spirit of God is needed now as never before. **Stupidity must be shaken off....**{GW92 85.3}

**As an educator no part of the Bible is of greater value than are its biographies.**

These biographies differ from all others in that they are absolutely true to life. It is impossible for any finite mind to interpret rightly, in all things, the workings of another. None but He who reads the heart, who discerns the secret springs of motive and action, can with absolute truth delineate character, or give a faithful picture of a human life. In God's word alone is found such delineation. No truth does the Bible more clearly teach than that what we do is the result of what we are. To a great degree the experiences of life are the fruition of our own thoughts and deeds. {Ed 146.1-2} →Prov 26:2, Isa 3:10-11, Jere 6:19

The lives recorded in the Bible are authentic histories of actual individuals. From Adam down through successive generations to the times of the apostles we have a plain, unvarnished account of what actually occurred and the genuine experience of real characters. It is a subject of wonder to many that inspired history should narrate in the lives of good men facts that tarnish their moral characters. Infidels seize upon these sins with great satisfaction and hold their perpetrators up to ridicule. The inspired writers did not testify to falsehoods to prevent the pages of sacred history being clouded by the record of human frailties and faults. The scribes of God wrote as they were dictated by the Holy Spirit, having no control of the work themselves. They penned the literal truth, and stern, forbidding facts are revealed for reasons that our finite minds cannot fully comprehend. It is one of the best evidences of the authenticity of the Scriptures that the truth is not glossed over nor the sins of its chief characters suppressed. Many will urge that it is an easy matter to relate what has occurred in an ordinary life. But it is a proved fact that it is a human impossibility to give an impartial history of a contemporary; and it is almost as difficult to narrate, without deviating from the exact truth, the story of any person or people with whose career we have become acquainted. The human mind is so subject to prejudice that it is almost impossible for it to treat the subject impartially. Either the faults of the person under review stand out in glaring relief, or his virtues shine with undimmed luster, just as the writer is prejudiced for or against him. However impartial the historian may design to be, all critics will agree that it is a very difficult matter to be truly so. {4T 9.1-2}

The strongest bulwark of vice in our world is not the iniquitous life of the abandoned sinner or the degraded outcast; it is that life which otherwise appears virtuous, honorable, and noble, but in which one sin is fostered, one vice indulged. To the soul that is struggling in secret against some giant temptation, trembling upon the very verge of the precipice, such an example is one of the most powerful enticements to

sin. He who, endowed with high conceptions of life and truth and honor, does yet willfully transgress one precept of God's holy law, has perverted his noble gifts into a lure to sin. Genius, talent, sympathy, even generous and kindly deeds, may thus become decoys of Satan to entice souls over the precipice of ruin. This is why God has given so many examples showing the results of even one wrong act. From the sad story of that one sin which “brought death into the world and all our woe, with loss of Eden,” to the record of him who for thirty pieces of silver sold the Lord of glory, **Bible biography abounds in these examples, set up as beacons of warning at the byways leading from the path of life.** There is warning also in noting the results that have followed upon even once yielding to human weakness and error, the fruit of the letting go of faith. {Ed 150.2-4}

Do not allow your individuality to become prominent. If differences arise, do not insist on having your own way, thereby creating strife. **Let your individual preferences be unexpressed when you see that they would create discord.** Unless some question of vital importance is involved, be ready to yield your own opinion rather than to create a dispute. Even though you may by argument gain your point, yet you may place a burden upon some one else far outweighing the advantage you think you will gain. It is hard to heal the wounds caused by harsh words. Often you may **preserve peace by guarding the tongue. Never introduce into your conversation matters that will create strife, hurting your own soul and the souls of others. Keep your differences to yourself. Tell them only to God.** {18LtMs, Ms 60, 1903, par. 6-8}

...**Test everything before it shall be presented to the flock of God,** for when persons see that they have been accepting as a “Thus saith the Lord,” words that were not from God, their faith will be unsettled; and they will be ready to doubt the words that come from God to them; some will no longer be reached by the warnings, invitations, and messages from heaven. For this reason our brethren and sisters need to keep sharp, clear discernment. In messages that profess to be from heaven, expressions will be made that are misleading, and if the influence of these things be accepted, it will lead to exaggerated movements, plans, and devisings that will bring in the very things Satan would have current—a strange spirit, an unclean spirit, under the garments of sanctity, a strong spirit to overbear everything. Fanaticism will come in, and will so mingle and interweave itself with the workings of the Spirit of God that many will accept it all as from God, and will be deceived and misled thereby. {Lt66-1894.6, 7}

## **METHOD:**

### **Christ is our example (VSS 311.3)**

“Present the truth as it is in Jesus. There must be no combative or controversial spirit in the advocacy of the truth. **Those who study the manner of Christ’s teaching and educate themselves to follow his way, will attract and hold large numbers, as Christ held the people in his day. The Saviour is our example in all things.** His love abiding in the heart will be expressed in words that will benefit the hearers, and win souls to him. When the truth in its practical character is urged upon the people because you love them, souls will be convicted, for the Holy Spirit will convict of the truth. Satan will be on the ground to intercept every ray of light that would shine into the soul, but the great message is to be given as it is in Jesus. {GCB February 25, 1895, Art. B, par. 2}

In this age, just prior to the second coming of Christ in the clouds of heaven, the Lord calls for men who will be earnest and prepare a people to stand in the great day of the Lord. The men who have spent long terms in the study of books, are not revealing in their lives that earnest ministry which is essential for this last time. They do not **bear a simple, straightforward testimony.** Among ministers and students who suppose they must ventilate their learning **there is need of the infusion of the Spirit of God.** The prayerful, earnest appeals that come from the heart of a whole-souled messenger will create convictions. It will not need the learned men to do this, for they depend more on their learning from books than upon their knowledge of God and Jesus Christ whom He has sent. All who know the only true and living God will know Jesus Christ, the only begotten Son of God, and will preach Jesus Christ and Him crucified. {12LtMs, Lt 19a, 1897, par. 24}

**It is living earnestness that God requires.** Ministers may have little learning from books; but if they do the best they can with their talents; if they work as they have opportunity; if they clothe their utterances in the plainest and most simple language; if they are humble men who walk in carefulness and humility, seeking for heavenly wisdom, working for God from the heart, and actuated by one predominating motive—love for Christ and the souls for whom He has died—they will be listened to by men of even superior ability and talents. There will be a charm in the simplicity of the truths they present. Christ is the greatest Teacher that the world has ever known. 12LtMs, Lt 19a, 1897, par. 22

In the command to go into the highways and hedges, Christ sets forth the work of all whom He calls to minister in His name. The whole world is the field for Christ's ministers. The whole human family is comprised in their congregation. The Lord desires that His word of grace shall be brought home to every soul. To a great degree this must be accomplished by personal labor. **This was Christ's method.** His work was largely made up of personal interviews. He had **a faithful regard for the one-soul audience.** Through that one soul the message was often extended to thousands. We are not to wait for souls to come to us; we must seek them out where they are. When the word has been preached in the pulpit, the work has but just begun. There are multitudes who will never be reached by the gospel unless it is carried to them. {COL 229.1-3}

If we are making the life and teachings of Christ our study, every passing event will furnish a text for an impressive discourse. **It was thus the Saviour preached the gospel in the highways and byways;** and as he spoke, the little group that listened to him swelled to a great company. Present-day evangelists are to be workers together with Christ. These, just as verily as the first disciples, have the assurance: "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world." {RH July 30, 1908, par. 7}

There is need of most earnest prayer from the heart of the worker for the divine blessing, before he ventures to speak to the people. When the heart is at peace with God, when heaven's light illuminates the soul, then the lips will surely speak forth the words of Christ, by presenting the merits of the blood of a crucified and risen Saviour. The atmosphere of heaven will surround the speaker, and souls will indeed feel that they sit together in heavenly places in Christ Jesus. There is no one subject more necessary than to teach the people, by precept and example, true godliness, faith and love in Jesus Christ. The great masses of the people are more ignorant than many suppose. They need to be instructed line upon line, and precept upon precept, in regard to what they must do to be saved. Graduates of colleges, and persons in the highest walks of life, eloquent orators, able statesmen, men in high and important positions of trust, have given the powers of their being and their intellect to other matters, but have neglected the things of highest importance to them. They are ignorant of the Scriptures and the power of God. When such men are seen in the congregation, the speaker generally strains every power to preach an intellectual discourse, and a subject is chosen that will have as little of the simplicity of true Bible religion and heart service to God in it as possible. They do not preach Christ. They do not define that sin is the transgression of the law. They seldom make plain the plan of salvation. They seldom tell what one must do to be saved. That which would have touched the hearts of the learned, the men in responsible positions, would have been to have shown them Christ upon the cross of Calvary, to bring redemption within their reach. They are to be taught as children how to make Jesus their friend, how to bring him into their life work. {RH February 22, 1887, par. 11}

Ministers need to have a more clear, simple manner in presenting the truth as it is in Jesus. Their own minds need to comprehend the great plan of salvation more fully. Then they can carry the minds of the hearers away from earthly things to the spiritual and eternal. There are many who want to know what they must do to be saved. They want a plain and clear explanation of the steps requisite in conversion, and there should not a sermon be given unless a portion of that discourse is to especially make plain the way that sinners may come to Christ and be saved. They should point them to Christ, as did John, and with touching simplicity, their hearts aglow with the love of Christ, say, "Behold the Lamb of God, which taketh away the sins of the world." Strong and earnest appeals should be made to the sinner to repent and be converted. Those who neglect this part of the work need to be converted themselves before venturing to give a discourse. Those whose hearts are filled with the love of Jesus, with the precious truths of his word, will be able to draw from the treasure-house of God things new and old. They will not find time to relate anecdotes; they will not strain to become orators, soaring so high that they cannot carry the people with them; but in simple language, with touching earnestness, they will present the truth as it is in Jesus. {RH February 22, 1887, par. 12}

The Sermon on the Mount is an example of how we are to teach. What pains Christ has taken to make mysteries no longer mysteries, but plain, simple truths! There is in His instruction nothing vague, nothing hard to understand. "He opened His mouth, and taught them." Matthew 5:2. His words were spoken in no whispered tones, nor was His utterance harsh and disagreeable. He spoke with clearness and emphasis, with solemn, convincing force.—Testimonies for the Church 7:269. {VSS 110.1,2}

In the Sermon on the Mount He instructed the people in practical godliness, distinctly outlining their duty. He spoke in such a manner as to commend truth to the conscience. The power manifested by the disciples was revealed in the clearness and earnestness with which they expressed the truth. {VSS 97.1}

CONTRAST PRINCIPLE: Truth should be contrasted against error:  
READ→{RH December 13, 1892, par. 4}

**In His teachings Christ did not sermonize as ministers do today**. His work was to **build upon the framework of truth**. He gathered up the precious gems of truth which had been appropriated by the enemy and placed in the framework of error, and reset them in the framework of truth, that all who received the word might be enriched thereby. Those who receive the word of God in the heart will become fruit-bearing branches. They will be partakers of the divine nature...{20MR 242.4}

...The Saviour would not have His message of a full and free salvation made intricate by words of human learning. His lessons are full of simple illustrations. **All are invited to come. It is the very simplicity of salvation through Christ that is its attraction**. The persuasiveness of Christ must be seen in our hearts and in our words. Direct application must be made. And ever the speaker must remember that he is only the instrument. **It is the Holy Spirit that impresses the hearts of high and low, the most**

**dignified and the most hopelessly abandoned.** The Word must be spoken in simplicity. **Men must be addressed as sinners in peril of losing their souls. All distinctions must be overlooked, for all need the same truth.** All need a crucified and risen Saviour, who died that they might be saved. Present the Word of God as the way in which a holy faith and a pure character may be attained. **Offer a full and free salvation, not as coming from yourselves, but from Christ.** Show your hearers their need of returning through repentance and faith to their loyalty, for all are on a level; all are condemned alike by that great moral standard of righteousness. Proclaim remission of sins through Christ, the only Sin-bearer, the only Sin-pardoner. Proclaim the remission of sins through repentance toward God and faith in Christ, and God will ratify your testimony. With all assurance you can proclaim **the means by which a holy character may be obtained**—as Enoch obtained it, **through Christ Jesus.** {Ms138-1897.24-26}

**\*\*note\*\***He knows that His followers need His love, His care, His grace, His righteousness, in order correctly to represent Him in character...{Ms138-1897.23}

Those who seek to teach others need to be converted to Christ; they need to plead with God that He will imbue them with His Holy Spirit before they can lift up Christ as the sinner's only hope... (VSS 314.2)

Men in high positions of trust in the world will be charmed by a plain, straightforward, Scriptural statement of truth.—Evangelism, 557. {VSS 320.1}

The truths that we hold in common should be dwelt upon first and the confidence of the hearers obtained; then, as the people can be brought along, we can advance slowly with the matter presented. Great wisdom is needed to present unpopular truth before a prejudiced people in the most cautious manner, that access may be gained to their hearts. (VSS 326.2)

In meeting an opponent it should be our earnest effort to present subjects in such a manner as to awaken conviction in his mind, instead of seeking merely to give confidence to the believer.—Testimonies for the Church 5:708. {VSS 327.1}

Lift up the standard, the commandments of God and the faith of Jesus. Make this everything, and then by your strong arguments wall it in, and make it of still greater force.—Letter 209, 1899. {VSS 330.3} **(Faith in the ability of Christ to save us amply and fully and entirely is the faith of Jesus -1888 217.4)**

But be not too ready to take a controversial attitude. There will be times when we must stand still and see the salvation of God. Let Daniel speak, let the Revelation speak, and tell what is truth. But whatever phase of the subject is presented, uplift Jesus as the center of all hope, “the Root and the Offspring of David, and the bright and morning Star.”—Testimonies to Ministers and Gospel Workers, 118. {VSS 334.3}

Never should a sermon be preached, or Bible instruction in any line be given, without pointing the hearers to ``the Lamb of God, which taketh away the sin of the world.”—Testimonies for the Church 6:54. {VSS 337.2}

Keep the love of Christ prominent before the children and youth. Repeat to them often His simple lessons.”—Letter 111, 1904. {VSS 341.2}

In these meetings we should not at first present doctrinal subjects, of which the hearers have no understanding. Hold the attention of the people by presenting the truth as it is in Jesus. The very first and most important thing is to melt and subdue the soul by presenting our Lord Jesus Christ as the sin-pardoning Saviour. Keep before the people the cross of Calvary. What caused the death of Christ? The transgression of the law. Show that Christ died to give men an opportunity to become loyal subjects of His kingdom. Let the truth be presented, not in long, labored discourses, but in short talks, right to the point. Educate, educate in regard to thorough, whole-souled service. Thorough consecration, much prayer, an intense earnestness will make an impression, for angels of God will be present to move upon the hearts of the hearers. Let there be singing and instrumental music. Musical instrumental were used in religious services in ancient times. The worshipers praised God upon the harp and cymbal, and music should have its place in our services. It will add to the interest. {14LtMs, Ms 3, 1899, par. 25-27}

Short message + spiritual fervor + love of God {Ev 640.4}

Stop preaching when the congregation’s interest is high. Stop when you have nothing of special importance to say. Must be united to Christ so that your words will melt and burn their way to the soul. No speechifying and no prosy talk [paraphrased] {3T 419.3}

It is not always the most learned presentation of God’s truth that convicts and converts the soul. Not by eloquence or logic are men’s hearts reached, but by the sweet influences of the Holy Spirit, which operate quietly yet surely in transforming and developing character. **It is the still, small voice of the Spirit of God that has power to change the heart.** {PK 169.1}

Through the imagination Christ reached the heart {ChS 125.2}

Present the plain “Thus saith the Lord” with authority, and exalt the wisdom of God in the written Word. Bring the people to a decision; keep the voice of the Bible ever before them. Tell them you speak that which you do know, and testify that which is truth, because God has spoken it. Let your preaching be short and right to the point, and then at the proper time call for a decision. Do not present the truth in a formal manner, but let the heart be vitalized by the Spirit of God, and let your words be spoken with such certainty that those who hear may know that the truth is a reality to you.—Letter 8, 1895. {Ev 296.2}



The work for this time is to bring students and workers to the place where they will deal with subjects in a serious, solemn, plain manner, that there may be no time uselessly employed in this great work. **Do not miss the mark.** {Ev 296.3}

Do not think that you must make prominent every idea your imagination receives. Jesus said to His disciples, "I have yet many things to say unto you, but ye cannot bear them now" (John 16:12). How much more should we, who are constantly liable to err, beware of urging upon others that which they are not prepared to receive. Constantly looking unto Jesus, restrain your strong, extravagant expressions. But while you should be cautious as to your words and ideas, it is not necessary that your labors should entirely cease. Seek to be in harmony with your brethren, and there will be plenty for you to do in the vineyard of the Lord. But exalt Christ, not your ideas and views. Put on the armor, and keep step with God's workers, shoulder to shoulder; press the battle against the enemy. Hide in Jesus. Dwell on the simple lessons of Christ, feed the flock of God, and you will become settled, strengthened, established; you will work to build up others in the most holy faith. {15M 182.5}

Keep decidedly to a few points, solid argument presented (TM 310.2)

Of some truths the people already have a knowledge. There are some in which they are interested, of which they are ready to learn more. Show them the significance of these truths and their relation to others which they do not understand. Thus you will arouse a desire for greater light. **This is "rightly dividing the word of truth."** 2 Timothy 2:15. {6T 55.3} \*\*\*\*\*

Let the message for this time be presented, not in long, labored discourses, but in short talks, right to the point. Do not think when you have gone over a subject once that you can pass right on to other points, and the hearers will retain all that has been presented. There is danger of passing too rapidly from point to point. Give short lessons, in plain, simple language, and let them be often repeated. {6T 55.4} \*\*\*\*\*

Do not immediately follow one discourse with another, but let a period of rest intervene, that the truth may be fastened in the mind, and that opportunity for meditation and prayer may be given for both ministers and people. Thus there will be growth in religious knowledge and experience. {6T 56.1} \*\*\*\*\*

Keep the mind concentrated on a few vital points. Do not bring unimportant ideas into your discourses. God would not have you think that you are impressed by His Spirit when you fly from your subject, bringing in foreign matters that have no connection with your text. By wandering from straight lines, and bringing in that which calls the mind off the subject, you lose your bearing, and weaken all that you have previously said. Give your hearers pure wheat, thoroughly winnowed. {6T 56.2}

Simple lessons, not eloquence. {Ev 279.1} {PaM 126.1}

Sermon is not meant to be wholly argumentative {Ev 193.2}

The Lord wishes you to learn how to use the gospel net. Many need to learn this art. In order for you to be successful in your work, the meshes of your net—the application of the Scriptures—must be close, and the meaning easily discerned. Then make the most of drawing in the net. Come right to the point. Make your illustrations self-evident. ... Let the pathos of your voice, its deep feeling, make its impression on hearts. Urge your students to surrender themselves to God. {CT 253.3}

Make your explanations clear, for I know that there are many who do not understand many of the things said to them. Let the Holy Spirit mold and fashion your speech, cleansing it from all dross. Speak as little children, remembering that there are many well advanced in years who are but little children in understanding. **By earnest prayer and diligent effort we are to obtain a fitness for speaking.** This fitness includes uttering every syllable clearly, placing the force and emphasis where it belongs. Speak slowly. Many speak rapidly, hurrying one word after another so fast that the effect of what they say is lost. **Into what you say put the spirit and life of Christ.** {CT 254.4-5}

Throw off all appearance of apathy, and lead the people to think that there is life or death in these solemn questions, according as they shall receive or reject them. As you present testing truth, ask often, who is now willing, as they have heard the words of God, pointing out their duty, to consecrate their hearts and minds, with all their affections, to Christ Jesus {Ev 284.4}

Add together theory of the truth and redeeming love {Ev 193.2} {1TT 523.3}

Simple language + touching earnestness- present truth as it is in Jesus {PaM 197.4}{TM 310.2} (DA 827.2)

**“Something better” is the watchword of education, the law of all true living.** Whatever Christ asks us to renounce, He offers in its stead something better. Often the youth cherish objects, pursuits, and pleasures that may not appear to be evil, but that fall short of the highest good. They divert the life from its noblest aim. Arbitrary measures or direct denunciation may not avail in leading these youth to relinquish that which they hold dear. Let them be directed to something better than display, ambition, or self-indulgence. Bring them in contact with truer beauty, with loftier principles, and with nobler lives. Lead them to behold the One “altogether lovely.” When once the gaze is fixed upon Him, the life finds its center. The enthusiasm, the generous devotion, the passionate ardor, of the youth find here their true object. Duty becomes a delight and sacrifice a pleasure. To honor Christ, to become like Him, to work for Him, is the life’s highest ambition and its greatest joy. {Ed 296.6}

It is of little use to try to reform others by attacking what we may regard as wrong habits. Such effort often results in more harm than good. In His talk with the Samaritan woman, instead of disparaging Jacob’s well, **Christ presented something better.** “If thou knewest the gift of God,” He said, “and who it is that saith to thee, Give Me to drink; thou wouldest have asked of Him, and He would have given thee living water.” John 4:10. He turned the conversation to the treasure He had to

bestow, offering the woman something better than she possessed, even **living water, the joy and hope of the gospel.** This is an illustration of the way in which we are to work. We must offer men something better than that which they possess, even the peace of Christ, which passeth all understanding. We must tell them of God's holy law, the transcript of His character, and an expression of that which He wishes them to become. Show them how infinitely superior to the fleeting joys and pleasures of the world is the imperishable glory of heaven. Tell them of the freedom and rest to be found in the Saviour. "Whosoever drinketh of the water that I shall give him shall never thirst," He declared. Verse 14. Lift up Jesus, crying, "Behold, the Lamb of God, that taketh away the sin of the world!" John 1:29, A.R.V. He alone can satisfy the craving of the heart and give peace to the soul. {MH 156.4-157.2}

You who in heart long for **something better** than this world can give, recognize this longing as the voice of God to your soul. Ask Him to give you repentance, to reveal Christ to you in His infinite love, in His perfect purity. In the Saviour's life the principles of God's law—love to God and man—were perfectly exemplified. Benevolence, unselfish love, was the life of His soul. It is as we behold Him, as the light from our Saviour falls upon us, that we see the sinfulness of our own hearts. {SC 28.2}

Healthful Eating Is Not a Sacrifice—While the children should be taught to control the appetite, and to eat with reference to health, let it be made plain that they are denying themselves only that which would do them harm. They give up hurtful things for something better. Let the table be made inviting and attractive as it is supplied with the good things which God has so bountifully bestowed.<sup>21</sup> {CG 385.3}

Close the windows of the soul earthward and open them wide heavenward. If you let the bright beams of the Sun of Righteousness flood the soul temple, you will not be cross or irritable in your home. If you put away from you tobacco and liquor and all that tends to intemperance, the Lord will help you to be cheerful and serene. He does not want us to live on the flesh of animals. He has something better for us—fruits and grains. He wants us to be strictly temperate. He wants us to teach our children to be temperate, to practice self-denial. {Ms31-1901.25}

So it should be now. The people of the world are worshiping false gods. They are to be turned from their false worship, not by hearing denunciation of their idols, but by beholding something better. God's goodness is to be made known. "Ye are My witnesses, saith the Lord, that I am God." Isaiah 43:12. {COL 299.1}

**There is something better to talk about** than the faults and weaknesses of others. Talk of God and his wonderful works. Study into the manifestations of his love and wisdom in all the works of nature. Study that marvelous organism, the human system, and the laws by which it is governed... {CTBH 120.3}

We need to put a restraint upon ourselves in this matter of making the faults of others the theme of conversation, or even making mention of them. It fosters in us an unhappy disposition, a habit of looking for evil, magnifying trifles. The habitual fault-finder looks at everything through a distorted medium, and, finally, nothing will look good, or amiable, or sincere in the life or character of others. When anything is said in their favor, he will stand ready with some accusation of evil. {ST March 14, 1892, par. 5}

Let there be a cheerful ring in your testimonies, in all your preaching. Do not bear down and present condemnation, but freedom, hope and faith. Educate the people now to believe. *It is a difficult matter for you to hold fast the faith once delivered unto the saints, which is a continual firm reliance upon God with unwavering trust.* Turn your face to the Sun of Righteousness, for there is healing in His wings. **You need to work constantly in the same lines in which Christ worked, which is the uplifting, not the depressing.** It is the healing virtues in Jesus Christ that should be set before every soul with whom you come in contact. Lean your whole weight upon Jesus; cast all your burdens and cares upon Him, for He careth for you. {Lt18a-1893.5}

...come close to the people. Uplift those who are cast down. Teach the first principles of the message. Treat of calamities as disguised blessings, of woes as mercies. Work in a way that will cause hope to spring up in the place of despair. {Lt96-1902.22}

But hold the attention of the people by presenting before them the truth as it is in Jesus. Keep before them the cross of Calvary. What called for the death of Christ? The transgression of the law. Christ died to give men an opportunity to become loyal subjects of His kingdom. {Ev 150.3}

Don't forget the mighty arguments of Calvary {PK 586.2} {1SM 240.4} {PK 590.1-591.1}

He Held Their Interest—The people listened to the words of mercy flowing so freely from the lips of the Son of God. They heard the gracious words, so simple and so plain that they were as the balm of Gilead to their souls....{Ev 149.1}

He can talk fluently and make a point plain, but his preaching has lacked spirituality. His appeals have not touched the heart with a new tenderness. There has been an array of words, but the hearts of his hearers have not been quicken and melted with a sense of a Saviour's love. Sinners have not been convicted and drawn to Christ by a sense that "Jesus of Nazareth passeth by." Sinners should have a clear impression given them of the nearness and willingness of Christ to give them present salvation. A Saviour should be presented before the people, while the heart of the speaker should be subdued and imbued with His Spirit. The very tones of the voice, the look, the words, should possess an irresistible power to move hearts and control minds. Jesus should be found in the heart of the minister. If Jesus is in the words and in the tones of the voice, if they are mellow with His tender love, it will prove a blessing of more value than all the riches, pleasures, and glories of the earth; for such blessings will not come and go without accomplishing a work. **Convictions will be deepened, impressions will be made, and the question will be raised: "What shall I do to be saved?"** {3T 31.3}

Preach in a way that will help people to grasp vital truth. {Ev 279.2}

Present truth in an easy style. Don't bring forth an overwhelming array of evidence {CW 83.1}

Simple forcible doctrine/teaching-don't present a mass of matter and make points lie out clear {Ev 171.3}

Wake the listeners up to their need for righteousness (1Corinthians 15:34)

Present the naked truth in love for Christ {6MR 229.3} {Ev 136.1} {Ev 148.1}

The truth must not be hid, it must not be denied or disguised, but fully avowed, and boldly proclaimed.—Letter 3, 1890 {RH October 22, 1901, par. 12-15}

Scripture clearly presented-step by step precisely {Ev 284.2} {1SM 42.2}

Give the trumpet a certain sound: show them their transgressions and sins {Lt209-1899.25}

...Let no soul now complain of the servants of God who have come to them with a heaven-sent message. Do not any longer pick flaws in them saying, "They are too positive; they talk too strongly." They may talk strongly; but is it not needed? God will make the ears of the hearers tingle if they will not heed His voice or His message. He will denounce those who resist the Word of God. {Ms92-1897.19}

They need a plain “Thus saith the Lord” to arrest their attention. Let them see that their cases are tried and condemned by the Bible, not by the lips of man; that they are arraigned at the bar of infinite justice, not before an earthly tribunal. When the plain, cutting truth of the Bible is presented before them, it comes directly across long-cherished desires and confirmed habits. They are convicted, and then it is that they specially need your counsel, encouragement, and prayer. Many a precious soul balances for a time, and then takes his position on the side of error, because he does not have this personal effort at the right time.—Historical Sketches of the Foreign Missions of the Seventh-day Adventists, 148 (1886). {Ev 424.3}

Have the wisdom of the serpent and harmlessness of the dove BUT When we come to a community that is acquainted with our faith, this cautious course need not to be pursued, but in every case special efforts should be made to come close to hearts by personal efforts. Avoid running down the churches; do not let the people receive the idea that your work is to tear down, but to build up, and to present the truth as it is in Jesus. Dwell much upon the necessity of vital godliness.—Letter 2, 1885. {Ev 227.1}

Let your voice advocate truth. Present subjects that will be as green pastures to the sheep of God’s fold. Do not lead your hearers into waste tracts, where they will be no nearer the fountain of living water than they were before hearing you. Present the truth as it is in Jesus, making plain the requirements of the law and the gospel. Present Christ, the way, the truth, and the life, and tell of His power to save all who come to Him. The Captain of our salvation is interceding for His people, not as a petitioner to move the Father to compassion, but as a conqueror, who claims the trophies of His victory. He is able to save to the uttermost all who come to God by Him. Make this fact very plain {GW 154.2}

Give a parable to allow the hearers to pronounce a sentence upon themselves—allow them to come to a right conclusion about their own condition—a home thrust (DA 566.5, DA 567.1) [paraphrased point]

Recount opportunities missed in service for God. Give people ideas for loving service and showing gratitude by words and deeds for others and for God (DA 567.2)

Should seek to discourage the slightest tendency to division, and try to keep the spirit of unity and love among brethren.—The Review and Herald, May 29, 1888. {Ev 212.3}

Let the story of Jesus’ love be repeated to the children. In every sermon let a little corner be left for their benefit. The servant of Christ may make lasting friends of these little ones. {Ev 349.1}

Make scripture explain scripture—calm earnest reasoning {Ev 283.3} {FE 390.2} {Ev 170.1} {RH August 31, 1905, par. 7}

... When believers speak the truth as it is in Jesus, they reveal a holy, sensible calm, not a storm of confusion. {22LTMs, Ms 39, 1907, par. 18}

The special effort of ministers, and of workers all through our ranks, for this time, should be to turn away the attention of the youth from all exciting stories, to the sure word of prophecy. The attention of every soul striving for eternal life should center upon the Bible.... {CE 210.1} {Ev 196.2}

Often it would be more profitable if the Sabbath meetings were of the nature of a Bible class study. Bible truth should be presented in such a simple, interesting manner that all can easily understand and grasp the principles of salvation.—Letter 192, 1906. {Ev 348.1}

In place of having so many sermons, there should be a more close searching of the Word of God, opening the Scriptures text by text, and searching for the strong evidences that sustain the fundamental doctrines that have brought us where we now are, upon the platform of eternal truth. {Ev 363.3}

Read carefully the close, cutting Scriptures, and let us take steps upward and forward, giving just that message which will awaken, as went forth in 1843 and 1844. Testing truths are to be proclaimed, but entirely free from fanaticism. Let the Word of the Lord be proclaimed to all people in the power of the Holy Spirit... {Lt351-1905.14}

While he preached the love of God in Christ, he rebuked the prevailing iniquity and warned that judgment would surely be visited upon the transgressor. It is not smooth things only that are spoken by holy men. God puts into the lips of His messengers truths that are keen and cutting as a two-edged sword. {EP 48.1}

The Spirit of Prophecy is not to take the place of the Bible, Bible first always {Ev 256.2-257.4} [paraphrased point]

Base all arguments on the Word of God then seek congregational response {Ev 197.3}

Preach so that people catch the big ideas. The Bible is its own interpreter {Ms7-1894.6}

### **Paul vs. Gentiles his method**

- present Christ as the gift of God, what was comprehended in the work of the Redeemer in His costly sacrifice to manifest the love of God to man, saved by surrendering hearts to Him, when melted and subdued share with them the law of God as the test of their obedience {Ev 230.4-.5} {Ev 248.1}
- He approached the Gentiles, not by exalting the law at first, but by exalting Christ, and then showing the binding claims of the law. He showed them plainly how the light from the cross of Calvary gave significance and glory to the whole Jewish economy. Thus he varied his manner of labor, always shaping his message to the circumstances under which he was placed; and though after patient labor he was successful to a large degree, many would not be convinced. There are some who will not be convinced by any presentation of the truth. The laborer for God should, nevertheless, study

- carefully the best method, in order that he may not arouse prejudice or stir up combativeness in his hearers. {RH November 25, 1890, par. 3}
- We also must learn to adapt our labors to the condition of the people,—to meet men where they are...Present to the people such subjects as will strengthen their confidence in God and in his word, and lead them to investigate its teachings for themselves. And as they go forward, step by step, in the study of the Bible, they will be better prepared to appreciate the beauty and harmony of its precious truths. {RH November 25, 1890, par. 5}
  - God's workmen must have breadth of character. They must not be men of one idea, stereotyped in their manner of working. They must be able to vary their efforts, to meet the needs of the people under different circumstances and conditions. God would have his servants, young and old, continually improving, learning better how to minister to the wants of all. They should not settle down contented, thinking that their ways are perfect, and that others must work just as they do. {RH November 25, 1890, par. 6}
  - ...Whenever the law is presented before the people, let the teacher of the truth point to the throne arched with the rainbow of promise, the righteousness of Christ. The glory of the law is Christ; he came to magnify the law, and to make it honorable. Make it appear distinct that mercy and peace have met together in Christ, and righteousness and truth have embraced each other. When you look to his throne, offering up your penitence, praise, and thanksgiving that you may perfect Christian character, and represent Christ to the world, you abide in Christ, and Christ abides in you; you have the peace that passes all understanding. We need continually to meditate upon Christ's attractive loveliness. We must direct minds to Jesus, fasten them upon him. In every discourse dwell upon the divine attributes. {RH December 13, 1892, par. 6}
  - Prepare soil before sowing the seed, unite on common doctrine first, gain their confidence... {Ev 200.2} [paraphrased point]
  - As a people we are to be reconverted, our lives sanctified to declare the truth as it is in Jesus. In the work of scattering our publications, we can speak of a Saviour's love from a warm and throbbing heart. God alone has the power to forgive sins; if we do not speak this message to the unconverted, our neglect may prove their ruin....{9T 63.1}
  - The Sabbath connected with the message of the third angel and the testimony of Jesus—the whole taken together—cannot be overthrown. They have a power and force which affects and convicts the unbeliever and infidel and brings them out with some strength to stand and live and grow and flourish. {Ms3-1862.12}
  - The most effective way to teach the heathen who know not God is through His works. In this way, far more readily than by any other method, they can be made to realize the difference between their idols, the works of their own hands, and the true God, the Maker of heaven and earth.... **There is a simplicity and purity in these lessons direct from nature that makes of the highest value to others besides the heathen. The children and youth, all classes of students, need the lessons to be derived from this source. In**



**itself the beauty of nature leads the soul away from sin and worldly attractions, and toward purity, peace, and God. {CT 186.2}**

**Like Paul-don't be deceitful, but be tactful – method for the Jews**

God would have you be as lambs among wolves, as wise as serpents and as harmless as doves. You cannot do this and follow your own ideas and your own plans. You must modify your method of labor. You need not feel that all the truth is to be spoken to unbelievers on any and every occasion. You should plan carefully what to say and what to leave unsaid. This is not practicing deception; it is working as Paul worked. He says, "Being crafty, I caught you with guile." 2 Corinthians 12:16. Your method of labor would not have that effect. You must vary your labor, and not think there is only one way which must be followed at all times and in all places. Your ways may seem to you a success, but if you had used more tact, more of the heavenly wisdom, you would have seen much more good results from your work. Paul's manner was not to approach the Jews in a way to stir up their worst prejudice and run the risk of making them his enemies by telling them the first thing that they must believe in Jesus of Nazareth. But he dwelt upon the prophecies of the Old Testament Scriptures that testified of Christ, of His mission, and of His work. Thus he led them along step by step, showing them the importance of honoring the law of God. He gave due honor to the ceremonial law, showing that Christ was the One who instituted the whole Jewish economy in sacrificial service. And after dwelling upon these things and showing that he had a clear understanding of these matters, then he brought them down to the first advent of Christ and showed that in the crucified Jesus every specification had been fulfilled. This is the wisdom Paul exercised. He approached the Gentiles not by exalting the law, but by exalting Christ, and then showing the binding claims of the law. He plainly presented before them how the light reflected from the cross of Calvary gave significance and glory to the whole Jewish economy. Thus he varied his manner of labor, always shaping his message to the circumstances under which he was placed. He was, after patient labor, successful to a large degree, yet many would not be convinced. Some there are who will not be convinced by any method of presenting truth that may be pursued; **but the laborer for God is to study carefully the best method, that he may not raise prejudice nor stir up combativeness.** {Lt12-1887.7-8}

Our ministers need more of the wisdom that Paul had. When he went to labor for the Jews, he did not first make prominent the birth, betrayal, crucifixion, and resurrection of Christ, notwithstanding these were the special truths for that time. He first brought them down step by step over the promises that had been made of a Saviour, and over the prophecies that pointed him out. After dwelling upon these until the specifications were distinct in the minds of all, and they knew that they were to have a Saviour, he then presented the fact that this Saviour had already come. Christ Jesus fulfilled every specification. This was the "guile" with which Paul caught souls. He presented the truth in such a manner that their former prejudice did not arise to blind their eyes and pervert their judgment. Brethren, you who go forth to labor for those who are bound in chains of prejudice and ignorance, need to exercise the same divine wisdom that Paul manifested. When you are laboring in a place where souls are

just beginning to get the scales from their eyes, and to see men as trees walking, be very careful not to present the truth in such a way as to arouse prejudice, and to close the door of the heart to the truth. Agree with the people on every point where you can consistently do so. Let them see that you love their souls, and want to be in harmony with them so far as possible. If the love of Christ is revealed in all your efforts, you will be able to sow the seed of truth in some hearts; God will water the seed sown, and the truth will spring up and bear fruit to his glory. {HS 121.7-122.1}

In kindness and love seek to instruct those who oppose you. Preach the truth with the meekness of simplicity, remembering that it is not your words but the word of God which is to cut its way to the heart. There is danger, even in laboring among our churches, of leaving the great principles of truth and dwelling too much upon small, unimportant matters that create a fault-finding spirit among brethren. There are always those in the church and out who have not the love of Jesus in their souls, and who have, in the place of true religion, a criticising, exacting spirit, a desire to find something to condemn in their brethren and sisters. Such ones grasp eagerly at this kind of labor; but they do more harm than good, and should not be encouraged. {HS 122.2}

Paul “went into the synagogue, and spoke boldly for the space of three months, disputing and persuading the things concerning the KINGDOM OF GOD. But when divers (many) were hardened, and believed not, but spake evil of that way before the multitude” - What way? Why, disputing and persuading the things concerning the kingdom of God. That is, because he would preach the coming and kingdom of Christ, as the motive to induce men to repent and believe on Christ, etc., the church was displeased with it. Well, what did Paul do? Read on. He went out of the church and took all the disciples with him, and went over and hired a school-room where one Tyrannus taught school. And God blessed him richly, and wrought special miracles by his hands. Acts 19:8-12. {ARSH July 11, 1854, p. 178.18}

Thus did Paul, rather than to cease preaching Adventism - the coming and kingdom of Christ - as the great motive to induce men to yield and to accept the claims of the gospel. And so, my brethren, let us go and preach the preaching Christ has bid us - “The kingdom of God.” Go into the churches and preach it; and when they become hardened, and believe not, but speak evil of this doctrine before the multitude, come out from them, leave the church, and take the disciples with you, and go and hire a school-house, hall or barn, or go into the street; anywhere, rather than yield the motive of the gospel - than preach “another gospel” than Christ’s coming and kingdom. {ARSH July 11, 1854, p. 178.19}

...I told Brother Baker [that] his going to the churches to proclaim the third angel’s message was all wrong, that he had to tame down that message or he could not have got into the churches, and that he had been taking the children’s bread and giving it to dogs. I told him just how his case was shown to me, and also told them all that the messengers of God should be perfectly united in their views of Bible truth and should consult with each other and should not advance any new view until they

first went to the messengers and examined those views with the Bible, and if they were correct let all the messengers spread them, and if they were error lay them to one side... {Lt8-1851.16}

**SDA's vs. SDA's**, the method=with the law and gospel convict of sin (third angel has the law and the gospel), present righteousness of Christ + plan of redemption, Christ and His matchless love {Ev 231.3-232.1} {GW 161.3} note-Rev 14:12 → {Ms15-1896.28}

Elder Haskell, **our testimony must be clear cut**—there must be no daubing with untempered mortar. Sins of a grave character are cherished in our borders, and unless there is an awakening such as we have not seen for some time, which will convict and convert professed Sabbathkeepers they will die in their sins. The punishment of Sodom and Gomorrah will be light in comparison with that of those who have had great light and precious opportunities, and have been earthly-minded, corrupt in thoughts and practices, and have not purified their souls by obeying the truth. {12MR 332.2}

When giving discourses to SDA's, you can give advanced (present) truth in force, but when giving discourses to babes...to people that are not acquainted with the faith talk of Jesus, love of God and sanctification. {SpTA04 10.1} →paraphrased←

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#### **METHOD CONTINUED:**

**The one all-important inquiry which should now engross the mind of everyone is: Am I prepared for the day of God? Can I stand the trying test before me?** {1T 355.1}

Want the love of God formed within to subdue and soften our human nature, and to bring us into conformity to His holy character. Don't let subjects difficult to be understood come first. The men who are indifferent to the call, "Come, for all things are now ready," fail to express a love for the fallen race. [Luke 14:17-20.] **The love of Christ should constrain every messenger to see in the message they bear the purest, deepest, love of God.** Let every worker clothe himself with the mind of Christ, and reveal Christ in the invitation, manifesting the love of God, deep, earnest, and unquenchable, in his life and character. {Lt89-1898.8-9}

Reprove and Exhort: present the Word of God, to show wherein there is a deficiency... {Ev 347.3}

Make earnest appeals to forsake sin and turn to Christ, call for decisions {Ev 280.2-.4,285.2}

The child who loses his self-control is far more excusable than the teacher who allows himself to become angry and impatient. When a stern reproof is to be given, it may still be given in kindness. Let the teacher beware of making the child stubborn by speaking to him harshly. Let him follow every correction with drops of the oil of kindness. He should never forget that he is dealing with Christ in the person of one of Christ's little ones. {VSS 41.1}

The preacher himself must be alive; he must have the earnestness of the Spirit; he must labor through Christ; he must make direct appeals; he must sound the alarm to careless and world-loving professors, though they should be displeased because their ears tingle with the close application of the truth,—"Thou art the man." It is too late to daub with untempered mortar. There must be plain and faithful dealing. The people must be aroused to do the work which God enjoins upon them, to take up the stumbling-blocks and clear out the rubbish, that the Spirit of God may come in. The guilt as well as the danger of backsliding must be faithfully pointed out. Follow up the work with personal effort. General appeals are often made with little effect. Come close to hearts, arousing all to act a part. {GW92 225.2}

From the commencement of our labors we have been called to bear a plain, pointed testimony, to reprove wrongs and spare not. And all the way there have been those who have stood in opposition to our testimony, and have followed after to **speak smooth things, daub with untempered mortar**, and destroy the influence of our labors. The Lord would rein us up to bear reproof, and then individuals would step right in between us and the people to make our testimony of no effect. Many visions have been given to the effect that we must not shun to declare the counsel of the Lord, but must occupy a position to stir up the people of God, for they are asleep in their sins. But few have sympathized with us, while many have sympathized with the wrong and with those who have been reproved. These things crushed us, and we felt that we had no testimony to bear in the church. We knew not in whom to confide...{1T 247.2}

The calm, earnest reasoning from the Scriptures is precious and fruitful. Here is the secret of success, in preaching a living personal Saviour in so simple and earnest a manner that the people may be able to lay hold by faith of the power of the Word of life.—Evangelism, 170. Take one point at a time, and make that one point plain, speaking slowly and in a distinct voice. Speak in such a way that the people shall see what is the relation of that one point to other truths of vital importance.—Evangelism, 202. {VSS 62.1-2}

It is through the Word—not feeling, not excitement—that we want to influence the people to obey the truth. On the platform of God's Word we can stand with safety. The living Word is replete with evidence, and a wonderful power accompanies its proclamation in our world.—Selected Messages 3:375. {VSS 290.1}

tell them: how you found Jesus, how blessed you have been since gaining experience in His service, blessing as you sit at the feet of Jesus and learn lessons from Bible, tell them gladness and joy that are found in Christian life-warm fervent words, cheerful, encouraging {9T 38.4}

→genuine missionary work of this nature will arouse people to awake

READ→ **RH Nov 17 1910**

**Be a preacher of righteousness. Make known to the people what God has revealed to you. Fearlessly reprove sin. While you preach the love of God in Christ to the people of your time, plead with them to forsake their evil ways. Rebuke prevailing iniquity. Warn men of your generation that judgment will be visited on the transgressor.** {PP 86.1-2}

**warn, plead, entreat, and strive** to turn back the tide of guilt and stay vengeance {PP 87.1}

We stand on the threshold of great and solemn events. Prophecy is fast fulfilling. A new life is descending from on high and taking possession of God's people. Some souls will have to advance fast or they will have to be left far behind in darkness. The judgment is hastening. The Word of God is rebuking, warning, and entreating men to reach the Bible standard, but Satan has brought about such a condition of things in our churches that it will be most difficult to bring them to their senses and arouse them to see their God-given responsibilities. If they will with real contrition of heart confess their sins, they may, through watchfulness and prayer, come off conquerors. But they must look beyond earthly gain, away from worldly advantages, to the great beyond. They must hesitate at no sacrifice for Christ's sake, who has paid for them the penalty of the law transgressed. We are now living in the solemn period of the antitypical day of atonement. In the type, the sins of the people were, on the atonement day, to be called to mind and repented of. It was a time of humiliation and affliction of soul. The greatest care was enjoined, that every part of the service be attended to with becoming reverence, lest the anger of the Lord be displayed. The high priest was required to make the most careful and solemn preparation, and he must guard himself with the utmost diligence from all contamination. How much more, while the antitypical atonement is going on in heaven, should those who minister in sacred things be holy. "Be ye clean that bear the vessels of the Lord." [Isaiah 52:11.] Said Christ, "I sanctify Myself that they also may be sanctified." [John 17:19.] Those who are sent to the people in Christ's stead should be men of God, pure in life, pure in conversation, ensamples to the flock. They have a solemn work before them, "warning every man and teaching every man, in all wisdom, that we may present every man perfect in Christ Jesus." "Whereunto I also labor, striving according to His working, which worketh in me mightily." [Colossians 1:28, 29.] {Ms3-1885.23}

Just as long as God has a church, he will have those who will cry aloud and spare not, who will be his instruments to reprove selfishness and sins, and will not shun to declare the whole counsel of God, whether men will hear or forbear. **I saw that individuals would rise up against the plain testimonies.** It does not suit their natural feelings. They would choose to have smooth things spoken unto them, and have peace cried in their ears. I view the church in a more dangerous condition than they ever have been. Experimental religion is known but by a few. **The shaking must soon take place to purify the church.** Preachers should have no scruples to preach the truth as it is found in God's word. Let the truth cut. I have been shown that why ministers have not more success is, **they are afraid of hurting feelings, fearful of not being courteous, and they lower the standard of truth, and conceal if possible the peculiarity of our faith. I saw that God could not make such successful. The truth must be made pointed, and the necessity of a decision urged.** And as false shepherds are crying, Peace, and are preaching smooth things, the servants of God must cry aloud, and spare not, and leave the result with God. God has given his servants **the present truth** so clear and plain that their opponents cannot stand before them. This great blessing, I have seen, has not been realized and prized. Some who are laboring in the cause of God have had so few privations, known so little of want or wearing labor, or burden of soul, that when they have an easy time they know it not, and think their trials great. **I saw that unless such have a spirit of self-sacrifice, and are ready to labor cheerfully, not sparing themselves, God will release them.** {2SG 284.1-285.1}

**Victory over timidity**="lost in deep interest and love for those for whom he had, in the hands of God, been the means of doing so much...The prosperity of God's chosen people was dearer to him than personal honor, dearer than the privilege of becoming the father of a mighty nation" {PP 319.2}

...[the following is paraphrased]... Be willing to go out on the street corner, or in the dark shops and tell of the power of Jesus Christ. Men will follow into the church, because they will see Jesus lifted up and in him they find all their need. {ARSH September 13, 1898, p. 589.7}

But the life of John was not spent in idleness, in ascetic gloom, or in selfish isolation. From time to time he went forth to minge with men; and he was ever an interested observer of what was passing in the world. From his quiet retreat he watched the unfolding of events. With vision illuminated by the divine Spirit he studied the characters of men, that he might understand how to reach their hearts with the message of heaven. The burden of his mission was upon him. In solitude, by meditation and prayer, he sought to gird up his soul for the lifework before him. {DA 102.2}

His eye sweeps over the multitude, taking in every individual... {VSS 73.4}

The world's Redeemer went about doing good. When before the people, speaking to them the words of eternal truth, with what earnestness He watched the changing countenances of His hearers! The faces that expressed deep interest and pleasure as they listened to His words, gave Him great satisfaction. And when the truth, plainly uttered, touched some cherished sin or idol, He marked the change of countenance, the cold, stern, forbidding look, which told that the truth was unwelcome.—Gospel Workers, 48. {VSS 99.1}

Even the crowd that so often thronged His steps was not to Christ an indiscriminate mass of human beings. He spoke directly to every mind and appealed to every heart. He watched the faces of His hearers, marked the lighting up of the countenance, the quick, responsive glance, which told that truth had reached the soul; and there vibrated in His heart the answering chord of sympathetic joy.—Education, 231. {VSS 100.1}

Let the Spirit of God speak for Itself. Do not mix in self, and your own ideas and your own opinions. You want to present the truth as it is in Christ, and when you do that let the truth make its own impressions. {Ms11-1894.15}

There are sermons that are so filled with heavenly dew and fatness that the people never get weary of listening. But where this is the most lacking there is an endeavor to make up in length for want of the Spirit of God. But when the people are impressed that the message they hear has first been brought home to the soul of the speaker, that he has proved the preciousness of the truth, that his heart enlarged by the love of God is reaching out for others, that they may be blessed as he has been, that they may be partakers of the same consolation and receive the same joy, then souls will be stirred. They will come into sympathy with the speaker. {Lt47-1886.15}

"I do not like to go much beyond the half hour," said a faithful and earnest preacher, who certainly never gave to his hearers that which cost him nothing in the preparation. "I know that the spiritual digestion of some is but weak, and I should be sorry for my hearers to spend the second half hour in forgetting what I had said in the first, or in wishing that I would cease when I had given them as much as they could carry away." {Lt47-1886.16}

The discourses given upon present truth are full of important matter; and if these discourses are carefully considered before being presented to the people, if they are condensed, and do not cover too much ground, if the Spirit of the Master goes with the utterances, no one will be left in darkness, no one will have cause to complain of being unfed. The preparation both in preacher and hearer has very much to do with the result. {Lt47-1886.17}

...Then there is an anxiety to attend the Sabbath meeting. There, in the house of God, is the place to speak our denominational sentiments. There the minister can dwell with clearness upon the essential points of present truth, and with the spirit of Christ, in love and tenderness, urge home upon all the necessity of obedience to all the requirements of God, and let the truth convict hearts. {CH 246.1}

God is speaking to His people today as he spoke to Israel through Moses, saying, "Who is on the Lord's side?" [Exodus 32:26.] My brethren, take your position where God bids you. Leave alone those who, after light has been repeatedly given them, have taken a stand on the opposite side. You are not to spend precious time in repeating to them what they already know, and thus lose your opportunities of entering new fields with the message of present truth. Take up the work which has been given us. With the Word of God as your message, stand on the platform of truth and proclaim the soon coming of Christ. **Truth, eternal truth, will prevail.** {Ms125-1907.14}

We are in continual danger of getting above the simplicity of the gospel. There is an intense desire on the part of many to startle the world with something original, that shall lift the people into a state of spiritual ecstasy, and change the present order of experience. There is certainly great need of a change in the present order of experience; for the sacredness of present truth is not realized as it should be, but the change we need is a change of heart, and can only be obtained by seeking God individually for His blessing, by pleading with Him for His power, by fervently praying that His grace may come upon us, and that our characters may be transformed. This is the change we need today, and for the attainment of this experience we should exercise persevering energy and manifest heartfelt earnestness. We should ask with true sincerity, "What shall I do to be saved?" We should know just what steps we are taking heavenward. {YRP 329.2}

We are the Lord's family, His children, and by Him we are to be instructed in regard to what is and what will be in the future...As Enoch was, so are we to be. Personal piety is to be blended with the most earnest and energetic warnings and appeals. We are to point to what is, with what **is to be** following fast after... {Lt97-1902.5-6}

...While Satan is stirring up many to depart from the faith, I am bidden to republish the experiences of the past and give the message of warning God sends, showing the dangers of the present time and what will be in the future. {Ms13-1908.10}

**\*\*Ellen White's writings describe what will come to pass in the future\*\***

...The Lord has preserved my life for some wise purpose, and has given me instruction upon many points regarding the past, present, and future history of Seventh-day Adventists. {RH May 31, 1906, par. 1}

**\*\*Ellen White's writings describe what will come to pass in the future for Seventh-day Adventists\*\***



**God would have new and untried methods followed. Break in upon the people.**

**Surprise them**, without going into large expense to publish to Sydney what our purpose is. Let men stand, as it were, still, while the strength of God advances. Then follow. When it is apparent that the time has come to advance in new lines and new ways, do so, if possible. {12LtMs, Lt 13, 1897, par. 11}

**Some have no idea of running any risk or venturing anything themselves. But somebody must venture; someone must run risks in this cause.** Those who will not venture and expose themselves to censure will stand all prepared to watch those who do bear responsibilities, and will be ready, if there is a semblance of chance, to find fault with them and injure them if they can. {3T 316.1}

## **PRESENTATION:**

I have received letters questioning me in regard to the proper attitude to be taken by a person offering prayer to the Sovereign of the universe. **Where have our brethren obtained the idea that they should stand upon their feet when praying to God?** One who has been educated for about five years in Battle Creek was asked to lead in prayer before Sister White should speak to the people. But as I beheld him standing upright upon his feet while his lips were about to open in prayer to God, my soul was stirred within me to give him an open rebuke. Calling him by name, I said, "Get down upon your knees." This is the proper position always. [Luke 22:41; Acts 9:40; 7:59, 60; 20:36; 21:5; Ezra 9:5, 6; Psalm 95:6; Ephesians 3:14, quoted.] And this whole chapter will, if the heart is receptive, be as precious a lesson as we can learn. {21MR 59.1}

**To bow down when in prayer to God is the proper attitude to occupy.** This act of worship was required of the three Hebrew captives in Babylon. At the dedication of the golden image, representing the king of Babylon, and which Nebuchadnezzar the king had set up, a herald cried aloud, "To you it is commanded, O people, nations, and languages, that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of musick, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up: and whoso falleth not down and worshippeth shall the same hour be cast into the midst of a burning fiery furnace. Therefore at that time, when all the people heard the sound of the cornet, flute, harp, sackbut, psaltery, and all kinds of musick, all the people, the nations, and the languages, fell down and worshipped the golden image that Nebuchadnezzar the king had set up" [Daniel 3:4-7]. {21MR 59.2}

This act of bowing the knees to the great image was understood to be an act of worship. But such an act was homage to be rendered to God alone—the Sovereign of the world, the Ruler of the universe; and these three Hebrews refused to give such honor to any idol even though composed of pure gold. In doing so, they would, to all intents and purposes, be bowing to the king of Babylon. Refusing to do as the king had commanded, they suffered the penalty, and were cast into the burning fiery furnace. But Christ came in person and walked with them through the fire, and they received no harm. {21MR 59.3}

**Both in public and private worship it is our duty to bow down upon our knees before God when we offer our petitions to Him. This act shows our dependence upon God. {21MR 60.1}**

At the dedication of the Temple, Solomon stood facing the altar. In the court of the Temple was a brazen scaffold or platform, and after ascending this, he stood and lifted up his hands to heaven, and blessed the immense congregation of Israel, and all the congregation of Israel stood. [2 Chronicles 6:1-11, quoted.] {21MR 60.2}

“For Solomon had made a brazen scaffold of five cubits long, and five cubits broad, and three cubits high, and had set it in the midst of the court: and upon it he stood, and kneeled down upon his knees before all the congregation of Israel, and spread forth his hands toward heaven” [verse 13]. 21MR 60.3 The lengthy prayer which he then offered was appropriate for the occasion. It was inspired of God, breathing the sentiments of the loftiest piety blended with the deepest humility. {21MR 60.4}

I present these proof texts with the inquiry, “Where did Brother J obtain his education?” At Battle Creek. Is it possible that with all the light that God has given to His people on the subject of reverence, that ministers, principals, and teachers in our schools, by precept and example teach **young men to stand erect in devotion as did the Pharisees**? Shall we look upon this as significant of their self-sufficiency and self-importance? Are these traits to become conspicuous? {21MR 60.5}

But things that are wrong often transpire in the sacred desk. One minister conversing with another in the desk before the congregation, laughing and appearing to have no burden of the work, or lacking a solemn sense of his sacred calling, dishonors the truth and brings the sacred down upon the low level of common things. The example tends to remove the fear of God from the people and to detract from the sacred dignity of the gospel which Christ died to magnify. According to the light that has been given me, **it would be pleasing to God for ministers to bow down as soon as they step into the pulpit, and solemnly ask help from God.** What impression would that make? There would be solemnity and awe upon the people. Their minister is communing with God; he is committing himself to God before he dares to stand before the people. Solemnity rests upon the people, and angels of God are brought very near. Ministers should look to God the first thing as they come into the desk, thus saying to all: God is the source of my strength. {2T 612.3}

**The greater the influence of the truth upon us, the greater will be our earnestness in seeking for perfection in our manner of imparting truth.** Sin brings physical and spiritual disease and weakness. Christ has made it possible for us to free ourselves from this curse. The Lord promises, by the medium of truth, to renovate the soul. **The Holy Spirit will make all who are willing to be educated able to communicate the truth with power.** It will renew every organ of the body, that God's servants may work acceptably and successfully. Vitality increases under the influence of the Spirit's action. Let us, then, by this power lift ourselves into a higher, holier atmosphere, that we may do well our appointed work. {RH January 14, 1902, Art. A, par. 7-8}

A minister who is negligent in his apparel often wounds those of good taste and refined sensibilities. Those who are faulty in this respect should correct their errors and be more circumspect. **The loss of some souls at last will be traced to the untidiness of the minister. The first appearance affected the people unfavorably because they could not in any way link his appearance with the truths he presented.** His dress was against him; and the impression given was that the people whom he represented were a careless set who cared nothing about their dress, and his hearers did not want anything to do with such a class of people. {2T 613.1}

By the use of charts, symbols, and representations of various kinds the minister can make the truth stand out clearly and distinctly. This is a help, and in harmony with the word of God...{9T 142.3}

I saw that the charts ordered by God struck the mind favorably, even without an explanation. There is something light, lovely, and heavenly in the representation of the angels on the charts. The mind is almost imperceptibly led to God and heaven... {1EGWLM 359.1}

Much of the teaching given is powerless to awaken the transgressor or convict souls of sin. The people who come to hear the Word need a plain, straightforward presentation of truth.—Testimonies for the Church 6:53. {VSS 319.3}

Many speakers waste their time and strength in long preliminaries and excuses. Some use nearly half an hour in making apologies; thus time is wasted, and when they reach their subject and try to fasten the points of truth in the minds of their hearers, the people are wearied out and cannot see their force. Instead of apologizing because he is about to address the people, the minister should begin as if he knew that he was bearing a message from God. He should make the essential points of truth as distinct as mile-posts, so that the people cannot fail to see them. Time is frequently lost in explaining points which are really unimportant, and which would be taken for granted without producing proofs. But the vital points should be made as plain and forcible as language and proof can make them. {GW 168.2-4}

Jesus did not give full comments or continued discourses upon doctrines, but He oft spoke in short sentences, as one sowing the heavenly grains of doctrines like pearls which need to be gathered up by a discerning laborer. The doctrines of faith and grace are brought to view everywhere He taught...{3SM 188.3}

We are in the great day of atonement, when our sins are, by confession and repentance, to go beforehand to judgment. God does not now accept a tame, spiritless testimony from his ministers. Such a testimony would not be present truth. The message for this time must be meat in due season to feed the church of God. But Satan has been seeking gradually to rob this message of its power, that the people may not be prepared to stand in the day of the Lord. {ST May 17, 1883, Art. B, par. 8}

all the workers, whether they speak from the pulpit or give Bible readings, are to be taught to speak in a clear, expressive manner.—Letter 200, 1903. {VSS 335.1}

...Some raise their voices to an unnatural key when they speak in the desk, others talk very rapidly, and the people cannot hear what is said. This works disaster to themselves, as well as to others; for their unnatural use of the voice results in injury to the vocal organs. They needlessly exhaust their strength, and make their efforts painful to their congregation. They should exercise self-control, that quality so essential for them as ambassadors of Christ, and overcome their pernicious habits. If they would but do this, they would be able to leave a pleasant impression on the minds of their hearers, and the preaching of the truth would become attractive. {RH October 28, 1890, par. 5}

... If the preaching is of an emotional character, it will affect the feelings, but not the heart and conscience. Such preaching results in no lasting good, but it often wins the hearts of the people and calls out their affections for the man who pleases them. They forget that God has said: “Cease ye from man, whose breath is in his nostrils.” {5T 301.1}

Make the truth clear and forcible to the understanding and to the conscience. The word is a two-edged sword that cuts both ways. It does not tread as with soft, slippers feet. {5BC 1147.4}

Wise as a serpent; harmless as a dove. No denunciatory speeches (arouses the malignity of Satan). Give a clear cut message without arousing antagonism. (CCh 313.2) [paraphrased point]

Restrain harsh expressions. (CCh313.2)

...Every statement should be carefully considered. Not one word should be spoken that will give the opposers of our faith advantage over us. Let nothing be said in a spirit of retaliation, nothing that will bear even the appearance of railing accusation...{Lt66-1894.8}

Identify with their interests and happiness. Simple instruction. Appropriate illustrations. Sympathetic and cheerful words {Ev 148.3}

Simple language: words should be select, speech sound {PaM 198.1}

Shun flattery-especially when it comes from women-do not give the least place for evil and don't do anything that would be a reproach or be misconstrued for evil. {Ev 680.1}

No jokes, no uncouth and awkward gestures {Ev 640.2}

No theatrics –no calculated actions for effect— {19MR 125.1-.2}

All jesting and joking, all lightness and trifling, is painful to the cross-bearing disciple of Christ. **LEAVE A SOLEMN IMPRESSION** {Ev 206.4-207.2}

You are a teacher and not a performer {6MR 229.3}

Limit story telling {Ev 210.1}

Let not our ministers cherish the idea that they must bring forth something new and strange, or that cheap, common expressions will give them influence. Ministers are to be the mouthpiece of God, and they must eradicate from their speech every expression that is cheap or common. Let them be careful lest **by attempting during their discourse to cause laughter, they dishonor God**. {Ev 211.2}

Christ stood forth in His humility, yet in dignity and majesty, as one born to command. Jesus spoke the truth in solemn melody. {16MR 122.1}

LESS or BETTER NONE- gesticulation and relation of humorous anecdotes in the pulpit {Ev 640.4}

Cultivate grace, courtesy, and refinement of manner. {Ev 145.1}

Carry himself with a quiet dignity becoming his elevated calling. {Ev 640.2}

Solemnity, a certain godly authority, mingled with meekness, should characterize the demeanor of him who is a teacher of God's truth. {Ev 640.2}

Preaching for Decision—Cultivate earnestness and positiveness in addressing the people. Your subject matter may be excellent, and just what the people need, but you would do well to mingle a positiveness with persuasive entreaties.... {Ev 296.1}

**Preach like John the Baptist** {Ev 330.4}

Don't preach so sweetly that hearts are not moved to change and don't talk so harshly as to make the congregation think that you are provoked. {GW 87.4}

**Speak as though the whole universe of heaven were before you**. (TM 311.2)

**Be conscious of the divine Watcher and recognize God** (TM 311.2) \*shortened\*

The preaching of the Word should appeal to the intellect and should impart knowledge, but it should do more than this. The minister's utterances, to be effectual, must reach the hearts of his hearers. {Ev 209.2} {GW 152.2}

Christ spoke directly to every mind and appealed to every heart. He watched the faces of His hearers, marked the lighting up of the countenance, the quick, responsive glance, which told that truth had reached the soul; and there vibrated in His heart the answering chord of sympathetic joy.—Education, 231 (1903). {Ev 295.2}

Stand erect, and speak slowly, firmly, and distinctly, taking a full inspiration of air at every sentence, and throwing out the words by exercising the abdominal muscles. {CE 241.1}

Jesus' voice was musical, and was never raised in high, strained notes while He was speaking to the people. {PaM 199.2}

Jesus did not speak so rapidly that His words were crowded one upon another in such a way that it made it difficult to understand Him. {PaM 199.2}

Jesus distinctly enunciated every word {PaM 199.2}

Short talks, right to the point (TM 310.2, 311.1)

Present Word of God with sacred dignity. Don't use a lot of illustrations {Ev 208.3}

The teacher should constantly aim at simplicity and effectiveness. He should teach largely by illustration, and even in dealing with older pupils should be careful to make every explanation plain and clear. Many pupils well advanced in years are but children in understanding. {VSS 38.1}

Presenting anecdotes, conveying just information or just convincing the intellect is not right. Preaching must appeal to the intellect and impart knowledge but ALSO reach hearts. Cheap trifling words and storytelling is as strange fire unto God. {Ev 209.1-210.2}

They should speak with reverence. Some destroy the solemn impression they may have made upon the people, by raising their voices to a very high pitch and hallooing and screaming out the truth. When presented in this manner, truth loses much of its sweetness, its force and solemnity. But if the voice is toned right, if it has solemnity, and is so modulated as to be even pathetic, it will produce a much better impression. **This was the tone in which Christ taught His disciples. He impressed them with solemnity; He spoke in a pathetic manner.** But this loud hallooing—what does it do? It does not give the people any more exalted views of the truth and does not impress them any more deeply. It only causes a disagreeable sensation to the hearers and wears out the vocal organs of the speaker. The tones of the voice have much to do in affecting the hearts of those that hear. Many who might be useful men are using up their vital force and destroying their lungs and vocal organs by their manner of speaking. Some ministers have acquired a habit of hurriedly rattling off what they have to say as though they had a lesson to repeat and were hastening through it as fast as possible. This is not the best manner of speaking. By using proper care, every

minister can educate himself to speak distinctly and impressively, not to hurriedly crowd the words together without taking time to breathe. He should speak in a moderate manner, that the people may get the ideas fixed in their minds as he passes along. But when the matter is rushed through so rapidly, the people cannot get the points in their minds, and they do not have time to receive the impression that it is important for them to have; nor is there time for the truth to affect them as it otherwise would. {2T 615.1-2}

We should train ourselves to take deep, full inspirations, and to speak clearly and distinctly. The voice should not be dropped at the end of a sentence, so that the closing words are hardly audible. {RH January 14, 1902, Art. A, par. 4}

Those who open the oracles of God to the people should improve in their manner of communicating the truth, that it may be presented to the world in an acceptable way. Place proper emphasis upon the words that should be made impressive. Speak slowly. Let the voice be as musical as possible. {RH January 14, 1902, Art. A, par. 5}

God desires His ministers to seek for perfection, that they may be vessels unto honor. They are to be controlled by the Holy Spirit; and when they speak, they are to show an energy proportionate to the importance of the subject they are presenting. They are to show that the power about which they speak has made a change in their lives. When they are truly united with Christ, they will give the heavenly invitation with an earnestness that will impress hearts. As they manifest zeal in proclaiming the gospel message, a corresponding earnestness will be produced in the hearers, and lasting impressions for good will be made. {RH January 14, 1902, Art. A, par. 6}

Don't mingle the truth with oratory. {VSS 283.2}

Paul was an eloquent speaker. Before his conversion he had often sought to impress his hearers by flights of oratory. But now he set all this aside. Instead of indulging in poetic descriptions and fanciful representations, which might please the senses and feed the imagination, but which would not touch the daily experience, Paul sought by the use of simple language to bring home to the heart the truths that are of vital importance. Fanciful representations of truth may cause an ecstasy of feeling, but all too often truths presented in this way do not supply the food necessary to strengthen and fortify the believer for the battles of life. The immediate needs, the present trials, of struggling souls—these must be met with sound, practical instruction in the fundamental principles of Christianity. {AA 251.3}

Talk courage to those who are unbelieving and hopeless. Turn to the Lord, ye prisoners of hope. Seek strength from God, the living God. Show an unwavering, humble faith in His power and His willingness to save. When in faith we take hold of His strength, He will change, wonderfully change, the most hopeless, discouraging outlook. He will do this for the glory of His name. {PK 260.2}

Don't teach truth harshly. Let the truth cut. Present truth in humility with the deepest love for souls. {Ev 162.4, 236.1-.2}

The talent of speech was given to us that we might speak, not words of faultfinding, but words of counsel, words of encouragement, words of reproof.—The Review and Herald, July 20, 1905. {VSS 22.2}

There will ever be a spirit to rise up against the reproof of sins and wrongs. But the voice of reproof should not be hushed because of this. Those whom God has set apart as **ministers of righteousness have solemn responsibilities laid upon them to reprove the sins of the people.** Paul commanded Titus, "These things speak, and exhort, and rebuke with all authority. Let no man despise thee." There are ever those who will despise the one who dares to reprove sin. But when required reproof must be given. Paul directs Titus to rebuke a certain class sharply, that they may be sound in the faith. And **how shall the reproof be given?** Let the apostle answer: "**With all long-suffering and doctrine.**" The one at fault must be shown that his course is not in harmony with the Word of God. **But never should the wrongs of God's people be passed by indifferently. Those who faithfully discharge their unpleasant duties under a sense of their accountability to God, will receive his blessing.**—The Signs of the Times, September 16, 1880. {PaM 209.2}

Two Extremes Affecting Decision—There are **two extremes to be avoided, one is the shunning to declare the whole counsel of God, and running into the spirit of revivalists in this age of crying, "Peace, peace; when there is no peace," and weaving into the labors an element which moves the feelings and leaves the heart unchanged.... The second extreme is to be always hammering at the people and in a harsh un-Christlike manner talking in a way that they think you are provoked.**—Letter 43, 1886. {Ev 281.3-.4}

Talk to souls in peril and get them to behold Jesus upon the cross, dying to make it possible for Him to pardon. Talk to the sinner with your own heart overflowing with the tender, pitying love of Christ. Let there be deep earnestness; but not a harsh, loud note should be heard from the one who is trying to win the soul to look and live.... {VSS 28.2}

As children of the heavenly King, they should educate themselves to bear testimony in a clear, distinct voice, and in such a manner that no one may receive the impression that they are reluctant to tell of the mercies of the Lord.—Counsels to Parents, Teachers, and Students, 243. {VSS 23.1}

The more expression we can put into the words of truth, the more effective these words will be on those who hear. A proper presentation of the Lord's truth is worthy of our highest effort.—Counsels to Parents, Teachers, and Students, 217. {VSS 27.2}

He is to speak every word plainly and distinctly, with that earnest conviction which carries conviction to hearts... {VSS 39.1}



One of the most essential qualifications of a teacher is the ability to speak and read distinctly and forcibly. {VSS 39.2}

Do not let a word fall from your lips that will stir up strife in another heart. God desires your words to be of such a character that they will bring sunshine instead of gloom, harmony instead of animosity.—Manuscript 65, 1901. {VSS 45.2}

The ability to speak plainly and distinctly, in full, round tones, is invaluable in any line of work, and it is indispensable to those who desire to become ministers, evangelists, Bible workers, or canvassers.—Counsels to Parents, Teachers, and Students, 217. {VSS 45.3}

...shall we not speak of the love wherewith God hath loved us? Shall we not try to lighten the hearts of those around us by words of Christlike sympathy?—Our High Calling, 295. {VSS 60.3}

Jesus is our example. His voice was musical, and was never raised in high, strained notes while He was speaking to the people. He did not speak so rapidly that His words were crowded one upon another in such a way that it made it difficult to understand Him. He distinctly enunciated every word, and those that heard His voice bore the testimony that “never man spake like this man.”—The Review and Herald, March 5, 1895. {VSS 71.1}

...pray earnestly for divine enlightenment, and for wisdom to present the truth as it is in Jesus. Sympathy, tenderness, and love, woven into their discourses and manifested in their lives, would disarm opposition, weaken prejudice, and open the way to many hearts. {HS 121.4}

By loving words and by works of mercy, Christ bore down old traditions and man-made commandments, and presented the love of the Father in its exhaustless fullness. His calm, earnest, musical voice fell like balm on the wounded spirit.—The Review and Herald, March 5, 1901. {VSS 71.2}

Then Christ was presented before me, and His manner of talking; and there was a sweet melody in His voice. His voice, in a slow, calm manner, reached those who listened, and His words penetrated their hearts, and they were able to catch on to what He said before the next sentence was spoken. Some seem to think they must race right straight along or else they will lose the inspiration and the people will lose the inspiration. If that is inspiration, let them lose it, and the sooner the better.—Evangelism, 670. {VSS 72.3}

He fearlessly denounced hypocrisy, unbelief, and iniquity, but tears were in His voice as He uttered His scathing rebukes.—The Desire of Ages, 353. {VSS 73.2}

He speaks, and His clear, ringing voice—the same that upon Mount Sinai proclaimed the law that priests and rulers were transgressing—is heard echoing through the arches of the temple: “Take these things hence; make not My Father’s house an house of merchandise.”—The Desire of Ages, 158. {VSS 73.4}

The Prince of teachers, He sought access to the people by the pathway of their most familiar associations. He presented the truth in such a way that ever after it was to His hearers intertwined with their most hallowed recollections and sympathies. He taught in a way that made them feel the completeness of His identification with their interests and happiness. His instruction was so direct, His illustrations were so appropriate, His words so sympathetic and cheerful, that His hearers were charmed. The simplicity and earnestness with which He addressed the needy, hallowed every word.—The Ministry of Healing, 23, 24. {VSS 85.2}

With clearness and power He spoke the words that were to come down to our time as a treasure of goodness. What precious words they were, and how full of encouragement. From His divine lips there fell with fullness and abundant assurance the benedictions that showed Him to be the fountain of all goodness, and that it was **His prerogative to bless and impress the minds of all present....** {VSS 90.1}

There were occasions when Christ spoke with an authority that sent His words home with irresistible force, with an overwhelming sense of the greatness of the Speaker, and the human agencies shrunk into nothingness in comparison with the One before them.... {VSS 90.2}

Jesus was the pattern for children, and He was also the father’s example. He spoke as one having authority, and His word was with power; yet in all His intercourse with rude and violent men He did not use one unkind or discourteous expression.—The Desire of Ages, 515. {VSS 91.1}

There was marked authority in His requirements and promises, and His invitations were full of compassion and entreaty. How tenderly He said to the toiling people, “Come unto Me, all ye that labor and are heavy laden, and I will give you rest.” ... With what power and compassion Jesus cried, “If any man thirst, let him come unto Me, and drink.”—The Review and Herald, February 21, 1893. {VSS 91.2}

He spoke as one having authority, and not as the scribes, in a hesitating, uncertain manner. With calmness and power He proclaimed the living principles of truth, making them more forcible by His manner of presenting them.—The Review and Herald, August 20, 1903. {VSS 91.3}

The words of Christ, though calmly spoken, were uttered with an earnestness and power that stirred the hearts of the people. They listened for a repetition of the lifeless traditions and exactions of the rabbis, but in vain. {VSS 93.2}

They heard Him in love and tenderness speak encouragingly to the weak and afflicted. They also heard Him, in a voice of authority, rebuke the power of Satan and bid his captives go free. They listened to the words of wisdom that fell from His lips, and they were captivated; they could not lay hands on Him.—Early Writings, 160. {VSS 93.4}

When Luther was accused of preaching novelties, he declared: “These are not novelties that I preach. But I affirm that the doctrines of Christianity have been lost sight of by those whose special duty it was to preserve them; by the learned, by the bishops. I doubt not indeed that the truth has still found an abode in some few hearts.” “Poor husbandmen and simple children in these days understand more of Jesus Christ than the pope, the bishops, or the doctors.” When Wm. Miller was charged with showing contempt for the doctors of divinity, he pointed to the word of God as the standard by which all doctrines and theories must be tested; and, knowing that he had truth on his side, he went forward in his work undismayed. **In every age, God has called his servants to lift up their voices against the prevailing errors and sins of the multitude**. Noah was called to stand alone to warn the antediluvian world. Moses and Aaron were alone against king and princes, magicians and wise men, and the multitudes of Egypt. Elijah was alone when he testified against an apostate king and a backsliding people. Daniel and his fellows stood alone against the decrees of mighty monarchs. The majority are usually to be found on the side of error and falsehood. **The fact that doctors of divinity have the world on their side does not prove them to be on the side of truth and of God**. The wide gate and the broad road attract the multitudes, while the strait gate and the narrow way are sought only by the few. {4SP 213.2-214.1}

The members of the church of God need to be instructed and educated, line upon line, as a Bible class. Nine tenths of our people, including many of our ministers and teachers, are content with surface truths. {RH April 21, 1903, par. 12}

Those who engage in the solemn work of bearing the third angel’s message, must move out decidedly, and in the Spirit and power of God fearlessly preach the truth, and let it cut. They should elevate the standard of truth, and urge the people to come up to it. It has too frequently been lowered to meet the people in their condition of darkness and sin. It is the pointed testimony that will bring them up to decide. A peaceful testimony will not do this. The people have the privilege of listening to this kind of teaching from popular pulpits; but those servants to whom God has intrusted the solemn, fearful message which is to bring out and fit up a people for the coming of Christ, should bear a plain, pointed testimony... a more pointed testimony than John the Baptist, those who speak smooth things, God will not acknowledge as his shepherds—woe is upon them {GW92 89.2-90.1}

“Thou art the man.” 2 Samuel 12:7. Words as unmistakably plain as these spoken by Nathan to David are seldom heard in the pulpits of today, seldom seen in the public press. If they were not so rare, we should see more of the power of God revealed among men. The Lord’s messengers should not complain that their efforts are without

fruit until they repent of their own love of approbation and their desire to please men, which leads them to suppress truth. {PK 141.2}

truth does cutting, → pour out testimony just as straight as it is found in word of God, heart full of the warming quickening influence of Spirit, all in tenderness yearning for souls {GW92 90.2}

They were deeply moved; their minds were impressed that He was repeating the command from the most excellent glory. As **He summoned the world to listen, they were spellbound and entranced**, and conviction came to their minds. Every word made for itself a place, and the hearers believed and received the words that they had no power to resist. Every word He uttered seemed to the hearers as the life of God.— The S.D.A. Bible Commentary 5:1084, 1085. {VSS 90.2}

There is undoubtedly much to be learned from Jesus as to the use of the voice, not only in public speaking, but on every occasion. **A soft, well-modulated voice, yet clear and distinct, with full tones, marks the master. He who can control his own voice, can control the multitude.** A sharp, harsh, rasping voice, pitched in a high key, carries no authority with it. **Every servant of the Lord is in duty bound to train his voice as much as the muscles of his arms or legs...**{PTUK October 26, 1899, p. 676.3}  
— (not EGW) by E. J. Waggoner

It is not always the men apparently in possession of the greatest capabilities who have the most success in some lines of the work. The Lord uses so-called less capable men. They may not be eloquent, but **if they are connected with God, He will richly bless them. Their rugged, solid words coming directly from the heart are of great value and are appreciated by the Lord.** Let not those connected with the Master's service look to men of large abilities to do their work for them. God stands behind the one who does his best. Let every worker rely on His power, and He will impress the hearts of those for whom they labor. **Great good may be accomplished by the sincere, humble worker who realizes that success does not depend on appearances, but on the One who has given him his commission.** {17LtMs, Lt 1, 1902, par. 3-4}

**Those who teach and preach the most effectively are those who wait humbly upon God, and watch hungrily for His guidance and His grace. Watch, pray, work—this is the Christian's watchword. The life of a true Christian is a life of constant prayer.** He knows that the light and strength of one day is not sufficient for the trials and conflicts of the next. Satan is continually changing his temptations. Every day we shall be placed in different circumstances; and in the untried scenes that await us we shall be surrounded by fresh dangers, and constantly assailed by new and unexpected temptations. It is only through the strength and grace gained from heaven that we can hope to meet the temptations and perform the duties before us. {GW 257.3}  
**Never think that even when you do your best you are of yourself capable of winning souls to Christ. You must cultivate the habit of discerning a power beyond that which you can see with human vision,—a power that is constantly at work upon the hearts and minds of men. When you approach the stranger, when you stand face to**

**face with the impenitent, with the afflicted, the soul-needy, the Lord is by your side, if you have indeed surrendered yourself to him.** Through the living agent he makes the impression on the heart. Your words must not be a mere parrot-like speech, but the expression of a personal experience. If you cheer hearts with words of courage and hope, it is because the grace of Christ is to you a living reality. It is God's likeness, not your own, that is to be impressed on the heart. But if the worker has not himself been refined and transformed, he cannot present the truth with a freshness, a power, that awakens responsive feelings in those who hear the word of life. **The advocates of truth must hide in Jesus.** He is their greatness, their power and efficiency. They must represent Christ, love souls as he loved them, be obedient as he was, be courteous, full of sympathy. Let Christ appear, and self be hid in him. Now, as in the days of Christ, traditional prejudice, custom and fashion, have barricaded souls against the truth. **He who presents the truth to others must in his own character give evidence of its transforming power.** {GW92 309.2-3}

**Without Christ we can do nothing.** The pure principles of uprightness, virtue, and goodness are all from God. **A conscientious discharge of duty, Christ-like sympathy, love for souls and love for your own soul, because you belong to God, and have been bought with the precious blood of Christ, will make you a laborer together with God, and endow you with persuasive, drawing power.** **You must respect your own faith in order successfully to introduce it to others.** By example as well as precept, you must show that you reverence your faith, speaking reverently of sacred things. Never allow one expression of lightness and trifling to escape your lips when quoting scripture. As you take the Bible in your hands, remember that you are on holy ground. Angels are around you, and could your eyes be opened, you would behold them. Let your conduct be such that you will leave the impression upon every soul with whom you associate that a pure and holy atmosphere surrounds you. One vain word, one trifling laugh, may balance a soul in the wrong direction. **Terrible are the consequences of not having a constant connection with God.** {CE 92.2}

## LOCATION:

**The ministry of the Word in our cities rests not merely upon those who preach the Word, but upon all who read and hear the Word. God calls upon His people to break the bands of their precise, indoor service. He would have hundreds in our cities doing the work that Christ did while on this earth—cheering the sorrowful, strengthening the weak, comforting the mourners, preaching the gospel to the poor.** In many of the cities of America scarcely anything has been done to proclaim the message of warning. Our brethren and sisters living in these crowded centers should let their light shine amidst the moral darkness. More than one may think that his light is too small to do any good; but he should remember that it is what God has given him, and that he is held responsible for letting it shine forth. Some one else may light his taper from it, and his light may be the means of leading others out from the darkness. {Ms127-1903.8}

Open-air Meetings Effective in Some Places.—The cities must have more labor. **There are places where the people can best be reached by open air meetings. There are many who can do this line of work, but they must be clad with the whole armor of righteousness. We are altogether too delicate in our work; yet propriety and sound sense are needed.**—Manuscript 139, 1898 (An Appeal for Missions [Pamphlet 004], 15). {MTC 91.4}

There are many things I would be pleased to write to you, but I have not the strength I desire. **We have been most earnestly engaged in aggressive work.** We are now **holding meetings in the open air.** I have spoken twice recently to ninety people at Dora Creek, a place three miles from Cooranbong, and two weeks ago last Sunday at Martinsville, in a grassy paddock to sixty souls. Planks had been arranged in a half circle for seats. Some were seated on rugs on the grass; others were in carriages just outside the fence. {Lt79-1899.1}

**There is no other way to reach these people but by holding open air meetings.** There seemed to be a deep interest manifested by some. Two or three are now on the point of deciding, and the ripening fields are all ready for the harvest. **Unless we make decided efforts to go outside our own immediate circle to meet the people where they are, we shall miss the saving of many souls.** There is not the least chance of getting into the little rough churches in the bush. We have been refused all chance to speak to the people in this way. But in the Lord's great temple, the open air, the heavens our dome and the earth our floor, we can obtain hearers who otherwise would not hear. {Lt79-1899.2}

**We feel intensely over the matter of lifting the standard of truth in these places.** The people have no shepherd. The State church in Cooranbong stands locked week after week, and the people hear no preaching. **We see that there is a great work to be done in out-of-way places in the open air.** I have an appointment for such a meeting next Sunday afternoon at Dora Creek. We have now two places where these meetings are held. {Lt79-1899.3}

Launch out into the deep, and let down your nets. We need to do this in all the highways and byways. **It is not for us to stay in a place with the people who know the truth. Do not rest until you can see souls convicted and enlightened. Go where the people know nothing of the truth, and lift the standard, proclaim the message.** We have felt an earnest interest that the Wessels family shall be differently situated. They will do far better if they go away from Capetown with its godless influence, and commence work with different surroundings. A spell like a death stupor is upon many members of this family. A malarious atmosphere is putting them in a dangerous position spiritually. John Wessels might better, far better, have left for Australia at our first call. You may bind men and women up in that place, but unless there is an individual, personal humiliation before God, unless God is sought most earnestly, souls will sleep the sleep of spiritual indolence and death. {Lt79-1899.5-6}

...I see so much to do. I cannot see any place where I can let go my hold. Souls are perishing, and I must help them. **I speak in the church and out of the church. We drive out into the country places and speak in the open air, because the prejudice against the truth is so great that the people will not consent to our speaking in the little rough house where they assemble for worship.** {Lt74-1899.4}

We attended our appointment at Villar. The room could not possibly hold one third of the people. The seats were removed and placed in the yard in the open air, with the canopy of heaven for a covering. Women and young girls, with but few exceptions, were dressed with white cap-like bonnets, white as snow, with quilted fronts, and light and dark colored blue cotton dresses. They looked neat in their Sunday best. Between three and four hundred composed the congregation. But one third could be provided with seats. The rest were obliged to stand through the services. I expected the novelty of having a meeting in the open air would lead some to feel at liberty to amuse themselves and disturb the meeting, but I was happily disappointed. With but few exceptions they were as quiet and orderly as in a meetinghouse, and the only disturbance was when some new ones would come in to find a place favorable to hear. **To hear a woman speak and to have services in the open air was to them an entirely new thing.** After I had spoken a few moments there was the best of attention. A solemn hush seemed to be upon the people. Young men and young women looked serious. Many were in tears. My text was Matthew 9:28-30. The congregation were, many of them, intelligent men and women. I presented the truth in its simplicity, that old and young could understand. This was the manner of Jesus' preaching. He taught the people in simplicity. He used no large words that the unlearned could not understand. The unlearned, the veriest child, could understand His words. {Ms55-1886.3}

The elder of the Baptist church sent a request by one for the privilege of asking some questions and making some remarks after the discourse. Some prominent members of his church were present. He stated he wished to present his ideas. Elder A. C. Bourdeau said he would have a few words with the gentleman first, else he could not give him permission to speak. He chose not to have an interview, and the meeting passed off without anything unpleasant. **None of these men will open their churches**

**for us to speak to their congregations, and yet when we have to crowd into little rooms and go out in the open air, they would press their opposition to the truth even under these circumstances.** We rode back to Villar and two meetings were held—one Bible reading and one giving instruction as to the best and most successful manner of giving Bible readings and doing missionary work. {Ms55-1886.5}

Then there is [Awaba], a place eight miles from Cooranbong, where **they have secured a church in which I am to speak as soon as I can find time, which will be next Sunday, or one week from Sunday. If they had not given us permission to speak in the church, we should have held a meeting in the open air.** Then there is Toronto, a pleasure resort. These places are all within ten and twenty miles of Cooranbong and must be entered as soon as we can find consecrated families whom we can locate there to hold the interest awakened. All these fields are white for the harvest, but we can do nothing without devoted workers, who can enter, and arouse and hold an interest. **We look to God to lead us on. We need to feel a sense of dependence which will drive us to prayer.** We shall then have the experience that He is the rewarder of all them that diligently seek Him. {Lt76-1899.5-6}

Personal Witness More Effective Than Public Preaching.—By [your] being social and coming close to them [people we wish to reach], the current of their thoughts will be changed quicker than by the most able discourses. **The presentation of Christ in the family, by the fireside, and in small gatherings in private houses is more successful in securing souls to Jesus than are sermons delivered in the open air to the moving throng, or even in halls or churches.**—The Review and Herald, December 8, 1885. {MTC 95.1}

Preaching Augmented With House-to-House Efforts.—The cities are to be worked, not merely preached to; **there must be house-to-house labor.** After the warning has been given, after the truth has been presented from the Scriptures, many souls will be convicted. Then **great carefulness is needed.** The human agent cannot do the work of the Holy Spirit; we are only the channels through which the Lord works. Too often a spirit of self-sufficiency comes in, if a measure of success attends the efforts of the worker. But there must be no exaltation of self, nothing should be attributed to self; the work is the Lord's, and His precious name is to receive all the glory. Let self be hid in Jesus.—The Review and Herald, October 14, 1902. {MTC 95.2}

The Lord has presented before me the work that must be done in our cities. The believers in these cities can **work for God in the neighborhood of their homes.** They are to work quietly and in humility, carrying with them wherever they go the atmosphere of heaven. If they keep self out of sight, pointing always to Christ, the power of their influence will be felt on the side of truth.—The Review and Herald, August 12, 1902. {MTC 95.3}



Every church member should feel it his special duty to **labor for those living in his neighborhood**. Study how you can best help those who take no interest in religious things. As you visit your friends and neighbors, show an interest in their spiritual as well as in their temporal welfare. Present Christ as a sin-pardoning Saviour. Invite your neighbors to your home, and read with them from the precious Bible and from books that explain its truths. This, united with simple songs and fervent prayers, will touch their hearts. Let church members educate themselves to do this work. This is just as essential as to save the benighted souls in foreign countries. While some feel the burden of souls afar off, let the many who are at home feel the burden of precious souls around them and work just as diligently for their salvation. **The hours so often spent in amusement that refreshes neither body nor soul should be spent in visiting the poor, the sick, and the suffering, or in seeking to help someone who is in need.** In trying to help the poor, the despised, the forsaken, do not work for them mounted on the stilts of your dignity and superiority, for in this way you will accomplish nothing. Become truly converted, and learn of Him who is meek and lowly in heart. We must set the Lord always before us. As servants of Christ, keep saying, lest you forget it: "I am bought with a price." 6T 276.2-277.1

**To reach the people, wherever they are, and whatever their position or condition, and to help them in every way possible—this is true ministry.** By such effort you may win hearts and open a door of access to perishing souls. ... {MTC 97.1}

I would like to speak a word in regard to open-air meetings. There is no one who can long bear the taxation to the throat and lungs of speaking in the open air. I have spoken thus more or less for the last forty years, and I know how trying it is. And in this country, it must be especially taxing on account of the dampness of the air. {21MR 300.1}

**Another objection** to holding open-air meetings is the fact that the congregation is constantly changing, and one cannot come close to them by personal effort. One might preach in the open air till the Lord comes and then be unable to show definite result. Then, too, this kind of labor has a tendency to make the laborer not obtain that kind of experience that is fitting him to be a perfect workman, for he becomes negligent in regard to following up his own work and binding it off securely. He does not obtain that experience that will make him an able minister of Christ. He has very little encouragement to grow in the truth, to obtain a thorough knowledge of the Scriptures, and he does not obtain that experience that will make him an able minister for Christ. {21MR 300.2}

**I do not wish to be understood that open-air meetings never should be held. They may be held at times as a necessity, but this is not the best regular means of presenting the truth. We have a different work to do. We must remove the rubbish of error which is piled about the people.** {21MR 300.3}

**In order to do this we should be more personal in our labor and should have something fresh like the manna from heaven to present as their wants require.**

From such meetings the people do not obtain the best ideas of our work. We want them to understand that we have the most sacred truth ever given to mortals. (For close, see ABC in remarks before the Swiss Conference.) {21MR 300.4}

When persecution was kindled against the teachers of the truth, they gave heed to the words of Christ: "When they persecute you in this city, flee ye into another." Matthew 10:23. The light penetrated everywhere. The fugitives would find somewhere a hospitable door opened to them, and there abiding, **they would preach Christ, sometimes in the church, or, if denied that privilege, in private houses or in the open air. Wherever they could obtain a hearing was a consecrated temple. The truth, proclaimed with such energy and assurance, spread with irresistible power.** {GC 196.2}

...But that which caused the greatest commotion of the whole century in religious circles, was started in 1738, by John Wesley's preaching of conversion, and a "present, free, and full salvation" by the "witness of the Holy Spirit." Wesley was a member of the Established Church of England, and his "doctrines offended the clergy." **"The churches were shut against him," and he had to preach in the open air.** But **"immense crowds"** flocked to hear him...{SITI April 6, 1888, p. 216.13}— not Ellen White

Jesus, into whose hands so much is committed, is meek and lowly in heart. "He shall not cry, nor lift up, nor cause His voice to be heard in the street." Take notice that this is in the singular, street, and not streets. It does not say that He shall not speak in the open air. As a matter of fact **we know that Jesus did most of His teaching in the open air, -in the fields, on the mountain, by the seaside, or sitting by the wayside well. But He was not boisterous and noisy. When speaking in the house, He would not cause His voice to be heard outside. He did not do anything for effect, or seek to attract attention to Himself.** See Matthew 12:16-21, where Christ charged the people that they should not make Him known when He had healed a multitude, and it is said to be in fulfillment of this prophecy of Isaiah. {PTUK October 26, 1899, p. 676.2} (not Ellen White, quotation by E. J. Waggoner)

**In laboring where there are already some in the faith, the minister should at first seek not so much to convert unbelievers, as to train the church-members for acceptable co-operation.** Let him labor for them individually, endeavoring to arouse them to seek for a deeper experience themselves, and to work for others. When they are prepared to sustain the minister by their prayers and labors, greater success will attend his efforts. {GW 196.2}

**INSIGHTS FROM LOCATION READINGS:**

There are three primary areas to work listed in order of importance:

1. Homes
  - a. House to house work
  - b. Personal labour in families, social gatherings and private homes
    - i. Read more about personal labour here: 6T 276-293
    - ii. ...By visiting the people, talking, praying, sympathizing with them, you will win hearts. **This is the highest missionary work that you can do. To do it, you will need resolute, persevering faith, unwearying patience, and a deep love for souls.** {9T 41.2}
    - iii. **In all true teaching the personal element is essential.** Christ in His teaching dealt with men individually. It was by personal contact and association that He trained the Twelve. It was in private, often to but one listener, that He gave His most precious instruction... {Ed 231.2}
    - iv. Salt must be mingled with the substance to which it is added; it must penetrate and infuse in order to preserve. So **it is through personal contact and association that men are reached by the saving power of the gospel.** They are not saved in masses, but as individuals. **Personal influence is a power.** We must come close to those whom we desire to benefit. {MB 36.1}
    - v. **If you go out as a canvasser, and meet a man toiling in the field, join him in labor. Take the hoe, or whatever instrument he may be using, and work by his side while you are talking with him. Tell him that you know he is busy, and that you have no desire to hinder him.** Let me assure you that **the sermon which you preach with the hoe will be in harmony with the sermon which you preach with your tongue; and the two, together, have a power which words alone could never have.** Work in humility, and the Lord will work with you. {17LtMs, Ms 126, 1902, par. 44}
  - c. Be careful, give the warning, present truth from the Bible
    - i. Find access to the people in whose neighborhood you live. As you tell them of the truth, use words of Christlike sympathy...Obedience, childlike faith, trust in God—these will bring peace and joy. Work disinterestedly, lovingly, patiently, for all with whom you are brought into contact. Show no impatience. Utter not one unkind word. Let the love of Christ be in your hearts, the law of kindness on your lips. {9T 41.3}
2. Churches
  - a. Whenever entrance into churches can be obtained, preach in them. Attend religious gatherings in other churches and, as there is opportunity, take part in them. As you search the Bible with them, suggest helpful questions that furnish new matter for them to think about {SEE: 6T 74.4}

3. Open Air
  - a. There is a great work to be done in this line
  - b. There is a certain class of people who will only hear the truth through this way
  - c. Comfortable seating and shelter should be provided if at all possible
  - d. Go where no one has heard the truth
  - e. Drive out into the country and speak openly
  - f. Preach simply and follow Christ's method
  - g. Three-pronged attack
    - i. ENTER the field
    - ii. AROUSE the people
    - iii. HOLD their interest
  - h. Sunday open air preaching may be effective
  - i. Preach conversion, a present full and free salvation in the witness of the Holy Spirit
  - j. Preach the present truth with energy and assurance
  - k. Have a team. While you are speaking, other SDA's can make connections and do personal labour for those who are in the crowd
  - l. When you come to a new field: If there are no fellow believers, begin outreach. If there are a few fellow believers, train them first and then work together to do outreach

### The Requirements for Success

*In every station in life, energy and push, combined with good common sense, are required to give success. The better a man understands the work in which he is engaged, the more success he will have. It is not fine uniform that brings a man to the front, but a thorough acquaintance with the work he has to do, and an energy that enables him to meet every obstacle in a way to make things move. This principle is just as true in religious work as in any other. God wants men and women who are not afraid to study. He wants those who will not dare to go forth in his work until they understand what they are called to do, and are thoroughly fitted for their work. He wants leaders who have good judgment, and are not afraid of obstacles. These he will trust, because they trust him. With these he will go forth to gain great victories for his truth. And these shall have their names entered on the roll of honor,—not for all time, but for all eternity.*

{ARSH September 13, 1898, p. 588.6-589.1}

## **HOW TO CONDUCT CHRISTIAN WARFARE:**

Let this chapter be prayerfully and carefully considered. It is plain that aggressive warfare is to be maintained. “It was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints.” Then, lest men should put on zeal of their own creating, born of their hereditary and cultivated traits of character, and count it true zeal for God, permitting Satan to get advantage of them in so doing, Jude presents the example of Christ. He says, “Yet Michael the archangel, when contending with the devil, he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.” [Verse 9.] These instructions are not at all contradictory, but are in perfect harmony. They enable us to see the truth, not on one side merely, but on all sides, as perfectly and harmoniously developed. All the intrusted qualifications of the human agent are to be yielded to divine influences, all are to be brought in subjection to Christ. Self is to be hid in Christ, and Christ in God. {10LtMs, Lt 7, 1895, par. 16-17}

**The instruction given by Jude from verse twenty to the close of the chapter will make our work a complete whole, teaching us how to conduct the warfare in the service of Christ.** No one-sided extravagance is to be revealed, no indolence or shiftlessness is to be indulged. We are not to ignore any man’s individuality, nor in any way to justify cold-hearted criticism or selfish practice. This Scripture brings to view the fact that there is most earnest work to be done, and we need divine intuition that we may know how to work for souls ready to perish. There are souls to be plucked out of the fire; there are souls who are to be treated with the tenderest compassion. Workers are needed who have learned in the school of Christ His method of saving souls, and He has given us His way. There is a wealth of instruction for us in **Matthew 18**. And let us give heed to the words of Paul to the Philippian brethren: “Let your conversation be as becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel: and in nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of salvation, and that of God. For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake.” [Philippians 1:27-29.] {10LtMs, Lt 7, 1895, par. 18-19}

In the **fifty-eighth chapter of Isaiah** God has placed before us **the work** he would have us do for him and for our fellow-men...{ST July 22, 1897, par. 14-15}

Jud 1:20 But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost,

- Perseverance in prayer has been made a condition of receiving. We must pray always if we would grow in faith and experience. We are to be “instant in prayer,” to “continue in prayer, and watch in the same with thanksgiving.” Romans 12:12; Colossians 4:2. Peter exhorts believers to be “sober, and watch unto prayer.” 1 Peter 4:7. Paul directs, “In everything by prayer and supplication with thanksgiving let your requests be made known unto God.” Philippians 4:6. “But ye, beloved,” says Jude, “praying in the Holy Ghost, keep yourselves in the love of God.” Jude 20, 21. Unceasing prayer is the unbroken union of the soul with God, so that life from God flows into our life; and from our life, purity and holiness flow back to God. SC 97.2

Jud 1:21 Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.

- She who expects to become a mother should keep her soul in the love of God. Her mind should be at peace; she should rest in the love of Jesus, practicing the words of Christ. She should remember that the mother is a laborer together with God. ST April 9, 1896, par. 8

Jud 1:22 And of some have compassion, making a difference:

- A shepherd must have noble generosity, courage, fortitude, love, and tenderness combined. 2T 220.2
- A true Christian is the poor man’s friend. He deals with his perplexed and unfortunate brother as one would deal with a delicate, tender, sensitive plant. 5LTMs, Lt 30, 1887, par. 28
- Those who have newly come to the faith should be patiently and tenderly dealt with, and it is the duty of the older members of the church to devise ways and means to provide help and sympathy and instruction for those who have conscientiously withdrawn from other churches for the truth’s sake, and thus cut themselves off from the pastoral labor to which they have been accustomed. The church has a special responsibility laid upon her to attend to these souls who have followed the first rays of light they have received; and if the members of the church neglect this duty, they will be unfaithful to the trust that God has given them. RH April 28, 1896, par. 2
- The Lord wishes you to learn how to use the gospel net. Many need to learn this art. In order for you to be successful in your work, **the meshes of your net—the application of the Scriptures—must be close, and the meaning easily discerned.** Then make the most of drawing in the net. Come right to the point. Make your illustrations self-evident. However great a man’s knowledge, it is of no avail unless he is able to communicate it to others. Let the pathos of your voice, its deep feeling, make its impression on hearts. Urge your students to surrender themselves to God. CT 253.3
- We must bear with one another, remembering our failings. With some have compassion, making a difference; others save with fear, pulling them out of the fire. All cannot bear the same rigid discipline. All cannot be brought up to just another’s ideas of duty. Allowance must be made for different

temperaments and different minds. God knows how to deal with us. 1LtMs, Lt 12, 1863, par. 4

- The apostle Jude says: “Of some have compassion, making a difference.” This difference is not to be exercised in a spirit of favoritism. No countenance should be given to a spirit that implies: “If you favor me, I will favor you.” This is unsanctified, worldly policy, which displeases God. It is paying favors and admiration for the sake of gain. It is showing a partiality for certain ones, expecting to secure advantages through them. It is seeking their good will by indulgence, that we may be held in greater estimation than others fully as worthy as ourselves. It is a hard thing to see one's own errors, but everyone should realize how cruel is the spirit of envy, rivalry, distrust, faultfinding, and dissension. 4T 221.4

Jud 1:23 And others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh.

- Duty, stern duty, has a twin sister, which is kindness. If duty and kindness are blended, decided advantage will be gained; but if duty is separated from kindness, if tender love is not mingled with duty, there will be a failure, and much harm will be the result. Men and women will not be driven, but many can be won by kindness and love. 3T 108.2
- Christ never made peace by anything like compromise. The hearts of God's servants will overflow with love and sympathy for the erring, as represented by the parable of the lost sheep; but they will have no soft words for sin. They show the truest friendship who reprove error and sin without partiality and without hypocrisy. Jesus lived in the midst of a sinful and perverse generation. He could not be at peace with the world unless He left them unwarned, unreprieved, and this would not be in accordance with the plan of salvation. Those who err from the truth will differ in opinion among themselves, but they will be united in their opposition to God's work. Their life and character may be inconsistent with their own faith. They may introduce ideas of their own, as you, Bro. Garmire, have done, teaching for doctrines the commandments of men. Unsound theories may be entertained by them, or some portions of the truth may be made of so much greater importance than others that fanaticism may be brought in. Here is where the church needs spiritual eyesight, the heavenly anointing, that they may know how to deal with these cases. While they may be compelled by the Spirit of God to exhort and rebuke, it must be done with all long-suffering and doctrine. <The resistance to truth, the stubbornness of men, may demand sharp rebuke.> 6LtMs, Lt 12, 1890, par. 85-86
- ...Press home upon the conscience the terrible results of the transgression of God's law. Show that it is not God who causes pain and suffering, but that man through his own ignorance and sin has brought this condition upon himself. 6T 279.4

### Matthew 18 Summary of Instruction:

Christ warns his disciples to be humble and harmless, to avoid offences, and not to despise the little ones, teaches how we are to deal with our brethren, when they offend us, and how oft to forgive them.

- Be humble and harmless
- Try not to needlessly offend people
- Welcome and support children rather than despise them
- Frequently forgive church members

### Isaiah 58 Summary of the Work:

- Make clear the distinction between right and wrong
- shun and denounce hypocrisy
- don't oppress labourers
- release men from their burdens of sin (render practical guidance and support for people struggling with addictions and other sin-problems)
- eliminate intolerance and oppression
- promote justice, liberty, and peace
- promote the Lord's supper and encourage people to participate in it
- deal out spiritual bread to hungry sin-sick souls (share truth)
- provide for physical necessities such as food, clothing, shelter
- condemn unkind criticism, fault-finding, gossip, and innuendos
- stop doing as you please on the Sabbath, revive true Sabbath reverence
- Honour God



## Knowledge Base for Successful Group Meetings

Those who tented upon the ground were certainly comfortable in their tents, but visitors were not forgotten. Provision was also made for the entertainment of those who came upon the ground, and many expressed their appreciation of the reception tent and the dining tent, at which they could be served with palatable meals. The culinary arrangements were under the supervision of Brother and Sister Semmons, who have lately arrived here from the Sanitarium. The tables were very neat, covered with white oilcloth, and set with china, crockery, and glassware. The cleanliness, order, and taste of the arrangements added relish to the good meals served. The book tent displayed the usual assortment of our publications and attracted much attention. The large meeting pavilion was rarely commodious enough to accommodate the people who thronged the services. They were assured of welcome by a large sign over the gate, on which was printed, "Whosoever will, let him come." [See Revelation 22:17.] On Saturday and Sunday, and during the evenings of the week, the grounds were thronged with interested spectators. **The people listened in rapt attention to discourses on the coming of Christ, spiritualism, theosophy, the third angel's message, the love of God, temperance, practical Godliness, and themes especially related to our time.** The principal speakers were Pastors Corliss, Daniells, Cole, Colcord, Hare, Baker, and Mrs. E. G. White. {Ms1-1895.2}

Another attractive feature of the camp was the children's meetings. The lessons were conducted by Brother Teasdale, and Sisters Goodey and Bolton. The morning study was devoted to **characters in the Old Testament**; in the afternoon **the life of Christ** was the theme of consideration. These lessons were illustrated by a blackboard, maps, and object lessons. The children were taught **songs in harmony with the lessons**, which they seemed thoroughly to enjoy, and the Spirit of the Lord touched many of their hearts. Between the forenoon and the afternoon meetings they were taken out to the woods nearby and given **lessons from nature**. It was a pretty sight to see the children quietly marching to and from the woods. There was a large attendance of children from outside who came regularly to the meetings, and many parents expressed their pleasure that their children were so thoroughly interested and profited by the meetings. On Sabbath the adult members of the tent met in classes in the large pavilion to study their Sabbath school lessons, while the children were accommodated in the children's tent, as far as possible, and the overflow were taken to three other tents prepared for the purpose. The infant division was made the more interesting by the use of **kindergarten object lessons**. {Ms1-1895.3}

...The Lord showed me that erroneous theories and methods would be brought into our camp meetings, and that **the history of the past would be repeated**. I felt greatly distressed....the enemy was trying to arrange matters so that **the camp meetings, which have been the means of bringing the truth of the third angel's message before multitudes**, should lose their force and influence. {21MR 130.1} [read original whole thing in context, very interesting]

To have a successful group meeting or camp meeting the following essential elements are needed for success:

1. A place for reception
2. A place for dining
  - a. Palatable meals
  - b. Utensils, plates and cups should be nice
  - c. Neat and clean area
  - d. Order and good taste (environment is calm and attractive)
3. A place for SDA publications to be displayed and purchased
4. A place for children to be entertained and instructed
  - a. Use illustrations and appropriate equipment to convey messages & information
  - b. Should be songs
  - c. Nature lessons and object lessons
5. Messages and lectures should be connected with the following essential topics:



In many places it is next to impossible to find entrance to any house of worship. Prejudice, envy, jealousy are so strong that often we can find no place in which to speak to the people the word of life. If camp meetings can be held in different places, those who wish to hear can have the opportunity. Souls that are starving for the bread of life will be fed. Instead of having mammoth camp meetings in a few localities, more good would often be done by having small meetings in many places. Let these be held in cities and towns where the message of present truth has not been presented. ... {MTC 90.2,3}

## Sixty-Seven Notes from the Spirit of Prophecy & the Bible

1. It is of little use to try to reform others by attacking what we may regard as wrong habits... Christ presented something better.....He turned the conversation to the treasure He had to bestow, offering the woman something better than she possessed, even living water, the joy and hope of the gospel. This is an illustration of the way in which we are to work. We must offer men something better than that which they possess, even **the peace of Christ**, which passeth all understanding. We must tell them of God's holy law, the transcript of His character, and an expression of that which He wishes them to become. Show them how infinitely superior to the fleeting joys and pleasures of the world is the imperishable glory of heaven. Tell them of the freedom and rest to be found in the Saviour. "Whosoever drinketh of the water that I shall give him shall never thirst," He declared. Lift up Jesus, crying, "**Behold the Lamb of God which taketh away the sin of the world!**" (John 1:29). He alone can satisfy the craving of the heart and give peace to the soul. {LHU 307.4-.6}
2. It is enough to present the truth of the Word of God to the people. Startling notices are detrimental to the progress of His work.... {Ev 387.3}
3. Explaining the Word—Right where you are, right where the people are, let earnest effort be put forth. {Ev 458.2}
4. Seek to have a mind like God's mind so that you can rightly feed people knowledge and understanding which originates in God's Word (Jeremiah 3:15) {PaM 20.3}
5. Jesus/God is the only source of true wisdom and understanding—must always seek to expound the message given by the Lord in accordance with the law (Bible). Seek to turn people away from practicing sin like Jesus did (Malachi 2:6,7) {Lt48-1899.41}
6. Share knowledge not to exalt self but to exalt God in love for those you are speaking to **\*\*you want to benefit others; not yourself\*\***(1Corinthians 8:1)
7. You must have love-love for God + love for others; if not—you are nothing (1Corinthians 13:2)
8. The preaching of the Word should appeal to the intellect and should impart knowledge, but it should do more than this. The minister's utterances, to be effectual, must reach the hearts of his hearers {GW 152.2} {Ev 209.2}
9. Their love for souls must be intense, and their zeal fervent. A listless, unfeeling manner of presenting the truth will never arouse men and women from their deathlike slumber. {GW92 121.2}
10. Show by their manners, by their acts and words, and by their preaching and praying, that they believe that Christ is at the door. Men and women are in the last hours of probation, and yet are careless and stupid, and preachers have no power to arouse them; they are asleep themselves. Sleeping ministers preaching to a sleeping people! {GW92 121.2}
11. Why short talks? In order to have time for gratitude offerings. Gratitude-offerings glorify the name of the Lord. In every assembly of the saints holy angels listen to the praise offered to Jehovah in testimony, song, and prayer. {GW 171.1-2}{VSS 249.4}

12. Mention the saving power of the Redeemer. Of all professing Christians, Seventh-day Adventists should be foremost in uplifting Christ before the world {Ev 187.5}
13. Let no messages be proclaimed until they have borne a careful scrutiny in every jot and tittle. {Ms82-1894.6}
14. Weed out of your teachings every extravagant expression, everything that unbalanced minds, and those who are inexperienced, will catch up, and which will lead them to make wild, immature movements. It is necessary for you to cultivate caution in every statement, lest you start some on a wrong track, and make confusion that will require much sorrowful labor to set in order, thus diverting the strength of the laborers into lines which God does not design shall be entered. One manifestation of fanaticism among us will close many doors against the soundest principles of truth. {Ms82-1894.3}
15. All must be careful what they present to the people as truth. Do not present your own imaginations. The enemy tries to warp and twist human minds. To the one who will listen to him, he will present ideas which are odd and peculiar, which will create a sensation. These he leads him to present to others, with a test which he has imagined. Thus Satan sets minds running in wrong channels, diverting them from the genuine tests which God has presented in His Word. {Ms82-1894.14}
16. After a good work has been done, the ones who have been awakened to a sense of sin should be taught how to take hold of the arm of the Lord. But if the good impressions made are not followed up with true, earnest efforts, no permanent good is accomplished. The result might be very different, did not a desire for amusement divert the mind from the contemplation of serious things. {Ms83-1901.11}
17. No one is to put truth to the torture by placing a forced, mythical construction upon the Word. Thus some are in danger of turning the truth of God into a lie.... **Preach the Word.** You may have inventive minds. You may be expert, as were the Jewish teachers, in getting up new theories; but Christ said of them, "In vain do they worship me, teaching for doctrines the commandments of men." Matthew 15:9. They presented to the people traditions, suppositions, and fables of all kinds. The forms and ceremonies they enjoined made it simply impossible for the people to know whether they were keeping the Word of God or following the traditions of men. {Ms82-1894.18-19} Satan is well pleased when he can thus confuse the mind. Let not ministers preach their own suppositions. Let them search the Scriptures earnestly, with a solemn realization that if they teach for doctrine the things that are not contained in God's Word, they will be as those represented in the last chapter of Revelation. {Ms82-1894.20}
18. Let those who are tempted to indulge in fanciful, imaginary doctrines sink the shaft deep into the mines of heavenly truth, and secure the riches which mean life eternal to the receiver. Precious treasure will be secured by those who study God's Word with earnestness, for heavenly angels will direct the search. {Ms82-1894.21} Our ministers must cease to dwell upon their peculiar ideas, with the feeling, "You must see the point as I do, or you cannot be saved." **Away with this egotism!** The great work to be done in every case is to win souls to Christ. Men

- must see Jesus on the cross; they must look and live. It is not your ideas they must feed upon, but it is the flesh and blood of the Son of God. He says, "My flesh is meat indeed." "The words that I speak unto you, they are spirit, and they are life." [John 6:55, 63.] The soul that accepts Jesus places himself under the care of the Great Physician, and let men be careful how they come between the patient and the Physician who discerns all the needs of the soul. {Ms82-1894.22}
19. Don't do a long prayer, short, if you want to pray then pray...just because someone else does it before or after a message doesn't mean you have to...prayer must come honestly from the heart and not from formality's sake
  20. In every discourse fervent appeals made to the people to forsake their sins and turn to Christ {Ev 280.3}
  21. After your discourse--ASK: how he is going to take these things, if he is going to make a personal application of them. And then you should watch and see if there is an interest in this one or that. Five words spoken to them privately will do more than the whole discourse has done {Ev 285.1}
  22. You need more faith, more boldness and decision in your labors. You need more push and less timidity.... Our warfare is aggressive. Your efforts are too tame; you need more force in your labor, else you will be disappointed in its results. There are times when you must make a charge against the enemy. You must study methods and ways to reach the people. Go right to them and talk with them.... Let the people understand that you have a message that means life, eternal life to them if they accept it... urge the truth upon the conscience with the power of God. Give force to your words and make the truth appear essential to their educated minds.—Letter 8, 1895.{Ev 297.4}
  23. Message should have theory of the truth + Christ's redeeming love
  24. Put no trust in yourself, but rest in the assurance that God is the chief Worker. You are only His servant; and your work is to voice His words, "We are laborers together with God." {TM 312.2}
  25. Already he was mighty in the Scriptures, and the grace of God rested upon him. His eloquence captivated his hearers, the clearness and power with which he presented the truth convinced their understanding, and his fervor touched their hearts. {GC88 124.1} He had taken a solemn vow to study carefully and to preach with fidelity the Word of God, not the sayings and doctrines of the popes, all the days of his life. {GC88 125.2} definition of fidelity→{Lt66-1894.13}
  26. His illustrations were taken from daily life with depth of meaning-illustrated immortal truth
  27. Not me who works the Holy Spirit, Holy Sprit works me (test vol 6 pg 57) {ChS 253.1}
  28. Represent Christ to all with whom you come into contact with. (CCh 313.2)
  29. Carry the work forward in righteousness, mercy and love. TRUTH WILL TRIUMPH (CCh 313.2)
  30. The health message is not the ONLY message-not to be main focus but mixed with preparation message, health message is not to be the leading theme. {CD 74.4}
  31. Even though you think you are right, you are not to urge your individual ideas to the front, so that they will cause discord. (HS 125.5) (DA 827.2)
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32. **Do not take the position that you cannot err. All are liable to make mistakes; all need to anoint their eyes with the eye-salve spoken of by the True Witness, that they may see themselves as they are in God's sight.** {HS 125.5}
33. Don't fly away from subject of sermon. Don't mix precious ideas by mixing them with other thoughts which come to your mind
34. Your words must exalt the word of God, live + teach the principles of health reform, emphasize belief in great truths upon which Christian people will generally agree with you, advocate the truth of God, be an example (CH547.3)
35. Must be wholly given up to God + feel the importance and solemnity of the last message of mercy that is to be given to the scattered flock {EW 62.1}
36. To be effective-must have a willingness to minister and a sincere love of the truth {ChS 27.3}
37. Seek to stop/prevent fanaticism. {EW 63.1}
38. Educate new believers like well-drilled soldiers on how to meet the enemy's attacks and vanquish him.—Letter 60, 1886. {Ev 340.1}
39. Every important discourse should be followed up with a thorough bible study {Ev 153.1}
40. At the end of a sermon give a chance for people to share testimony {16MR 76.1} Letter 187,1904,{CCh 265.6-7},
41. At each church I visit get involved with the people. Live the principles you preach. {Ev 158.2}
42. Be humble in order to be successful. Depend on God. Put all of yourself into the work. {Ev 333.1-2}
43. Work in the gospel with power to condemn sin and exalt righteousness, dangers of intemperance and make personal appeals. {6T 110.2}
44. **Feed the flock of God.** Let us bring encouragement and cheerfulness to every heart. Let us turn the eyes of our brethren and sisters away from the unlovely traits of character possessed by nearly everyone, and teach them to behold Christ, the One altogether lovely, the Chiefest among ten thousand.... {Ev 346.3}
45. God has entrusted to mortals precious treasures of truth. These treasures may be likened to beautiful fruit, which is to be presented to the people in vessels that are clean and pure and holy, so that they will accept this fruit and enjoy it, to the glory of God.—Manuscript 127, 1902. {Ev 346.4}
46. Cut some of the sermon down in order to fit in somewhere temperance information-don't preach too long that you don't have enough time to talk about temperance-even cut it down 1 third {Te 237.3}
47. Share the matchless love of Christ, inspire people to give their best, no words that will irritate or provoke, use scripture and self-evident illustrations with pathos of voice, speak as to little children, need earnest prayer plus diligent effort for sound speaking, use force and emphasis where it belongs (Evangelism in book pages 172-174)
48. Study the life of Christ and practice His teachings {Ev 269.2}
49. Circumstances must shape the labors of the minister of God, and if he seeks God he will understand that his work embraces every part of the Lord's vineyard, both that which is nigh and that which is afar off. The laborer is not to confine his work to a specified measurement. He must have no circumscribed limits, but

- extend his labors wherever necessity demands. God is his co-laborer; he should seek wisdom and counsel of Him at every step and not depend upon human counsel. {Ev 326.2}
50. The work has been greatly hindered in many fields because the laborers ask counsel from those who are not working in the field and who see not and feel not the demand, and therefore cannot understand the situation as well as the one who is on the ground.—Letter 8, 1895. {Ev 327.1}
51. \*evangelism-can't carry the work 100% on your own, but use all your gifts {Ev 336.4}
52. \*evangelism-water and cultivate seed already sown, don't settle over one church {Ev 337.2}
53. \*evangelism-To reach the higher classes=CH 16.1-17.1
54. The divine presence is close beside every true worker, making souls penitent. Thus the Christian brotherhood is formed. The worker and those worked for are touched with the love of Christ. Heart touches heart, and the blending of soul with soul is like the heavenly intercourse between ministering angels.—Manuscript 36, 1901. {Ev 333.3}
55. Far less preaching is needed. More time should be devoted to patiently educating others, giving the hearers opportunity to express themselves. It is instruction that many need, line upon line, precept upon precept, here a little, and there a little. {Ev 338.1}
56. Personal efforts are wanted; they are essential for the prosperity of individuals and churches.—Manuscript 7, 1891. {Ev 338.2}
57. Need the melting love of Jesus in my heart. Let every minister live as a man among men. Let him, in well-regulated methods, go from house to house, bearing ever the censer of heaven's fragrant atmosphere of love. Anticipate the sorrows, the difficulties, the troubles of others. Enter into the joys and cares of both high and low, rich and poor.—Letter 50, 1897. {Ev 348.3}
58. The student should learn to view the Word as a whole, and to see the relation of its parts. He should gain a knowledge of its grand, central theme, of God's original purpose for the world, of the rise of the great controversy, and of the work of redemption. He should understand the nature of the two principles that are contending for supremacy, and should learn to trace their working through the records of history and prophecy, to the great consummation. He should see how this controversy enters into every phase of human experience; how in every act of life he himself reveals the one or the other of the two antagonistic motives; and how, whether he will or not, he is even now deciding upon which side of the controversy he will be found.—Education, 190 (1903). {Ev 339.3}
59. Go to Bottom of Every Subject—If you are called to be a teacher in any branch of the work of God, you are called also to be a learner in the school of Christ. If you take upon you the sacred responsibility of teaching others, you take upon you the duty of going to the bottom of every subject you seek to teach.—Counsels on Sabbath School Work, 31 (1892). {Ev 479.2}
60. There is need of young men and women who will not be swayed by circumstances, who walk with God, who pray much, and who put forth earnest

efforts to gather all the light they can.—Counsels to Parents, Teachers, and Students, 537 (1913). {Ev 478.2}

61. **Wrestle with God for souls. {Ev 294.3}**
62. **Only by love is love awakened. {DA 22.1}**
63. Some who engage in missionary service are weak, nerveless, spiritless, easily discouraged. They lack push. They have not those positive traits of character that give power to do something—the spirit and energy that kindle enthusiasm. Those who would win success must be courageous and hopeful. They should cultivate not only the passive but the active virtues. While they are to give the soft answer that turns away wrath, they must possess the courage of a hero to resist evil. With the charity that endures all things, they need the force of character that will make their influence a positive power.—The Ministry of Healing, 497, 498 (1905). {Ev 479.1}
64. Qualifications: untiring energy, devotion, moral courage, ardent love for souls, and zeal that never flags. {PK 263.1}
65. Ministers too often act the part of critics, showing their aptness and sharpness in controversy. Sabbath after Sabbath passes away, and scarcely an impression of the grace of Christ is made upon the hearts and minds of the hearers. Thus the ministry comes to be regarded as unimportant. All heaven is working for the salvation of sinners; and when the poorest of the human family comes with repentance to his Father, as did the prodigal son, there is joy among the heavenly host. There is warmth and courtesy and love in heaven. Let ministers go before God in prayer, confessing their sins, and with all the simplicity of a little child ask for the blessings that they need... {SpTA01a 11.2}
66. Remember that your actions, words, looks, and thoughts are to be carefully guarded, else you will come short. Neither of you are developing as you ought the traits of character that would make you safe guardians of souls. **The word of God is to be something more to you than you make it.** You need to have done in your hearts the purifying, cleansing, reformatory work of the Spirit of God. You may repeat the words of life, many, many times, and yet fail to make them a life-saving power to your souls. The eyes of both of you need to be anointed with the heavenly eyesalve, else your words and your example will mislead. When you closely and critically examine yourselves, you will find that you have a work to do for yourselves before you can skillfully apply the gospel remedy to such a man as Dr. Kellogg. {BCL 92.2-3}
67. Our Saviour went from house to house, healing the sick, comforting the mourners, soothing the afflicted, speaking peace to the disconsolate. He took the little children in His arms and blessed them and spoke words of hope and comfort to the weary mothers. With unfailing tenderness and gentleness, He met every form of human woe and affliction. **Not for Himself, but for others did He labor. He was the servant of all.** It was His meat and drink to bring hope and strength to all with whom He came in contact. And as men and women listened to the truths that fell from His lips, so different from the traditions and dogmas taught by the rabbis, hope sprang up in their hearts. In His teaching there was an earnestness that sent His words home with convicting power. To my ministering brethren I would say, By personal labor reach the people where they are.



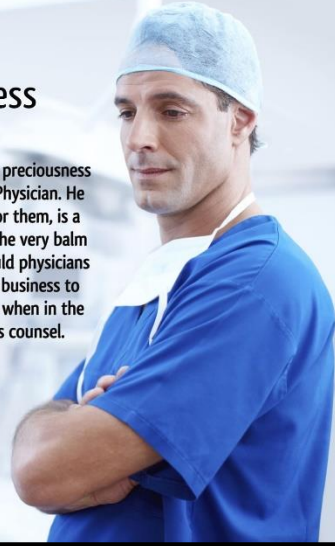
Become acquainted with them. This work cannot be done by proxy. Money loaned or given cannot accomplish it. Sermons from the pulpit cannot do it. Teaching the Scriptures in families,—this is the work of an evangelist, and this work is to be united with preaching. If it is omitted, the preaching will be, to a great extent, a failure. {GW 188.2-3}

## The Physician A Teacher of Righteousness

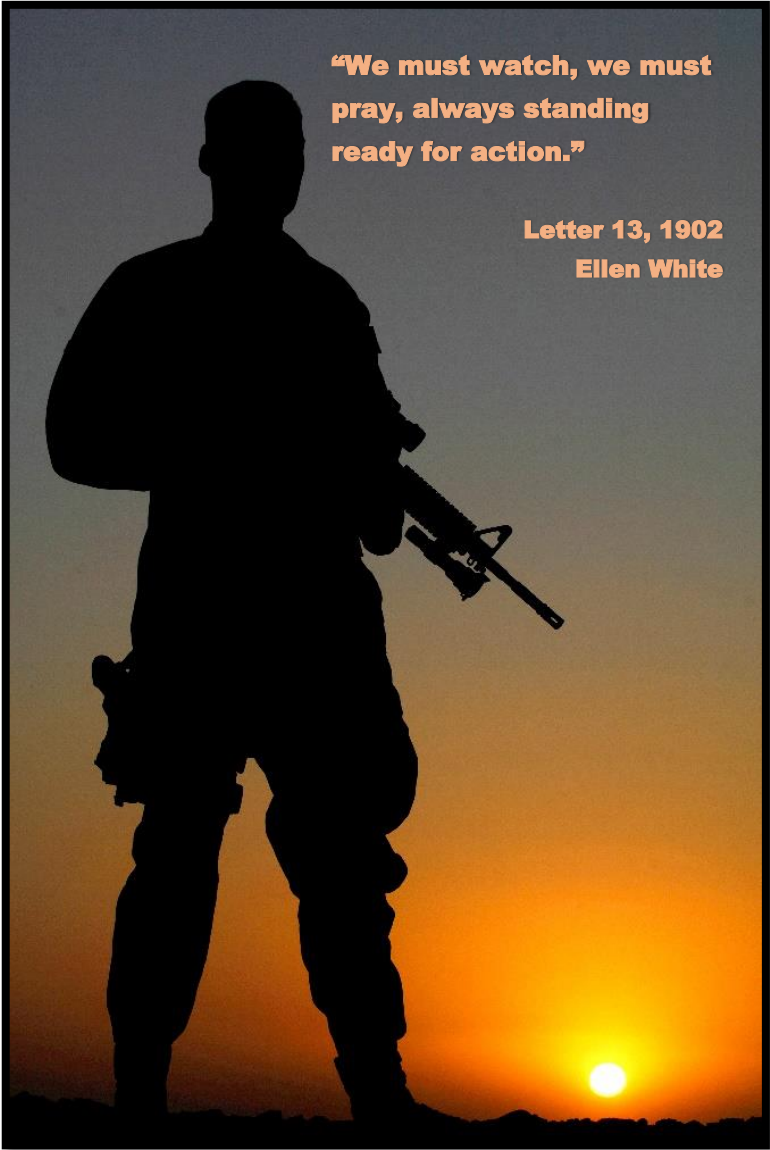
The physician who is acquainted with Christ, who realizes the preciousness of undefiled religion, is indeed a representative of the great Physician. He who tells the sick and suffering of the love that Christ has for them, is a true teacher of righteousness. He bears to the afflicted soul the very balm of Gilead. What a sacred work is this! And how earnestly should physicians labor to fit themselves for it! They should make it their first business to become personally acquainted with the great Physician, that when in the sick-room, they may recognize His presence and receive His counsel.

PHJ February 1, 1901, par. 10

Ellen White







**“We must watch, we must  
pray, always standing  
ready for action.”**

**Letter 13, 1902  
Ellen White**

**“We Will Not Fail Nor Be Discouraged”**

**Letter 130, 1897  
Ellen White**