

1-Sin In the Church?

Sin in the Church?

It has become apparent that the sins of God's people have become so great a problem that God's last call to His people is to point out these sins. The new theology, the mis-translations, the mis-understanding of the Hebrew and Greek words have us believing these Hebrew and Greek phrases in our understanding of the modern day languages. This leads us to see things in a perverted light and leaves confusion and open hostility toward the Scriptures.

The word "eternity" is a prime example. In Hebrew it means an age, an amount of time. Nowhere is it given to mean an everlasting amount of time. Hence to argue requires us to clearly identify these word in the Language of the day and usage by which it is placed in the sentence. This requires large amount of time and study. But most of all it requires an open mind.

Isa 58 tells us to show my people their sins. That would imply that we do not study and understand what sin is and its ramifications. This places upon us the responsibility to seek answers to know what God says is sin and how it affects each one of us. This study is an attempt to open to you areas of concern that few Christians have noticed and make you aware of the implications of your attitudes, words, actions, silence, or even your indifference!

Does God hold you accountable? Are you guilty by association, by silence, your presence, indifference or even your pride? Is there more to life than our response to it than meets the eye and how does God see things? Pray for eyesalve so that we might see the difference between good and evil and know how to chose the good and shun the evil.

Next is to look carefully at the church. Whether it is yours or mine is not important, but to "see" is the critical thing. We would expect that each member should know what he believes and why but our experience shows a woeful lack of knowledge. Indifference to any issue presented leaves you in agreement with the negative. Obedience to the truth requires you to take action and stand for the truth regardless.

God's laws show relationship both to Him and to our neighbor. These ten principles if obeyed place us in positive proper relationship. Disobedience places us in a negative and destructive relations and the ultimate end of rebellion brings death either to you and/or some one else.

God's laws bring peace and harmony, protects life and property, and promote happiness and peaceful relationships with all. Rebellion to

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these principles promotes discord, disunity, hatred, evil surmising, and every evil thought word and action. The happiness and joy that you long for is clearly spelled out for those who understand and obey the principles of God's laws.

The Essence of all Sin against God!!

Pride is the beginning of all rebellion. Pride first digs itself deep in the soul and breeds discontentment, anger, evil surmising, finally surfaces as arrogance, superiority, haughtiness and the list goes on. There are no worse people to deal with than those who see themselves as greater than everyone else.

Selfishness follows as a close second. The essence of all sin is selfishness as it puts me first and all other are here to be used as servants and slaves to me. Pride and selfishness are the two greatest deceptions that exist as it is clearly seen in others but rarely seen in me. It would take a miracle to open the eyes of a selfish person to see themselves as we see them.

Look carefully at the issue of "self." The negative side of a person destroys the positive relations that we have with one another. A favorite phrase that I use is this, "Some bless us by coming, and some bless us by going." You have met and know people like this. They seem to draw from you and you are exhausted when they leave. They are self centered and feed on you! So consider where you stand with these issues!

- Self-worship
- Self-absorbed
- Self-abuse
- Self-admiration
- Self-adornment
- Self-advancement
- Self-aggrandizement
- Self-appreciation
- Self-assertion
- Self-assurance
- Self-caring
- Self-centered
- Self-complacency
- Self-conceit
- Self-confidence
- Self-congratulation

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Self-deceived
Self-deception
Self-denial none
Self-dependence
Self-depreciation
Self-destroying
Self-destruction
Self esteem
Self-exaltation
Self-flattery
Self-glorification
Self-gratification
Self-idolatry
Self-important
Self-indulgence
Self-interest
Self-justification
Self-murder
Self pity
Self-pleaser
Self-praise
No self-restraint
Self-righteous
Self-seeking
Self-serving
Self-sufficiency
Self-supremacy
Self-sympathy
Self-trust
Self-vindication
Self-will

Do you see any of these trait in your life? If not, ask your friends!

The Sins of God's people!

ISA. 58:1 Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins.

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We need a clear understanding of what constitutes sin!

There should be a clear understanding of that which constitutes sin, and we should avoid the least approach to step over the boundaries from obedience to disobedience. 1SM 234.2

What constitutes sin?

The fifth chapter of Revelation needs to be closely studied. It is of great importance to those who shall act a part in the work of God for these last days. There are some who are deceived. They do not realize what is coming on the earth. **Those who have permitted their minds to become beclouded in regard to what constitutes sin are fearfully deceived.** Unless they make a decided change they will be found wanting when God pronounces judgment upon the children of men. They have transgressed the law and broken the everlasting covenant, and they will receive according to their works. 9T 267.1

“And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb: for the great day of His wrath is come; and who shall be able to stand?” Revelation 6:12-17. 9T 267.2

"After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. . . . These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve Him day and night in His temple: and He that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and

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God shall wipe away all tears from their eyes." Revelation 7:9-17. 9T 267.3

In these scriptures two parties are brought to view. One party permitted themselves to be deceived and took sides with those with whom the Lord has a controversy. They misinterpreted the messages sent them and clothed themselves in robes of self-righteousness. Sin was not sinful in their eyes. They taught falsehood as truth, and by them many souls were led astray. 9T 268.1

We need now to take heed to ourselves. Warnings have been given. Can we not see the fulfillment of the predictions made by Christ and recorded in the twenty-first chapter of Luke? How many are studying the words of Christ? How many are deceiving their own souls and cheating themselves out of the blessings that others might secure if they would believe and obey? Probation still lingers, and it is our privilege to lay hold of the hope set before us in the gospel. Let us repent and be converted and forsake our sins, that they may be blotted out. "Heaven and earth shall pass away: but My words shall not pass away. And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Luke 21:33-36. 9T 268.2

Shall the warnings given by Christ be passed by unheeded? Shall we not make diligent work for repentance now, while Mercy's gracious voice is still heard? 9T 269.1

We need to understand the nature of sin and its remedy!

The minister has no sanction for confining his labors to the pulpit, leaving his hearers unhelped by personal effort. He should seek to understand the nature of the difficulties in the minds of the people. He should talk and pray with those who are interested, giving them wise instruction, to the end that he "may present every man perfect in Christ." [COL. 1:28.] His Bible teaching should have a directness and force that will send conviction home to the conscience. **The people know so little of the Bible that practical, definite lessons should be given concerning the nature of sin and its remedy.** GW 369.2

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What constitutes sin?

"Whosoever . . . shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven." Matthew 5:19.

That is, he shall have no place therein. For he who willfully breaks one commandment, does not, in spirit and truth, keep any of them. "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." James 2:10. MB 51.2

It is not the greatness of the act of disobedience that constitutes sin, but the fact of variance from God's expressed will in the least particular; for this shows that there is yet communion between the soul and sin. The heart is divided in its service. There is a virtual denial of God, a rebellion against the laws of His government. MB 51.3

Were men free to depart from the Lord's requirements and to set up a standard of duty for themselves, there would be a variety of standards to suit different minds and the government would be taken out of the Lord's hands. The will of man would be made supreme, and the high and holy will of God--His purpose of love toward His creatures--would be dishonored, disrespected. MB 51.4

Whenever men choose their own way, they place themselves in controversy with God. They will have no place in the kingdom of heaven, for they are at war with the very principles of heaven. In disregarding the will of God, they are placing themselves on the side of Satan, the enemy of God and man. Not by one word, not by many words, but by every word that God has spoken, shall man live. We cannot disregard one word, however trifling it may seem to us, and be safe. There is not a commandment of the law that is not for the good and happiness of man, both in this life and in the life to come. In obedience to God's law, man is surrounded as with a hedge and kept from the evil. He who breaks down this divinely erected barrier at one point has destroyed its power to protect him; for he has opened a way by which the enemy can enter to waste and ruin. MB 52.1

Sin separates the soul from God!

The testimony of the word of God is against this ensnaring doctrine of faith without works. It is not faith that claims the favor of Heaven without complying with the conditions upon which mercy is to be granted, it is presumption; for genuine faith has its foundation in the promises and provisions of the Scriptures. GC 472.2

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Let none deceive themselves with the belief that they can become holy while willfully violating one of God's requirements. **The commission of a known sin silences the witnessing voice of the Spirit and separates the soul from God.** "Sin is the transgression of the law." And "whosoever sinneth [transgresseth the law] hath not seen Him, neither known Him." 1 John 3:6. Though John in his epistles dwells so fully upon love, yet he does not hesitate to reveal the true character of that class who claim to be sanctified while living in transgression of the law of God. **"He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him. But whoso keepeth His word, in him verily is the love of God perfected."** 1 John 2:4, 5. Here is the test of every man's profession. We cannot accord holiness to any man without bringing him to the measurement of God's only standard of holiness in heaven and in earth. If men feel no weight of the moral law, if they belittle and make light of God's precepts, if they break one of the least of these commandments, and teach men so, they shall be of no esteem in the sight of Heaven, and we may know that their claims are without foundation. GC 472.3

God's Law!

Law of Safety

The law of ten commandments is not to be looked upon as much from the prohibitory side, as from the mercy side. Its prohibitions are the sure guarantee of happiness in obedience. As received in Christ, it works in us the purity of character that will bring joy to us through eternal ages. To the obedient it is a wall of protection. We behold in it the goodness of God, who by revealing to men the immutable principles of righteousness, seeks to shield them from the evils that result from transgression. 1SM 235.1

Who destroys the sinner?

We are not to regard God as waiting to punish the sinner for his sin. The sinner brings the punishment upon himself. His own actions start a train of circumstances that bring the sure result. Every act of transgression reacts upon the sinner, works in him a change of character, and makes it more easy for him to transgress again. By choosing to sin, men separate themselves from God, cut themselves off from the channel of blessing, and the sure result is ruin and death. 1SM 235.2

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Sowing and reaping, Cause and effect

Adam and Eve in Eden were placed under most favorable circumstances. It was their privilege to hold communion with God and angels. They were without the condemnation of sin. The light of God and angels was with them, and around about them. The Author of their existence was their teacher. But they fell beneath the power and temptations of the artful foe. Four thousand years had Satan been at work against the government of God, and he had obtained strength and experience from determined practice. Fallen men had not the advantages of Adam in Eden. They had been separating from God for four thousand years. The wisdom to understand, and power to resist, the temptations of Satan had become less and less, until Satan seemed to reign triumphant in the earth. **Appetite and passion, the love of the world and presumptuous sins**, were the great branches of evil out of which every species of crime, violence, and corruption grew. 1SM 280.2

Yes we can overcome!

"To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne." **We can overcome. Yes; fully, entirely.** Jesus died to make a way of escape for us, that we might overcome every evil temper, every sin, every temptation, and sit down at last with Him. 1T 144.2

Indifference

I am alarmed at the **indifference** of our churches. Like Meroz, they have failed to come up to the help of the Lord. 5T 381

I was shown the churches in different states that profess to be keeping the commandments of God and looking for the second coming of Christ. There is an alarming amount of **indifference, pride, love of the world, and cold formality existing among them.** And these are the people who are fast coming to resemble ancient Israel, so far as the want of piety is concerned. Many make high claims to godliness and yet are destitute of self-control. **Appetite and passion bear sway; self is made prominent. Many are arbitrary, dictatorial, over-bearing, boastful, proud, and unconsecrated.** Yet some of these persons are ministers, handling sacred truths. Unless they repent, their candlestick will be removed out of its place. The Saviour's curse pronounced upon the fruitless fig tree is a sermon to all formalists and boasting hypocrites who stand forth to the world in pretentious leaves, but are devoid of fruit.

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What a rebuke to those who have a form of godliness, while in their unchristian lives they deny the power thereof! He who treated with tenderness the very chief of sinners, He who never spurned true meekness and penitence, however great the guilt, came down with scathing denunciations upon those who made high professions of godliness, but in works denied their faith. 4T 403.2

We have before us a great work, the closing work of giving God's last warning message to a sinful world. But what have we done to give this message? Look, I beg of you, at the many, many places that have never yet been even entered. Look at our workers treading over and over the same ground, while around them is a neglected world, lying in wickedness and corruption --a world as yet unwarned. To me this is an awful picture. What appalling **indifference** we manifest to the needs of a perishing world! 7T 103.4

The Lord Jesus demands that every soul make a reality of truth. Show that you believe that you are not half with Christ and half with the world. Of all such Christ says: "I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of My mouth." He who appreciates the love of Christ will be an earnest worker with Christ to bring other souls as sheaves to the Master. Thorough work is always done by all who are connected with Christ. They bear fruit to His glory. **But indolence and carelessness and frivolity separate the soul from Christ**, and Satan comes in to work his will with the poor worldly subject. We have a great truth, but through careless **indifference** the truth has lost its force upon us. Satan has come in with his specious temptations, and has led the professed followers of Christ away from their Leader, classing them with the foolish virgins. TM 130.1

If our perceptions could be quickened to take in this wonderful work of our Saviour for our salvation, love, deep and ardent, would burn in our hearts. **Our apathy and cold indifference would then alarm us.** Entire devotion and benevolence, prompted by grateful love, will impart to the smallest offering, the willing sacrifice, a divine fragrance, making the gift of priceless value. But, after willingly yielding to our Redeemer all that we can bestow, be it ever so valuable to us, if we view our debt of gratitude to God as it really is, all that we may have offered will seem to us very insufficient and meager. But angels take these offerings, which to

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us seem poor, and present them as a fragrant offering before the throne, and they are accepted. 3T 396.4

The Lord abhors indifference and disloyalty in a time of crisis in His work. The whole universe is watching with inexpressible interest the closing scenes of the great controversy between good and evil. The people of God are nearing the borders of the eternal world; what can be of more importance to them than that they be loyal to the God of heaven? All through the ages, God has had moral heroes, and He has them now--those who, like Joseph and Elijah and Daniel, are not ashamed to acknowledge themselves His peculiar people. His special blessing accompanies the labors of men of action, men who will not be swerved from the straight line of duty, but who with divine energy will inquire, "Who is on the Lord's side?" (Exodus 32:26), men who will not stop merely with the inquiry, but who will demand that those who choose to identify themselves with the people of God shall step forward and reveal unmistakably their allegiance to the King of kings and Lord of lords. Such men make their wills and plans subordinate to the law of God. For love of Him they count not their lives dear unto themselves. Their work is to catch the light from the Word and let it shine forth to the world in clear, steady rays. Fidelity to God is their motto. PK 148.1

The Laodicean message applies to the people of God who profess to believe present truth. The greater part are **lukewarm** professors, having a name but no zeal. God signified that He wanted men at the great heart of the work to correct the state of things existing there and to stand like faithful sentinels at their post of duty. He has given them light at every point, to instruct, encourage, and confirm them, as the case required. But notwithstanding all this, those who should be faithful and true, fervent in Christian zeal, of gracious temper, knowing and loving Jesus earnestly, are found aiding the enemy to weaken and discourage those whom God is using to build up the work. The term "**lukewarm**" is applicable to this class. They profess to love the truth, yet are deficient in Christian fervor and devotion. They dare not give up wholly and run the risk of the unbeliever, yet they are unwilling to die to self and follow out closely the principles of their faith. {4T 87.1}

The only hope for the Laodiceans is a clear view of their standing before God, a knowledge of the nature of their disease. They are neither cold nor hot; they occupy a neutral position, and at the same time flatter themselves that they are in need of nothing. The True Witness

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hates this lukewarmness. **He loathes the indifference of this class of persons.** Said He: "I would thou wert cold or hot." Like lukewarm water, they are nauseous to His taste. They are neither unconcerned nor selfishly stubborn. They do not engage thoroughly and heartily in the work of God, identifying themselves with its interests; but they hold aloof and are ready to leave their posts when their worldly personal interests demand it. The internal work of grace is wanting in their hearts; of such it is said: "Thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." 4T 87.2

Here the conditions of inheriting eternal life are plainly stated by our Saviour in the most simple manner. The man who was wounded and robbed represents those who are subjects of our interest, sympathy, and charity. **If we neglect the cases of the needy and the unfortunate that are brought under our notice, no matter who they may be, we have no assurance of eternal life;** for we do not answer the claims that God has upon us. We are not compassionate and pitiful to humanity, because they may not be kith or kin to us. You have been found transgressors of the second great commandment, upon which the last six commandments depend. Whosoever offendeth in one point, is guilty of all. Those who do not open their hearts to the wants and sufferings of humanity will not open their hearts to the claims of God as stated in the first four precepts of the Decalogue.

Idols claim the heart and affections, and God is not honored and does not reign supreme. 3T 524.1

You have, as a family, made a sad failure. You are not, in the strictest sense, commandment keepers. You may be quite exact in some things, yet neglect the weightier matters -- judgment, mercy, and the love of God. Although the customs of the world are no criterion for us, yet I have been shown that the pitying sympathy and the benevolence of the world for the unfortunate in many cases shame the professed followers of Christ. **Many manifest indifference toward those whom God has thrown among them for the purpose of testing and proving them, and developing what is in their hearts. God reads. He marks every act of selfishness, every act of indifference toward the afflicted, the widows, and the fatherless;** and He writes against their names: "Guilty, wanting, lawbreakers." **We shall be rewarded as our works have been.** Any neglect of duty to the needy and to the afflicted is a neglect of duty

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to Christ in the person of His saints. {3T 524.2}

The Lord did not lock the reservoir of heaven after pouring His Spirit upon the early disciples. We also may receive of the fullness of His blessing. Heaven is full of the treasures of His grace, and those who come to God in faith may claim all that He has promised. If we do not have His power, it is because of our spiritual lethargy, our indifference, our indolence. Let us come out of this formality and deadness (RH June 4, 1889). 6BC 1055.4

There are some who profess to be Christ's followers, yet put forth no effort in spiritual things. In any worldly enterprise they put forth effort, and manifest ambition to accomplish their object, and bring about the desired end; but in the enterprise of everlasting life, where all is at stake, and their eternal happiness depends upon their success, they act as **indifferent** as though they were not moral agents, as though another were playing the game of life for them, and they had nothing to do but wait the result. Oh, what folly! what madness! If all will only manifest that degree of ambition, zeal, and earnestness for everlasting life that they manifest in their worldly pursuits, they will be victorious overcomers. Everyone, I saw, must obtain an experience for himself, each must act well and faithfully his part in the game of life. Satan watches his opportunity to seize the precious graces when we are unguarded, and we shall have a severe conflict with the powers of darkness to retain them, or to regain a heavenly grace if through lack of watchfulness we lose it. 1T 407.1

Who will now consecrate themselves to the service of the Lord? Who will now pledge themselves not to affiliate with the world, but to come out from the world and be **separate**, refusing to pollute the soul with the worldly schemes and practices that have been keeping the church under the enemy's influence? 8T 45.2

We are in this world to lift the cross of self-denial. As we lift this cross we shall find that it lifts us. Let every Christian stand in his place, catching the inspiration of the work that Christ did for souls while in this world. We need the ardor of the Christian hero, who can endure the seeing of Him who is invisible. Our faith is to have a resurrection. The soldiers of the cross are to exert a positive influence for good. Christ says: "He that is not with Me is against Me; and he that gathereth not with Me scattereth abroad." Matthew 12:30. **Indifference in the**

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Christian life is a manifest denial of the Saviour. 8T 45.3

I have a message from God to the sinners in Zion, the ones whom Christ addressed: "Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God." You need to offer always the sacred fire; for then Christ's works, His love, His mercy, His righteousness, will ascend before God, as a cloud of holy, fragrant incense, wholly acceptable. {TM 357.3}

But strange fire has been offered in the use of harsh words, in self-importance, in self-exaltation, in self-righteousness, in arbitrary authority, in domineering, in oppression, in restricting the liberty of God's people, binding them about by your plans and rules, which God has not framed, neither have they come into His mind. All these things are strange fire, unacknowledged by God, and are a continual misrepresentation of His character. TM 357.4

Dear Brother B: I was shown that you move much from feeling instead of from firm principle. You lack a deep and thorough experience in the things of God. You need to be wholly converted to the truth. When a man's heart is fully converted, all that he possesses is consecrated to the Lord. This consecration you have not yet experienced. You love the truth in word, but do not manifest that love in your deeds and by your fruits. **Your acts, your deeds, are evidences of the sincerity of your love, or of your indifference to God, His cause, and your fellow men.** 1T 690.1

We are not safe for one moment in cherishing indifference and carelessness in regard to our soul's salvation. Many will have to arouse and change their course of action if they are saved. The perils of the last days are upon us. Connection with divine influence through a strong, living, working faith, can alone make us to be laborers together with God. Those who would shun the self-denying, self-sacrificing part of religion, will never be partakers with Christ in His glory. **There must be prayerful study and determined effort on the part of all who shall win the crown of life.** 2SM 212.1

Rejecting Evidence

The sin for which Christ reproved Chorazin and Bethsaida was the **sin of rejecting evidence** that would have convinced them of the truth, had they yielded to its power. The sin of the scribes and Pharisees

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was the sin of placing the heavenly work which had been wrought before them in the darkness of unbelief, so that the evidence which should have led them into a settled faith was questioned, and the sacred things which should have been cherished were regarded as of no value. I fear that the people have permitted the enemy to work along these very lines, so that the good which emanated from God, the rich blessing which He has given, have come to be regarded by some as fanaticism. 1SM 142.3

Sins of Omission or things we had the opportunity too do but didn't.

The condemning power of the law of God extends, not only to the things we do, **but to the things we do not do.** We are not to justify ourselves in omitting to do the things that God requires. We must not only cease to do evil, but we must learn to do well. God has given us powers to be exercised in good works; and if these powers are not put to use, we shall certainly be set down as wicked and slothful servants. We may not have committed grievous sins; such offenses may not stand registered against us in the book of God; but the fact that our deeds are not recorded as pure, good, elevated, and noble, showing that we have not improved our entrusted talents, places us under condemnation. 1SM 220.1

Covetousness!

The greatest sin which now exists in the church is covetousness. God frowns upon His professed people for their selfishness. His servants have sacrificed their time and strength to carry them the word of life, and many have shown by their works that they prize it but lightly. If they can help the servant of God just as well as not, they sometimes do it; but they often let him pass on, and do but little for him. If they employ a day laborer, he must be paid full wages. But not so with the self-sacrificing servant of God. He labors for them in word and doctrine; he carries the heavy burden of the work on his soul; he patiently shows from the word of God the dangerous errors which are hurtful to the soul; he enforces the necessity of immediately tearing up the weeds which choke the good seed sown; he brings out of the storehouse of God's word things new and old to feed the flock of God. All acknowledge that they have been benefited; but the poisonous weed, covetousness, is so deeply rooted that they let the servant of God leave them without ministering to him of their temporal things. They have prized his wearing labor just as highly as their acts show. Says the True Witness: "I know thy works." 1T 194.2

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Covetousness!

I saw that many who profess to be keeping the commandments of God are appropriating to their own use the means which the Lord has entrusted to them and which should come into His treasury. They rob God in tithes and in offerings. They dissemble and withhold from Him to their own hurt. They bring leanness and poverty upon themselves and darkness upon the church because of their **covetousness, their dissembling, and their robbing God in tithes and in offerings.** 3T 269.1

I saw that many souls will sink in darkness because of their **covetousness.** The plain, straight testimony must live in the church, or the curse of God will rest upon His people as surely as it did upon ancient Israel because of their sins. God holds His people, as a body, responsible for the sins existing in individuals among them. **If the leaders of the church neglect to diligently search out the sins which bring the displeasure of God upon the body, they become responsible for these sins.** But to deal with minds is the nicest work in which men ever engaged. All are not fitted to correct the erring. They have not wisdom to deal justly, while loving mercy. They are not inclined to see the necessity of mingling love and tender compassion with faithful reproofs. Some are ever needlessly severe, and do not feel the necessity of the injunction of the apostle: "And of some have compassion, making a difference: and others save with fear, pulling them out of the fire." {3T 269.2}

Covetousness!

The system of benevolence was arranged to prevent that **great evil, covetousness.** Christ saw that in the prosecution of business the **love of riches would be the greatest cause of rooting true godliness out of the heart.** He saw that the love of money would freeze deep and hard into men's souls, stopping the flow of generous impulses and closing their senses to the wants of the suffering and the afflicted. "Take heed," was His oft-repeated warning, "and **beware of covetousness.**" "Ye cannot serve God and mammon." The oft-repeated and striking warnings of our Redeemer are in marked contrast with the actions of His professed followers who evidence in their lives so great eagerness to be rich and who show that the words of Christ are lost upon them. **Covetousness is one of the most common and popular sins of the last days, and has a paralyzing influence upon the soul.** 3T 547.2

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Covetousness!

Are not similar sins still committed, in the face of warnings as solemn and explicit? We are as directly forbidden to indulge covetousness as was Achan to appropriate the spoils of Jericho. God has declared it to be idolatry. We are warned, "Ye cannot serve God and mammon." Matthew 6:24. "Take heed, and beware of covetousness." Luke 12:15. "Let it not be once named among you." Ephesians 5:3. We have before us the fearful doom of Achan, of Judas, of Ananias and Sapphira. Back of all these we have that of Lucifer, the "son of the morning," who, coveting a higher state, forfeited forever the brightness and bliss of heaven. And yet, notwithstanding all these warnings, **covetousness abounds.** PP 496.4

Everywhere its slimy track is seen. It creates discontent and dissension in families; it excites envy and hatred in the poor against the rich; it prompts the grinding oppression of the rich toward the poor. **And this evil exists not in the world alone, but in the church. How common even here to find selfishness, avarice, overreaching, neglect of charities, and robbery of God "in tithes and offerings."** Among church members "in good and regular standing" there are, alas! many Achans. Many a man comes stately to church, and sits at the table of the Lord, while among his possessions are hidden unlawful gains, the things that God has cursed. For a goodly Babylonish garment, multitudes sacrifice the approval of conscience and their hope of heaven. Multitudes barter their integrity, and their capabilities for usefulness, for a bag of silver shekels. The cries of the suffering poor are unheeded; the gospel light is hindered in its course; the scorn of worldlings is kindled by practices that give the lie to the Christian profession; and yet the covetous professor continues to heap up treasures. "Will a man rob God? Yet ye have robbed Me" (Malachi 3:8), saith the Lord. PP 497.1

Achan's sin brought disaster upon the whole nation. For one man's sin the displeasure of God will rest upon His church till the transgression is searched out and put away. The influence most to be feared by the church is not that of open opposers, infidels, and blasphemers, but of inconsistent professors of Christ. These are the ones that keep back the blessing of the God of Israel and bring weakness upon His people. PP 497.2

When the church is in difficulty, when coldness and spiritual declension exist, giving occasion for the enemies of God to triumph, then, instead of folding their hands and lamenting their unhappy state, let its members inquire if there is not an Achan in the camp. With

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humiliation and searching of heart, let each seek to discover the hidden sins that shut out God's presence. PP 497.3

Inconsistences in parents!

Parents, when you feel fretful, **you should not commit so great a sin as to poison the whole family with this dangerous irritability.** At such times set a double watch over yourselves, and resolve in your heart not to offend with your lips, that you will utter only pleasant, cheerful words. Say to yourselves: "I will not mar the happiness of my children by a fretful word." By thus controlling yourselves, you will grow stronger. Your nervous system will not be so sensitive. You will be strengthened by the principles of right. The consciousness that you are faithfully discharging your duty will strengthen you. Angels of God will smile upon your efforts and help you. When you feel impatient, you too often think the cause is in your children, and you blame them when they do not deserve it. At another time they might do the very same things and all would be acceptable and right. Children know, and mark, and feel these irregularities, and *they* are not always the same. At times they are somewhat prepared to meet changeable moods, and at other times they are nervous and fretful, and cannot bear censure. Their spirit rises up in rebellion against it. Parents want all due allowance made for their state of mind, yet do not always see the necessity of making the same allowance for their poor children. They excuse in themselves that which, if seen in their children who have not their years of experience and discipline, they would highly censure. Some parents are of a nervous temperament, and when fatigued with labor or oppressed with care, they do not preserve a calm state of mind, but manifest to those who should be dearest to them on earth, a fretfulness and lack of forbearance which displeases God and brings a cloud over the family. Children, in their troubles, should often be soothed with tender sympathy. Mutual kindness and forbearance will make home a paradise and attract holy angels into the family circle. 1T 386.1

Refusing entrance to the Holy Spirit!

The time is not far off now when men will want a much closer relation to Christ, a much closer union with His Holy Spirit, than ever they have had, or will have, unless they give up their will and their way, and submit to God's will and God's way. **The great sin of those who profess to be Christians is that they do not open the heart to receive the Holy Spirit.** When souls long after Christ, and seek to become one

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with Him, then those who are content with the form of godliness, exclaim "Be careful, do not go to extremes." When the angels of heaven come among us, and work through human agents, there will be solid, substantial conversions, after the order of the conversions after the day of Pentecost. 2SM 57.2

Now brethren, be careful and do not go into or try to create human excitement. But while we should be careful not to go into human excitement, we should not be among those who will raise inquiries and cherish doubts in reference to the work of the Spirit of God; for there will be those who will question and criticize when the Spirit of God takes possession of men and women, because their own hearts are not moved, but are cold and unimpressible. --Letter 27, 1894. 2SM 57.3

Bitterness, anger and resentment!

As Sister F has seen a selfish spirit manifest in deal, she has committed a greater sin by feeling and talking in regard to the matter as she has. She has erred in expecting too much. The tongue has been truly an unruly member, a world of iniquity, set on fire of hell, untamed and untamable. Sister F has had a spirit of retaliation, manifesting by her deportment that she was offended. This was all wrong. She has cherished bitter feelings, which are foreign to the spirit of Christ. Anger, resentment, and all kinds of unkind tempers are indulged by speaking against those with whom we are displeased, and by reciting the errors and failings and sins of neighbors. The lustful desires are gratified. 2T 51.3

Evil speaking!

You have excused yourself for speaking evil of your brother or sister or neighbor to others before going to him and taking the steps which God has absolutely commanded. You say: "Why, I did not speak to anyone until I was so burdened that I could not refrain." What burdened you? Was it not a plain neglect of your own duty, of a thus saith the Lord? You were under the guilt of sin because you did not go and tell the offender his fault between you and him alone. If you did not do this, if you disobeyed God, how could you be otherwise than burdened unless your heart was hardened while you were trampling the command of God underfoot, and in your heart hating your brother or neighbor? And what way have you found to unburden yourself? God reproves you for a sin of omission in not telling your brother his fault, and you excuse and comfort yourself by a sin of commission by telling your brother's faults

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to another person! Is this the right way to purchase ease--by committing sin? 2T 53.1

All your efforts to save the erring may be unavailing. They may repay you evil for good. They may be enraged rather than convinced. What if they hear to no good purpose, and pursue the evil course they have begun? This will frequently occur. Sometimes the mildest and tenderest reproof will have no good effect. In that case the blessing you wanted another to receive by pursuing a course of righteousness, ceasing to do evil and learning to do well, will return into your own bosom. If the erring persist in sin, treat them kindly, and leave them with your heavenly Father. You have delivered your soul; their sin no longer rests upon you; you are not now partaker of their sin. But if they perish, their blood is upon their own head. 2T 53.2

Selfishness!

The sin which is indulged to the greatest extent, and which separates us from God and produces so many contagious spiritual disorders, is **selfishness**. There can be no returning to the Lord except by self-denial. Of ourselves we can do nothing; but, through God strengthening us, we can live to do good to others, and in this way shun the evil of selfishness. We need not go to heathen lands to manifest our desire to devote all to God in a useful, unselfish life. We should do this in the home circle, in the church, among those with whom we associate and with whom we do business. Right in the common walks of life is where self is to be denied and kept in subordination. Paul could say: "I die daily." It is the daily dying to self in the little transactions of life that makes us overcomers. We should forget self in the desire to do good to others. **With many there is a decided lack of love for others. Instead of faithfully performing their duty, they seek rather their own pleasure.** 2T 132.1

Selfishness!

Dear Brother H: I have been waiting for an opportunity to write you, but have been hindered. After my last vision I felt it to be my duty to speedily lay before you what the Lord was pleased to present to me. I was pointed back and shown that for years in the past, even before your marriage, there had been in you a disposition to overreach in trade. You possessed a spirit of acquisitiveness, a disposition for close dealing, which was detrimental to your spiritual advancement and greatly injured your influence. Your father's family viewed these matters from the

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world's standpoint rather than from the high, exalted standard quoted by our divine Lord: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." In this you have failed. To deal in any way closely and unjustly is displeasing to God. He will not pass over errors and sins in this direction without thorough confession and forsaking. 2T 152.1

I was pointed far back and shown the loose manner in which you regarded these things. The Lord marked the transaction of carrying to market that load of animals that were so inferior that they could not be profitable to keep, therefore were prepared for food and carried to market to be bought and introduced into the human stomach. One of these was placed upon our table for some time to feed our large family in the days of our poverty. You were not the only one to be blamed in this. Others of your family were alike guilty. It matters not whether it was designed that they should be bought and eaten by us or by worldlings. It is the principle of the thing which displeased God; you transgressed His command. You did not love your neighbor as you did yourself, for you would be unwilling to have the same thing done to you. You would consider yourself insulted. An avaricious spirit led to this departure from Christian principles, and caused you to descend to a species of trading which advantaged yourself at others' disadvantage. 2T 153.1

Selfishness!

Selfishness marks the course of many. "But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in *deed* and in *truth*. And hereby we know that we are of the truth, and shall assure our hearts before Him. For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence toward God. And whatsoever we ask, we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight." Divest yourselves of selfishness and make thorough work for eternity. Redeem the past and do not represent the holy truth you profess where you now live as you have where you have lived hitherto. Let your light so shine that others by seeing your good works may be led to glorify our Father in heaven. Stand upon the elevated platform of eternal truth. **Regulate all your business transactions in this life in strict accordance with the word of God.**

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2T 161.2

Selfishness and robbery!

I wish that we might all see as God sees. I wish all could realize how God looks upon those men who profess to be followers of Christ, who have the blessing of sight and the advantage of means in their favor, and who yet envy the little prosperity enjoyed by a poor blind man and would benefit themselves, increase their stock of means, at the disadvantage of their afflicted brother. **This is regarded of God as the most criminal selfishness and robbery, and is an aggravating sin, which He will surely punish.** God never forgets. He does not look upon these things with human eyes and with cold, unfeeling, human judgment. He views things, not from the worldling's standpoint, but from the standpoint of mercy, pity, and infinite love. 3T 514.2

Selfishness!

Another book was opened, wherein were recorded the *sins* of those who profess the truth. **Under the general heading of selfishness came every other sin.** There were also headings over every column, and underneath these, opposite each name, were recorded, in their respective columns, the lesser sins. 4T 384.3

Under covetousness came falsehood, theft, robbery, fraud, and avarice; under ambition came pride and extravagance; jealousy stood at the head of malice, envy, and hatred; and intemperance headed a long list of fearful crimes, such as lasciviousness, adultery, indulgence of animal passions, etc. As I beheld I was filled with inexpressible anguish and exclaimed: "Who can be saved? who will stand justified before God? whose robes are spotless? who are faultless in the sight of a pure and holy God?" 4T 385.1

As the Holy One upon the throne slowly turned the leaves of the ledger, and His eyes rested for a moment upon individuals, His glance seemed to burn into their very souls, and at the same moment every word and action of their lives passed before their minds as clearly as though traced before their vision in letters of fire. Trembling seized them, and their faces turned pale. Their first appearance when around the throne was that of careless indifference. But how changed their appearance now! The feeling of security is gone, and in its place is a nameless terror. A dread is upon every soul, lest he shall be found among those who are wanting. Every eye is riveted upon the face of the One upon the throne; and as His solemn, searching eye sweeps over that company, there is a

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quaking of heart; for they are self-condemned without one word being uttered. In anguish of soul each declares his own guilt and with terrible vividness sees that by sinning he has thrown away the precious boon of eternal life. 4T 385.2

Self love and self esteem!

The servants of Christ should live as in His sight and as in the sight of angels. They should seek to understand the requirements of our time and prepare to meet them. Satan is constantly attacking us in new and untried ways, and why should the officers in God's army be inefficient? Why should they leave any faculty of their nature uncultivated? There is a great work to be done, and if there is any want of harmonious action in doing it, it is because of **self-love and self-esteem**. It is only when we are careful to carry out the Master's orders without leaving our stamp and identity upon the work that we work efficiently and harmoniously. "Press together," said the angel, "press together." 5T 539.1

Selfishness!

I wish that every minister and every one of our workers could see this matter as it has been presented to me. **Self-esteem and self-sufficiency are killing spiritual life.** Self is lifted up; self is talked about. Oh, that self might die! "I die daily," said the apostle Paul. When this proud, boasting self-sufficiency and this complacent self-righteousness permeate the soul, there is no room for Jesus. He is given an inferior place, while self swells into importance and fills the whole temple of the soul. This is the reason why the Lord can do so little for us. Should He work with our efforts, the instrument would appropriate all the glory to his own smartness, his wisdom, his ability, and he would congratulate himself, as did the Pharisee: "I fast twice in the week, I give tithes of all that I possess." When self shall be hidden in Christ, it will not be brought to the surface so frequently. Shall we meet the mind of the Spirit of God? Shall we dwell more upon practical godliness, and far less upon mechanical arrangements? 5T 538.3

Selfishness!

There is great need that our brethren overcome secret faults. The displeasure of God, like a cloud, hangs over many of them. The churches are weak. Selfishness, uncharitableness, covetousness, envy, evil-surmising, falsehood, theft, robbery, sensuality, licentiousness,

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and adultery, [SEE APPENDIX.] stand registered against some who claim to believe the solemn, sacred truth for this time. How can these accursed things be cleansed out of the camp, when men who claim to be Christians are practicing them constantly? They are somewhat careful of their ways before men, but they are an offense to God. His pure eyes see, a witness records, all their sins, both open and secret; and unless they repent and confess their sins before God, unless they fall on the Rock and are broken, their sins will remain charged against them in the books of record. Oh, fearful histories will be opened to the world at the judgment--histories of sins never confessed, of sins not blotted out! Oh, that these poor souls might see that they are heaping up wrath against the day of wrath! Then the thoughts of the heart, as well as the actions, will be revealed. I tell you, my brethren and sisters, there is need of humbling your souls before God. "Cease to do evil," but do not stop here; "learn to do well." You can glorify God only by bearing fruit to His glory. TM 146.1

Ministers, for Christ's sake, begin the work for yourselves. By your unsanctified lives you have laid stumbling blocks before your own children and before unbelievers. Some of you move by impulse, act from passion and prejudice, and bring impure, tainted offerings to God. For Christ's sake cleanse the camp by beginning, through the grace of Christ, the personal work of purifying the soul from moral defilement. A jovial minister in the pulpit, or one who is stretching beyond his measure to win praise, is a spectacle that crucifies the Son of God afresh and puts Him to open shame. There must be thorough repentance, faith in our Saviour Jesus Christ, vigilant watchfulness, unceasing prayer, and diligent searching of the Scriptures. God holds us responsible for all that we might be if we would improve our talents. We shall be judged according to what we ought to have been, but were not; what we might have done, but did not accomplish because we did not use our powers to glorify God. For all knowledge that we might have gained but did not, there will be an eternal loss, even if we do not lose our souls. All our influence belongs to God. All that we acquire is to be used to His glory. All the property that the Lord has entrusted to us is to be held on the altar of God, to be returned to Him again. We are working out our own destiny. May God help us all to be wise for eternity. TM 146.2

Self-conceit!

A neglect to conform in every particular to God's requirements means certain failure and loss to the wrongdoer. Failing to keep the way

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of the Lord, he robs his Maker of the service that is His due. This reacts upon himself; he fails of gaining that grace, that power, that force of character, which it is the privilege of each to receive who surrenders all to God. Living apart from Christ, he is exposed to temptation. He makes mistakes in his work for the Master. Untrue to principle in little things, he fails of doing God's will in things greater. He acts on the principles to which he has accustomed himself. {7T 199.4}

God cannot connect with those who live to please themselves, to make themselves first. Those who do this will in the end be last of all. **The sin that is most nearly hopeless and incurable is pride of opinion, self-conceit. This stands in the way of all growth.** When a man has defects of character, yet fails of realizing this; when he is so imbued with self-sufficiency that he cannot see his fault, how can he be cleansed? "They that be whole need not a physician, but they that are sick." Matthew 9:12. How can one improve when he thinks his ways perfect? 7T 199.5

Self-idolatry!

Eternity stretches before us. The curtain is about to be lifted. What are we thinking of, that we cling to our selfish love of ease, while all around us souls are perishing? Have our hearts become utterly callous? Can we not see and understand that we have a work to do in behalf of others? My brethren and sisters, are you among those who, having eyes, see not, and having ears, hear not? Is it in vain that God has given you a knowledge of His will? Is it in vain that He has sent you warning after warning of the nearness of the end? Do you believe the declarations of His word concerning what is coming upon the world? Do you believe that God's judgments are hanging over the inhabitants of the earth? How, then, can you sit at ease, **careless and indifferent**? 9T 26.4

Every day that passes brings us nearer the end. Does it bring us also near to God? Are we watching unto prayer? Those with whom we associate day by day need our help, our guidance. They may be in such a condition of mind that a word in season will be sent home by the Holy Spirit as a nail in a sure place. Tomorrow some of these souls may be where we can never reach them again. What is our influence over these fellow travelers? What effort do we make to win them to Christ? 9T 27.1

Time is short, and our forces must be organized to do a larger work. Laborers are needed who comprehend the greatness of the work and who will engage in it, not for the wages they receive, but from a realization of the nearness of the end. The time demands greater

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efficiency and deeper consecration. Oh, I am so full of this subject that I cry to God: "Raise up and send forth messengers filled with a sense of their responsibility, **messengers in whose hearts self-idolatry, which lies at the foundation of all sin, has been crucified.**"

Selfishness!

Selfishness and cold formality have well-nigh extinguished the fire of love, and dispelled the graces that should make fragrant the character. Many who profess His name have lost sight of the fact that Christians are to represent Christ. Unless there is practical self-sacrifice for the good of others, in the family circle, in the neighborhood, in the church, and wherever we may be, then whatever our profession, we are not Christians. DA 504.2

Christ has linked His interest with that of humanity, and He asks us to become one with Him for the saving of humanity. "Freely ye have received," He says, "freely give." Matt. 10:8. Sin is the greatest of all evils, and it is ours to pity and help the sinner. There are many who err, and who feel their shame and their folly. They are hungry for words of encouragement. They look upon their mistakes and errors, until they are driven almost to desperation. These souls we are not to neglect. If we are Christians, we shall not pass by on the other side, keeping as far as possible from the very ones who most need our help. When we see human beings in distress, whether through affliction or through sin, we shall never say, This does not concern me. DA 504.3

Selfishness!

Let none suppose that they can live a life of selfishness, and then, having served their own interests, enter into the joy of their Lord. In the joy of unselfish love they could not participate. They would not be fitted for the heavenly courts. They could not appreciate the pure atmosphere of love that pervades heaven. The voices of the angels and the music of their harps would not satisfy them. To their minds the science of heaven would be as an enigma. {COL 364.2}

In the great judgment day those who have not worked for Christ, those who have drifted along, carrying no responsibility, thinking of themselves, pleasing themselves, will be placed by the Judge of all the earth with those who did evil. They receive the same condemnation. {COL 365.1}

Many who profess to be Christians neglect the claims of God, and yet they do not feel that in this there is any wrong. They know that

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the blasphemer, the murderer, the adulterer, deserves punishment; but as for them, they enjoy the services of religion. They love to hear the gospel preached, and therefore they think themselves Christians. Though they have spent their lives in caring for themselves, they will be as much surprised as was the unfaithful servant in the parable to hear the sentence, "Take the talent from him." Like the Jews, they mistake the enjoyment of their blessings for the use they should make of them. COL 365.2

Self-idolatry!

The time demands greater efficiency and deeper consecration. I cry to God, Raise up and send forth messengers filled with a sense of their responsibility, men in whose hearts **self-idolatry, which lies at the foundation of all sin**, has been crucified; who are willing to consecrate themselves without reserve to God's service; whose souls are alive to the sacredness of the work and the responsibility of their calling; who are determined not to bring to God a maimed sacrifice, which costs them neither effort nor prayer. GW 114.3

Selfishness, love of pleasure and love of dress!

The sin of these last days is upon the professed people of God. Through selfishness, love of pleasure, and love of dress, they deny the Christ that their church membership says that they are following. I thank God that Jesus Christ knows every impulse in the heart of the believer. Many profess to be children of God who do not follow Christ. Their frivolity, their cheap conversation, their want of high-toned piety, their low aims, mislead others who would pursue a different course were it not for the example of these deceptive characters, those who do not love Christ or do His will but simply follow their own imaginations. TM 129.1

Defiling the temple of God!

When the meat-eating question was presented before me five years ago, showing how little the people knew what they were eating for food in the shape of flesh meats, this transaction of yours was shown. The effect of eating the meat of these unhealthy animals is diseased blood, sickness, and fevers. Many instances of the kind were shown me as being acted over daily by worldlings. You, my dear brother, have not seen this wrong on your part as the Lord sees it. You have never felt that it was a **great sin on your part**. Many things of like character have taken

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place in your life, which you will find that the recording angel has faithfully chronicled, and which you will meet again, unless by repentance and confession you make these wrongs right. 2T 153.2

Love of the World!

Oh, how important it is that faithfulness in little things characterize our lives, that true integrity mark all our course of action, and that we ever bear in mind that angels of God are taking cognizance of every act! That which we mete to others shall be meted to us again. A fearfulness should ever attend you lest you should deal unjustly, selfishly. By sickness and adversity the Lord will remove from us much more than we obtain by grinding the face of the poor. A just God truly estimates all our motives and actions. {2T 158.1}

I was shown Brother and Sister L. **The love of the world** has so eaten out true godliness and benumbed the powers of the mind that the truth fails to have a transforming influence upon the life and character. The love of the world has closed their hearts to compassion and to a consideration of the wants of others; its spirit has separated them from God. Brother and sister, you have a work to do to get from beneath the rubbish of the world; you need to make earnest efforts **to overcome your love of the world, your selfishness, and your penuriousness. These are sins which are cursing God's people.** I was pointed back to the community in which you lived previous to your moving to ----. You were close and exacting in deal there, taking advantage every time that you could well do so. I tried to find in your lives acts of noble self-sacrifice and benevolence, but could not, they were so rare. Your light has shone before others in such a manner that they have felt disgusted with you and your faith. The truth has been reproached by your closeness and overreaching in deal. May God help you to see all, and to have that hatred for this evil that He has. Let your light so shine that others by seeing your good works may be led to glorify your Father who is in heaven. God has been displeased with your course, for it has been marked by self-interest. He is still displeased with it, and will deal with you in judgment, unless you rid yourself of this spirit of littleness, and seek to be sanctified through the truth. Faith without works is dead, being alone. Faith will never save you unless it is justified by works. God requires of you to be rich in good works, ready to distribute, willing to communicate, laying up in store for yourselves a good foundation against the time to come, that you may lay hold on eternal life. 2T 158.2

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Oppressing the hireling!

I was shown that you have **oppressed hirelings in their wages**. You have taken advantage of circumstances and secured your help at the lowest figure. This has not been pleasing to God. You should have paid your help liberally, all that they earned. God sees and knows. The Searcher of hearts is acquainted with the thoughts, the intents and purposes of the heart. Every dollar that has been gained by you in this way, if retained, will be scattered through adversity and affliction. The world, the world, the world, has been the order of the day with you. The salvation of the soul has become secondary. Oh, that you could see, in the light of eternity, just how God views these things. You would be alarmed and would not rest until you had made restitution. 2T 159.1

You had light upon **health reform**, but you did not receive and live up to it. You gratified the appetite and taught your boy a sad lesson by indulging him in eating when and what he chose. In your **love for the world** you continued to work upon the high-pressure plan. The hand of God was removed, and you were left to your own weakness. Then you both tottered over the brink of the grave, yet you failed to learn the lesson in many things which God would have you learn. You retained your love for the world. Your **selfish love for gain, your small, close dealing**, was not put away. You did not appreciate the sympathy, kind care, and watchful tenderness of the one who had the care of you in your sickness. If you had, it would have led you to manifest a spirit of noble benevolence above any cheap dealing with her who had been true to you. You have ground the face of the poor; you have dealt unjustly. "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." 2T 159.2

Lustful passion!

The life of Solomon might have been remarkable until its close if virtue had been preserved. But he surrendered this special grace to **lustful passion**. In his youth he looked to God for guidance and trusted in Him, and God chose for him and gave him wisdom that astonished the world. His power and wisdom were extolled throughout the land. **But his love of women was his sin**. This passion he did not control in his manhood, and it proved a snare to him. His wives led him into idolatry, and when he began to descend the declivity of life, the wisdom that God had given him was removed; he lost his firmness of character and became more like the giddy youth, wavering between right and wrong. Yielding his principles, he placed himself in the current of evil, and thus

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separated himself from God, the foundation and source of his strength. He had moved from principle. Wisdom had been more precious to him than the gold of Ophir. But, alas! lustful passions gained the victory. He was deceived and ruined by women. What a lesson for watchfulness! What a testimony to the need of strength from God to the very last! 2T 305.3

The appearance of evil!

In the battle with inward corruptions and outward temptations, even the wise and powerful Solomon was vanquished. It is not safe to permit the least departure from the strictest integrity. "Abstain from all **appearance of evil.**" When a woman relates her family troubles, or complains of her husband, to another man, she violates her marriage vows; she dishonors her husband and breaks down the wall erected to preserve the sanctity of the marriage relation; she throws wide open the door and invites Satan to enter with his insidious temptations. This is just as Satan would have it. If a woman comes to a Christian brother with a tale of her woes, her disappointments and trials, he should ever advise her, if she must confide her troubles to someone, to select sisters for her confidants, and then there will be no appearance of evil whereby the cause of God may suffer reproach. 2T 306.1

Licentiousness!

I have been shown that we live amid the perils of the last days. **Because iniquity abounds, the love of many waxes cold. The word "many" refers to the professed followers of Christ.** They are affected by the prevailing iniquity and backslide from God, but it is not necessary that they should be thus affected. The cause of this declension is that they do not stand clear from this iniquity. The fact that their love to God is waxing cold because iniquity abounds shows that they are, in some sense, partakers in this iniquity, or it would not affect their love for God and their zeal and fervor in His cause. 2T 346.1

A terrible picture of the condition of the world has been presented before me. Immorality abounds everywhere. **Licentiousness is the special sin of this age.** Never did vice lift its deformed head with such boldness as now. The people seem to be benumbed, and the lovers of virtue and true goodness are nearly discouraged by its boldness, strength, and prevalence. The iniquity which abounds is not merely confined to the unbeliever and the scoffer. Would that this were the case, but it is not. Many men and women who profess the religion of Christ are

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guilty. Even some who profess to be looking for His appearing are no more prepared for that event than Satan himself. They are not cleansing themselves from all pollution. They have so long served their lust that it is natural for their thoughts to be impure and their imaginations corrupt. It is as impossible to cause their minds to dwell upon pure and holy things as it would be to turn the course of Niagara and send its waters pouring up the falls. 2T 346.2

Intemperance!

My brother, you are far from God; you are in a state of backsliding. You do not possess noble moral courage. You yield to your own desires instead of denying self. In seeking after happiness, you have attended places of amusement which God does not approve, and in so doing have weakened your own soul. My brother, you have much to learn. You indulge your appetite by eating more food than your system can convert into good blood. **It is sin to be intemperate in the quantity of food eaten, even if the quality is unobjectionable.** Many feel that, if they do not eat meat and the grosser articles of food, they may eat of simple food until they cannot well eat more. This is a mistake. Many professed health reformers are nothing less than gluttons. They lay upon the digestive organs so great a burden that the vitality of the system is exhausted in the effort to dispose of it. It also has a depressing influence upon the intellect, for the brain nerve power is called upon to assist the stomach in its work. Overeating, even of the simplest food, benumbs the sensitive nerves of the brain and weakens its vitality. Overeating has a worse effect upon the system than overworking; the energies of the soul are more effectually prostrated by intemperate eating than by intemperate working. 2T 412.1

The digestive organs should never be burdened with a quantity or quality of food which it will tax the system to appropriate. All that is taken into the stomach above what the system can use to convert into good blood, clogs the machinery; for it cannot be made into either flesh or blood, and its presence burdens the liver and produces a morbid condition of the system. The stomach is overworked in its efforts to dispose of it, and then there is a sense of languor, which is interpreted to mean hunger; and without allowing the digestive organs time to rest from their severe labor, to recruit their energies, another immoderate amount is taken into the stomach, to set the weary machinery again in motion. The system receives less nourishment from too great a quantity of food, even of the right quality, than from a moderate quantity taken at regular

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periods. 2T 412.2

Adultery!

If the sisters were elevated and possessed purity of heart, any corrupt advances, even from their minister, would be repulsed with such positiveness as would never need a repetition. Minds must be terribly befogged by Satan when they can listen to the voice of the seducer because he is a minister, and therefore break God's plain and positive commands and flatter themselves that they commit no sin. Have we not the words of John: "He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him"? What saith the law? "Thou shalt not commit adultery." When a man professing to keep God's holy law, and ministering in sacred things, takes advantage of the confidence his position gives him and seeks to indulge his base passions, this fact should of itself be sufficient to enable a woman professing godliness to see that, although his profession is as exalted as the heavens, an impure proposal coming from him is from Satan disguised as an angel of light. I cannot believe that the word of God is abiding in the hearts of those who so readily yield up their innocency and virtue upon the altar of lustful passions. 2T 457.2

My sisters, avoid even the appearance of evil. In this fast age, reeking with corruption, you are not safe unless you stand guarded. Virtue and modesty are rare. I appeal to you as followers of Christ, making an exalted profession, to cherish the precious, priceless gem of modesty. This will guard virtue. If you have any hope of being finally exalted to join the company of the pure, sinless angels, and to live in an atmosphere where there is not the least taint of sin, cherish modesty and virtue. Nothing but purity, sacred purity, will stand the grand review, abide the day of God, and be received into a pure and holy heaven. 2T 458.1

Self abuse, masturbation!

I have felt deeply as I have seen the powerful influence of animal passions in controlling men and women of no ordinary intelligence and ability. They would be capable of engaging in a good work, of exerting a powerful influence, were they not enslaved by base passions. My confidence in humanity has been terribly shaken. I have been shown that persons of apparently good deportment, not taking unwarrantable liberties with the other sex, were guilty of practicing secret vice nearly every day of their lives. They have not refrained from this terrible sin

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even while most solemn meetings have been in session. They have listened to the most solemn, impressive discourses upon the judgment, which seemed to bring them before the tribunal of God, causing them to fear and quake; yet hardly an hour would elapse before they would be engaged in their favorite, bewitching sin, **polluting their own bodies**. They were such slaves to this awful crime that they seemed devoid of power to control their passions. We have labored for some earnestly, we have entreated, we have wept and prayed over them; yet we have known that right amid all our earnest effort and distress the force of sinful habit has obtained the mastery, and these sins have been committed. 2T 468.2

Pride!

You have had an unsanctified influence over the youth in ----. Your love of show leads to an expenditure of means which is wrong. You do not realize the claims that the Lord has upon you. You have not become acquainted with the sweet results of self-denial. Its fruits are sacred. To serve yourselves and to please yourselves has been the order of your lives. To spend your means to gratify pride has been your practice. Oh, how much better it would have been for you to have restrained your desires and made some sacrifice for the truth of God, and by thus denying the **lust of the eye, the lust of the flesh, and the pride of life** have had something to put into the treasury of God! Instead of purchasing frivolous things, put your little into the bank of heaven, that when the Master comes you may receive both principal and interest. 3T 83.1

Deficiency of spiritual knowledge!

God leads His people on step by step. The Christian life is a constant battle and a march. There is no rest from the warfare. It is by constant, unceasing effort that we maintain the victory over the temptations of Satan. As a people we are triumphing in the clearness and strength of the truth. We are fully sustained in our positions by an overwhelming amount of plain Scriptural testimony. **But we are very much wanting in Bible humility, patience, faith, love, self-denial, watchfulness, and the spirit of sacrifice. We need to cultivate Bible holiness. Sin prevails among the people of God. The plain message of rebuke to the Laodiceans is not received. Many cling to their doubts and their darling sins while they are in so great a deception as to talk and feel that they are in need of nothing.** They think the testimony of the Spirit of God in reproof is uncalled for or that it does not mean them.

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Such are in the greatest need of the grace of God and spiritual discernment that they may discover their **deficiency in spiritual knowledge**. They lack almost every qualification necessary to perfect Christian character. They have not a practical knowledge of Bible truth, which leads to lowliness of life and a conformity of their will to the will of Christ. **They are not living in obedience to all God's requirements.** 3T 253.2

Failure to give honor and glory to God!

Aaron and Moses both **sinned in not giving glory and honor to God** at the waters of Meribah. They were both wearied and provoked with the continual complaining of Israel, and, at a time when God was to mercifully display His glory to the people, to soften and subdue their hearts and lead them to repentance, Moses and Aaron claimed the power of opening the rock for them. "Hear now, ye rebels; must we fetch you water out of this rock?" Here was a golden opportunity to sanctify the Lord in the midst of them, to show them the long-suffering of God and His tender pity for them. They had murmured against Moses and Aaron because they could not find water. Moses and Aaron took these murmurings as a great trial and dishonor to themselves, forgetting that it was God whom the people were grieving. It was God whom they were sinning against and dishonoring, not those who were appointed of God to carry out His purpose. They were insulting their best Friend in charging their calamities upon Moses and Aaron; they were murmuring at God's providence. 3T 301.3

This sin of these noble leaders was great. Their lives might have been illustrious to the close. They had been greatly exalted and honored; yet **God does not excuse sin in those in exalted positions any sooner than He does in those in more humble positions**. Many professed Christians look upon men who do not reprove and condemn wrong, as men of piety and Christians indeed, while they think that those who stand boldly in defense of the right, and will not yield their integrity to unconsecrated influences, lack piety and a Christian spirit. 3T 302.1

Those who stand in defense of the honor of God and maintain the purity of truth at any cost will have manifold trials, as did our Saviour in the wilderness of temptation. While those who have yielding temperaments, who have not courage to condemn wrong, but keep silent when their influence is needed to stand in defense of the right against any pressure, may avoid many heartaches and escape many perplexities, they will also lose a very rich reward, if not their own souls. **Those who are**

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in harmony with God, and who through faith in Him receive strength to resist wrong and stand in defense of the right, will always have severe conflicts and will frequently have to stand almost alone. But precious victories will be theirs while they make God their dependence. His grace will be their strength. Their moral sensibility will be keen and clear, and their moral powers will be able to with-stand wrong influences. Their integrity, like that of Moses, will be of the purest character. 3T 302.2

Disregarding God's express command!

The sin of this age is disregard of God's express commands.

The power of influence in a wrong direction is very great. Eve had all that her wants required. There was nothing lacking to make her happy, but intemperate appetite desired the fruit of the only tree that God had withheld. She had no need of the fruit of the tree of knowledge, but she permitted her appetite and curiosity to control her reason. She was perfectly happy in her Eden home by her husband's side; but, like restless modern Eves, she was flattered that there was a higher sphere than that which God had assigned her. But in attempting to climb higher than her original position, she fell far below it. This will most assuredly be the result with the Eves of the present generation if they neglect to cheerfully take up their daily life duties in accordance with God's plan. 3T 483.1

There is a work for women that is even more important and elevating than the duties of the king upon his throne. They may mold the minds of their children and shape their characters so that they may be useful in this world and that they may become sons and daughters of God. Their time should be considered too valuable to be passed in the ballroom or in needless labor. There is enough necessary and important labor in this world of need and suffering without wasting precious moments for ornamentation or display. Daughters of the heavenly King, members of the royal family, will feel a burden of responsibility to attain to a higher life, that they may be brought into close connection with heaven and work in unison with the Redeemer of the world. Those who are engaged in this work will not be satisfied with the fashions and follies which absorb the mind and affections of women in these last days. If they are indeed the daughters of God they will be partakers of the divine nature. They will be stirred with deepest pity, as was their divine Redeemer, as they see the corrupting influences in society. They will be in sympathy with Christ, and in their sphere, as they have ability and opportunity, will work to save perishing souls as Christ worked in His

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exalted sphere for the benefit of man. 3T 483.2

Indulgence of appetite!

One of the strongest temptations that man has to meet is upon the point of appetite. Between the mind and the body there is a mysterious and wonderful relation. They react upon each other. To keep the body in a healthy condition to develop its strength, that every part of the living machinery may act harmoniously, should be the first study of our life. **To neglect the body is to neglect the mind. It cannot be to the glory of God for His children to have sickly bodies or dwarfed minds. To indulge the taste at the expense of health is a wicked abuse of the senses.** Those who engage in any species of in-temperance, either in eating or drinking, waste their physical energies and weaken moral power. They will feel the retribution which follows the transgression of physical law. 3T 485.3

Neglecting obedience!

God wants minutemen. He will have men who, when important decisions are to be made, are as true as the needle to the pole; men whose special and personal interests are swallowed up, as were our Saviour's, in the one great general interest for the salvation of souls. Satan plays upon the human mind wherever a chance has been left for him to do so; and he seizes upon the very time and place where he can do the most service to himself and the greatest injury to the cause of God. **A neglect to do what we might do, and what God requires us to do in His cause, is a sin which cannot be palliated with excuses of circumstances or conditions, for Jesus has made provision for all in every emergency.** 3T 505.2

Love of money!

Dear Brother P: I would make one more effort to warn you to be in earnest to gain the kingdom. Warning after warning has been given you, which you have not heeded. But, oh, if you would even now repent of your past wrong course and turn to the Lord, it might not be too late for wrongs to be righted. **All the powers of your mind have been devoted to money getting. You have worshiped money.** It has been your god. The rod of God is hanging over you. His judgments may overtake you at any moment and you go down to the grave unready, your garments spotted and stained with the corruptions of the world. What is your record in heaven? Every dollar that you have accumulated has been

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like an extra link in the chain that fastens you to this poor world. Your passion to get gain has been continually strengthening. The burden of your thoughts has been how you could obtain more means. You have had a fearful experience, which should be a warning to those who allow the love of the world to take possession of their souls. You have become mammon's slave. What will you say when the Master shall demand of you an account of your stewardship? You have allowed the love of money getting to become the ruling passion of your life. **You are as much intoxicated with the love of money as is the inebriate with his liquor.** 3T 544.2

Rebelliousness!

Thus are revealed the snares and devices of Satan, the importance of perfecting Christian character, and the means by which this result may be obtained. Thus God indicates what is necessary to secure His blessing. **There is a disposition on the part of many to let rebellious feelings arise if their peculiar sins are reprov'd.** The spirit of this generation is: "Speak unto us smooth things." But the spirit of prophecy speaks only the truth. Iniquity abounds, and the love of many who profess to follow Christ waxes cold. They are blind to the wickedness of their own hearts and do not feel their weak and helpless condition. God in mercy lifts the veil and shows them that there is an eye behind the scenes that discerns their hidden guilt and the motives of their actions. 4T 13.1

The sins of the popular churches are whitewashed over. Many of the members indulge in the grossest vices and are steeped in iniquity. Babylon is fallen and has become the cage of every foul and hateful bird! The most revolting sins of the age find shelter beneath the cloak of Christianity. Many proclaim the law of God abolished, and surely their lives are in keeping with their faith. If there is no law, then there is no transgression, and therefore no sin; for sin is the transgression of the law. 4T 13.2

The carnal mind is enmity against God, and it rebels against His will. Let it once throw off the yoke of obedience and it slips unconsciously into the lawlessness of crime. Iniquity abounds among those who talk grandly of pure and perfect religious liberty. Their conduct is abhorrent to the Lord, and they are co-workers with the adversary of souls. The light of revealed truth is turned from their sight, and the beauties of holiness are but as shadows to them. 4T 13.3

Repentant sinners have no cause to despair because they are

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reminded of their transgressions and warned of their danger. These very efforts in their behalf show how much God loves them and desires to save them. They have only to follow His counsel and do His will, to inherit eternal life. **God sets the sins of His erring people before them, that they may behold them in all their enormity under the light of divine truth. It is then their duty to renounce them forever.** 4T 15.1

Disobedience is rejection of truth!!

In the parable, Christ exalts the Samaritan above the priest and the Levite, who were great sticklers for the letter of the law of Ten Commandments. The one obeyed the spirit of these commandments, while the others were content to profess an exalted faith in them; but what is faith without works? When the advocates of the law of God plant their feet firmly upon its principles, showing that they are not merely loyal in name but loyal at heart, carrying out in their daily lives the spirit of God's commandments, and exercising true benevolence to man, then will they have moral power to move the world. It is impossible for those who profess allegiance to the law of God to correctly represent the principles of that sacred Decalogue while slighting its holy injunctions to love their neighbor as themselves. {4T 58.1}

The most eloquent sermon that can be preached upon the law of Ten Commandments is to do them. Obedience should be made a personal duty. **Negligence of this duty is flagrant sin.** God lays us under obligations not only to secure heaven ourselves, but to feel it a binding duty to show others the way and, through our care and disinterested love, to lead toward Christ those who come within the sphere of our influence. The singular absence of principle that characterizes the lives of many professed Christians is alarming. Their disregard of God's law disheartens those who recognize its sacred claims and tends to turn those from the truth who would otherwise accept it. 4T 58.2

In order to gain a proper knowledge of ourselves, it is necessary to look into the mirror, and there discovering our own defects, avail ourselves of the blood of Christ, the fountain opened for sin and uncleanness, in which we may wash our robes of character and remove the stains of sin. But many refuse to see their errors and correct them; they do not want a true knowledge of themselves. 4T 58.3

Business fraud and lying!

Adam and Eve suffered the terrible consequences of disobeying the express command of God. They might have reasoned: This is a very

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small sin, and will never be taken into account. But God treated the matter as a fearful evil, and the woe of their transgression will be felt through all time. In the times in which we live, sins of far greater magnitude are often committed by those who profess to be God's children. In the transaction of business, falsehoods are uttered and acted by God's professed people that bring His frown upon them and a reproach upon His cause. **The least departure from truthfulness and rectitude is a transgression of the law of God.** Continual indulgence in sin accustoms the person to a habit of wrongdoing, but does not lessen the aggravated character of the sin. God has established immutable principles, which He cannot change without a revision of His whole nature. If the word of God were faithfully studied by all who profess to believe the truth, they would not be dwarfs in spiritual things. Those who disregard the requirements of God in this life would not respect His authority were they in heaven. 4T 311.4

Every species of immorality is plainly delineated in the word of God and its result spread before us. The **indulgence of the lower passions is presented before us in its most revolting character.** No one, however dark may be his understanding, need to err. But I have been shown that this sin is cherished by many who profess to be walking in all the commandments of God. God will judge every man by His word. 4T 312.1

Said Christ: "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of Me." **The Bible is an unerring guide. It demands perfect purity in word, in thought, and in action.** Only virtuous and spotless characters will be permitted to enter the presence of a pure and holy God. The word of God, if studied and obeyed, would lead the children of men, as the Israelites were led by a pillar of fire by night and a pillar of cloud by day. The Bible is God's will expressed to man. It is the only perfect standard of character, and marks out the duty of man in every circumstance of life. There are many responsibilities resting upon us in this life, a neglect of which will not only cause suffering to ourselves, but others will sustain loss in consequence. 4T 312.2)

Neglect and selfishness!

One class were registered as cumberers of the ground. As the piercing eye of the Judge rested upon these, their sins of neglect were distinctly revealed. With pale, quivering lips they acknowledged that they had been traitors to their holy trust. They had had warnings and

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privileges, but they had not heeded nor improved them. They could now see that they had presumed too much upon the mercy of God. True, they had not such confessions to make as had the vile and basely corrupt; but, like the fig tree, they were cursed because they bore no fruit, because they had not put to use the talents entrusted to them. 4T 385.3

This class had made *self* supreme, laboring only for selfish interests. They were not rich toward God, not having responded to His claims upon them. Although professing to be servants of Christ, they brought no souls to Him. Had the cause of God been dependent on their efforts, it would have languished; for they not only withheld the means lent them of God, but they withheld themselves. But these could now see and feel that in occupying an irresponsible position in reference to the work and cause of God they had placed themselves on the left hand. They had had opportunity, but would not do the work that they could and should have done. 4T 386.1

The names of all who profess the truth were mentioned. Some were reprov'd for their unbelief, others for having been slothful servants. They had allowed others to do the work in the Master's vineyard, and to bear the heaviest responsibilities, while they were selfishly serving their own temporal interests. Had they cultivated the abilities God had given them, they could have been reliable burden bearers, working for the interest of the Master. Said the Judge: "All will be justified by their faith and judged by their works." How vividly then appeared their neglect, and how wise the arrangement of God in giving to every man a work to do to promote the cause and save his fellow men. Each was to demonstrate a living faith in his family and in his neighborhood, by showing kindness to the poor, sympathizing with the afflicted, engaging in missionary labor, and by aiding the cause of God with his means. **But, like Meroz, the curse of God rested upon them for what they had not done.** They had loved that work which would bring the greatest profit in this life; and opposite their names in the ledger devoted to good works there was a mournful blank. 4T 386.2

Intellectual laziness!

I am astonished that with the examples before us of what man may be, and what he may do, we are not stimulated to greater exertion to emulate the good works of the righteous. All may not occupy a position of prominence; yet all may fill positions of usefulness and trust, and may, by their persevering fidelity, do far more good than they have any idea that they can do. Those who embrace the truth should seek a clear

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understanding of the Scriptures and an experimental knowledge of a living Saviour. The intellect should be cultivated, the memory taxed. **All intellectual laziness is sin, and spiritual lethargy is death.** 4T 399.1

Pride, extravagance, dishonesty, selfishness, avaricious and over-reaching!

There have been men in important places who have not been guardians of the interests of others. They have been wholly absorbed in their own interests and have neglected to preserve the reputation of the church. They have been **selfish and avaricious**, not moving with an eye single to the glory of God. **The church as a whole is in a degree responsible for the wrongs of its individual members because they countenance the evil in not lifting up their voice against it. The favor of God is not enjoyed for several reasons. His Spirit is grieved by the pride, extravagance, dishonesty, and overreaching which are indulged by some professing godliness. All these things bring the frown of God upon His people.** 4T 490.3

Dishonesty!

The love of money is the root of all evil." Some who profess the truth do not withstand temptation on this point. Among worldlings in this generation the greatest crimes are perpetrated through the love of money. If wealth cannot be secured by honest industry, men will resort to fraud, deception, and crime in order to obtain it. The cup of iniquity is nearly filled, and the retributive justice of God is about to descend upon the guilty. Widows are robbed of their scanty pittance by lawyers and professed interested friends, (men from denominations and independent ministries, my words) and poor men are made to suffer for the necessities of life because of the dishonesty which is practiced in order to gratify extravagance. The terrible record of crime in our world is enough to chill the blood and fill the soul with horror; but the fact that even among those who profess to believe the truth the same evils are creeping in, the same sins indulged to a greater or less degree, calls for deep humiliation of soul. {4T 489.2}

A man who sincerely fears God would rather toil day and night, suffer privation, and eat the bread of poverty than to indulge a passion for gain which would oppress the widow and the fatherless or turn the stranger from his right. The crimes that are committed through love of display and love of money constitute this world a den of thieves and robbers, and cause angels to weep. But Christians are professedly not

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dwellers upon the earth; they are in a strange country, stopping, as it were, only for a night. Our home is in the mansions which Jesus has gone to prepare for us. This life is but a vapor, which passes away. 4T 490.1

Fraud!

The acquisition of property becomes a mania with some. Every time the golden rule is violated, Christ is abused in the person of His saints. Every advantage that is taken of fellow mortals, be they saints or sinners, will stand as fraud in the Ledger of Heaven. God designed that our lives should represent the life of our great Pattern in doing good to others and in acting a holy part in the elevation of man. About this work there hovers a true dignity and a glory which may never be seen and realized in this life, but which will be fully appreciated in the future life. The record of kindly deeds and generous actions will reach into eternity. Just to the extent that man would advantage himself at the disadvantage of his fellow man will his soul become calloused to the influence of the Spirit of God. Gain obtained thus is a fearful loss. 4T 490.2

Unbelief!

The unbelief and sins of ancient Israel were presented before me, and I saw that similar wrongs and iniquity exist among modern Israel. The pen of inspiration recorded their crimes for the benefit of those who live in these last days, that we might shun their evil example. Achan coveted and secreted a wedge of gold and a goodly Babylonish garment that were taken as spoil from the enemy. But the Lord had pronounced the city of Jericho accursed and had commanded the people not to take of the spoil of their enemies for their own use. "And ye, in anywise keep yourselves from the accursed thing, lest ye make yourselves accursed, when ye take of the accursed thing, and make the camp of Israel a curse, and trouble it. But all the silver, and gold, and vessels of brass and iron, are consecrated unto the Lord: they shall come into the treasury of the Lord." 4T 491.1

Betrayal!

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

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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 (pastors) 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 211.2

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

No superiority of rank, dignity, or worldly wisdom, no position in sacred office, will preserve men from sacrificing principle when left to their own deceitful hearts. Those who have been regarded as worthy and righteous prove to be ring-leaders in apostasy and examples in indifference and in the abuse of God's mercies. Their wicked course He will tolerate no longer, and in His wrath He deals with them without mercy. 5T 212.1

How does God view sins?

God does not regard all sins as of equal magnitude; there are degrees of guilt in His estimation as well as in that of finite man. But however trifling this or that wrong in their course may seem in the eyes of men, no sin is small in the sight of God. The sins which man is disposed to look upon as small may be the very ones which God accounts as great crimes. The drunkard is despised and is told that his sin will exclude him from heaven, while **pride, selfishness, and covetousness go unrebuked. But these are sins that are especially offensive to God.** He "resisteth the proud," and Paul tells us that covetousness is idolatry. Those who are familiar with the denunciations against idolatry in the word of God will at once see how grave an offense this sin is. 5T 337.2

God speaks through His prophet: "Let the wicked forsake his

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way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon. For My thoughts, are not your thoughts neither are your ways, My ways, saith the Lord. For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts." We need clear discernment, that we may measure sin by the Lord's standard and not by our own. Let us take for our rule, not human opinions, but the divine word. 5T 337.3

Disease!

The physician needs more than human wisdom and power that he may know how to minister to the many perplexing cases of disease of the mind and heart with which he is called to deal. If he is ignorant of the power of divine grace he cannot help the afflicted one, but will aggravate the difficulty; but if he has a firm hold upon God he will be able to help the diseased, distracted mind. He will be able to point his patients to Christ and teach them to carry all their cares and perplexities to the great Burden Bearer. 5T 444.1

There is a divinely appointed connection between sin and disease. No physician can practice for a month without seeing this illustrated. He may ignore the fact; his mind may be so occupied with other matters that his attention will not be called to it; but if he will be observing and honest he cannot help acknowledging that sin and disease bear to each other the relationship of cause and effect. The physician should be quick to see this and to act accordingly. When he has gained the confidence of the afflicted by relieving their sufferings and bringing them back from the verge of the grave, he may teach them that **disease is the result of sin** and that it is the fallen foe who seeks to allure them to health-and-soul-destroying practices. He may impress their minds with the necessity of denying self and obeying the laws of life and health. In the minds of the young especially he may instill right principles. God loves His creatures with a love that is both tender and strong. He has established the laws of nature, but His laws are not arbitrary exactions. Every "Thou shalt not," whether in physical or moral law, contains or implies a promise. If it is obeyed, blessings will attend our steps; if it is disobeyed, the result is danger and unhappiness. The laws of God are designed to bring His people closer to Himself. He will save them from the evil and lead them to the good if they will be led, but force them He never will. We cannot discern God's plans, but we must trust Him and show our faith by our works. 5T 444.2

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Pride of heart!

At our yearly convocations these things should be set before the people, and they should be encouraged to find in Christ deliverance from the power of sin. He says: "When ye shall search for Me with all your heart,... I will be found of you." Jeremiah 29:13, 14. The standard should be elevated, and the preaching should be of the most spiritual character, that the people may be led to see the reason of their weakness and unhappiness. Many are unhappy because they are unholy. Purity of heart, innocence of mind, only can be blessed of God. **When sin is cherished, it can in the end produce nothing but unhappiness; and the sin which leads to the most unhappy results is pride of heart, the lack of Christlike sympathy and love.** {6T 53.1}

Worldly policy and principles!

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. 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." John 1:29. Every true doctrine makes Christ the center, every precept receives force from His words. 6T 53.3

Keep before the people the cross of Calvary. Show what caused the death of Christ--the transgression of the law. Let not sin be cloaked or treated as a matter of little consequence. It is to be presented as guilt against the Son of God. Then point the people to Christ, telling them that immortality comes only through receiving Him as their personal Saviour. 6T 54.1

Arouse the people to see how far they have departed from the Lord's ordinances by adopting worldly policy and conforming to worldly principles. These have brought them into transgression of God's law.

Evil-speaking, jealousy, and disobedience!

The Pastor's Work. Candidates who have grown to manhood and womanhood should understand their duty better than do the younger ones; but the pastor of the church has a duty to do for these souls. Have they wrong habits and practices? It is the duty of the pastor to have special meetings with them. Give them Bible readings, converse and pray with them, and plainly show the claims of the Lord upon them. Read to them the teaching of the Bible in regard to conversion. Show what is the fruit of conversion, the evidence that they love God. Show that true

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conversion is a change of heart, of thoughts and purposes. Evil habits are to be given up. **The sins of evil-speaking, of jealousy, of disobedience, are to be put away.** A warfare must be waged against every evil trait of character. Then the believing one can understandingly take to himself the promise: "Ask, and it shall be given you." Matthew 7:7. 6T 95.1

Idolatry of dress!

One of the points upon which those newly come to the faith will need instruction is the subject of dress. Let the new converts be faithfully dealt with. Are they vain in dress? Do they cherish pride of heart? **The idolatry of dress is a moral disease.** It must not be taken over into the new life. In most cases, submission to the gospel requirements will demand a decided change in the dress. 6T 96.1

Lack of personal service!

By our churches there is a work to be done of which many have little idea, a work as yet almost untouched. "I was anhungered," Christ says, "and ye gave Me meat: I was thirsty, and ye gave Me drink: I was a stranger, and ye took Me in: naked, and ye clothed Me: I was sick, and ye visited Me; I was in prison, and ye came unto Me." Matthew 25:35, 36. Some think that if they give money to this work, it is all they are required to do; but this is an error. Donations of money cannot take the place of personal ministry. **It is right to give our means, and many more should do this; but according to their strength and opportunities, personal service is required of all.** 6T 275.2

The work of gathering in the needy, the oppressed, the suffering, the destitute, is the very work which every church that believes the truth for this time should long since have been doing. We are to show the tender sympathy of the Samaritan in supplying physical necessities, feeding the hungry, bringing the poor that are cast out to our homes, gathering from God every day grace and strength that will enable us to reach to the very depths of human misery and help those who cannot possibly help themselves. In doing this work we have a favorable opportunity to set forth Christ the crucified One. {6T 276.1}

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

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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. 6T 276.2

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.

Lack of love!

It is God's purpose that the rich and the poor shall be closely bound together by the ties of sympathy and helpfulness. He bids us interest ourselves in every case of suffering and need that shall come to our knowledge. 6T 279.1

Think it not lowering to your dignity to minister to suffering humanity. Look not with indifference and contempt upon those who have laid the temple of the soul in ruins. These are objects of divine compassion. He who created all, cares for all. Even those who have fallen the lowest are not beyond the reach of His love and pity. If we are truly His disciples, we shall manifest the same spirit. **The love that is inspired by our love for Jesus will see in every soul, rich or poor, a value that cannot be measured by human estimate.** Let your life reveal a love that is higher than you can possibly express in words. 6T 279.2

Unfaithfulness, injustice, dishonesty and conniving at wrong!

"Then after that." In these words there is a lesson for all who are connected with the work of God. A period of probation was granted to the tree that bore no fruit. And in like manner God bears long with His people. But of those who have had great advantages, and who are standing in positions of high and sacred trust, and yet bear no fruit, He says: "Cut it down; why cumbereth it the ground?" 7T 200.4

Let those connected with the Lord's special instrumentalities remember that He will call for fruit from His vineyard. Proportionate to the blessings bestowed will be the returns required. Heavenly angels have visited and ministered in every place where God's institutions are established. Unfaithfulness in these institutions is a greater sin than it would be elsewhere, for it has a greater influence than it would elsewhere have. **Unfaithfulness, injustice, dishonesty, conniving at**

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wrong, obstruct the light which God designs shall shine forth from His instrumentalities. 7T 200.5

The world is watching, ready to criticize with keenness and severity your words, your deportment, and your business transactions. Everyone who acts a part in connection with the work of God is watched, and is weighed by the scales of human discernment. Impressions, favorable or unfavorable to Bible religion, are constantly made on the minds of all with whom you have to do. 7T 201.1

The world watches to see what fruit is borne by professed Christians. It has a right to look for self-denial and self-sacrifice from those who claim to believe advanced truth.

Pride of opinion!

God cannot connect with those who live to please themselves, to make themselves first. Those who do this will in the end be last of all. **The sin that is most nearly hopeless and incurable is pride of opinion, self-conceit. This stands in the way of all growth.** When a man has defects of character, yet fails of realizing this; when he is so imbued with self-sufficiency that he cannot see his fault, how can he be cleansed? "They that be whole need not a physician, but they that are sick." Matthew 9:12. How can one improve when he thinks his ways perfect? 7T 199.5

When one who is supposed to be led and taught by God turns out of the way, because of self-confidence, many follow his example. His false step may result in misleading thousands.

Law suits between brethren!

Christians should not appeal to civil tribunals to settle differences that may arise among church members. Such differences should be settled among themselves, or by the church, in harmony with Christ's instruction. Even though injustice may have been done, the follower of the meek and lowly Jesus will suffer himself "to be defrauded" rather than open before the world the sins of his brethren in the church. AA 305.2

Lawsuits between brethren are a reproach to the cause of truth. Christians who go to law with one another expose the church to the ridicule of her enemies and cause the powers of darkness to triumph. They are wounding Christ afresh and putting Him to open shame. **By ignoring the authority of the church, they show contempt for God, who gave to the church its authority.** AA 306.1

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Evil influence!

Sin is sin, whether committed by one sitting on a throne, or by one in the humbler walks of life. The day is coming when all who have committed sin will make confession, even though it is too late for them to receive pardon. God waits long for the sinner to repent. He manifests a wonderful forbearance. But He must at last call the transgressor of His law to account. {3BC 1147.3}

A man incurs guilt by injuring a fellow-being, but his chief guilt is the sin that he has committed against the Lord, and the evil influence of his example upon others. 3BC 1147.4

Injuring your brother!

The apostle says, "Confess your faults one to another, and pray one for another, that ye may be healed." James 5:16. Confess your sins to God, who only can forgive them, and your faults to one another. If you have given offense to your friend or neighbor, you are to acknowledge your wrong, and it is his duty freely to forgive you. Then you are to seek the forgiveness of God, **because the brother you have wounded is the property of God, and in injuring him you sinned against his Creator and Redeemer.** The case is brought before the only true Mediator, our great High Priest, who "was in all points tempted like as we are, yet without sin," and who is "touched with the feeling of our infirmities," and is able to cleanse from every stain of iniquity. Hebrews 4:15. SC 37.3

Those who have not humbled their souls before God in acknowledging their guilt, have not yet fulfilled the first condition of acceptance. If we have not experienced that repentance which is not to be repented of, and have not with true humiliation of soul and brokenness of spirit confessed our sins, abhorring our iniquity, we have never truly sought for the forgiveness of sin; and if we have never sought, we have never found the peace of God. The only reason why we do not have remission of sins that are past is that we are not willing to humble our hearts and comply with the conditions of the word of truth. Explicit instruction is given concerning this matter. Confession of sin, whether public or private, should be heartfelt and freely expressed. It is not to be urged from the sinner. It is not to be made in a flippant and careless way, or forced from those who have no realizing sense of the abhorrent character of sin. The confession that is the outpouring of the inmost soul finds its way to the God of infinite pity. The psalmist says, "The Lord is nigh unto them that are of a broken heart; and saveth such as be of a

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contrite spirit." Psalm 34:18. SC 37.4

Unrestrained indulgence!

Christ has left us here a most important lesson. He would lay before us the danger of making our eating and drinking paramount. He presents the result of **unrestrained indulgence of appetite**. The moral powers are enfeebled, so that sin does not appear sinful. Crime is lightly regarded, and passion controls the mind, until good principles and impulses are rooted out, and God is blasphemed. **All this is the result of eating and drinking to excess. This is the very condition of things which Christ declares will exist at His second coming.** CH 24.1

The Saviour presents to us something higher to toil for than merely what we shall eat and drink, and wherewithal we shall be clothed. Eating, drinking and dressing are carried to such excess that they become crimes. **They are among the marked sins of the last days**, and constitute a sign of Christ's soon coming. Time, money, and strength, which belong to the Lord, but which He has entrusted to us, are wasted in superfluities of dress and luxuries for the perverted appetite, which lessen vitality and bring suffering and decay. It is impossible to present our bodies a living sacrifice to God when we continually fill them with corruption and disease by our own sinful indulgence. Knowledge must be gained in regard to how to eat and drink and dress so as to preserve health. Sickness is the result of violating nature's law. Our first duty, one which we owe to God, to ourselves, and to our fellow men, is to obey the laws of God. These include the laws of health. CH 24.2

Sickness!

It is a sin to be sick, for all sickness is the result of transgression. Many are suffering in consequence of the transgression of their parents. They cannot be censured for their parents' sin; but it is nevertheless their duty to ascertain wherein their parents violated the laws of their being, which has entailed upon their offspring so miserable an inheritance; and wherein their parents' habits were wrong, they should change their course, and place themselves by correct habits in a better relation to health. CH 37.2

Self confidence!

When the crowing of the cock reminded him of the words of Christ, surprised and shocked at what he had just done he turned and looked at his Master. At that moment Christ looked at Peter, and beneath

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that grieved look, in which compassion and love for him were blended, Peter understood himself. He went out and wept bitterly. That look of Christ's broke his heart. Peter had come to the turning point, and bitterly did he repent his sin. He was like the publican in his contrition and repentance, and like the publican he found mercy. The look of Christ assured him of pardon. COL 152.3

Now his **self-confidence** was gone. Never again were the old boastful assertions repeated. COL 154.1

Christ after His resurrection thrice tested Peter. "Simon, son of Jonas," He said, "lovest thou Me more than these?" Peter did not now exalt himself above his brethren. He appealed to the One who could read His heart. "Lord," he said, "Thou knowest all things; Thou knowest that I love Thee." John 21:15, 17. COL 154.2

Then he received his commission. A work broader and more delicate than had heretofore been his was appointed him. Christ bade him feed the sheep and the lambs. In thus committing to his stewardship the souls for whom the Saviour had laid down his own life, Christ gave to Peter the strongest proof of confidence in his restoration. **The once restless, boastful, self-confident disciple had become subdued and contrite. Henceforth he followed his Lord in self-denial and self-sacrifice.** He was a partaker of Christ's sufferings; and when Christ shall sit upon the throne of His glory, Peter will be a partaker in His glory. COL 154.3

The evil that led to Peter's fall and that shut out the Pharisee from communion with God is proving the ruin of thousands today. **There is nothing so offensive to God or so dangerous to the human soul as pride and self-sufficiency. Of all sins it is the most hopeless, the most incurable.** COL 154.4

Forgetfulness!

Many think it a sufficient excuse for the grossest errors to plead forgetfulness. But do they not, as well as others, possess intellectual faculties? Then they should discipline their minds to be retentive. **It is a sin to forget, a sin to be negligent.** If you form a habit of negligence, you may neglect your own soul's salvation and at last find that you are unready for the kingdom of God. COL 358.4

Doing nothing!

Our heavenly Father requires no more nor less than He has given us ability to do. He lays upon His servants no burdens that they are not

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able to bear. "He knoweth our frame; He remembereth that we are dust." Ps. 103:14. All that He claims from us we through divine grace can render. COL 362.5

"Unto whomsoever much is given, of him shall be much required." Luke 12:48. We shall individually be held responsible for doing one jot less than we have ability to do. The Lord measures with exactness every possibility for service. The unused capabilities are as much brought into account as are those that are improved. **For all that we might become through the right use of our talents God holds us responsible. We shall be judged according to what we ought to have done, but did not accomplish because we did not use our powers to glorify God.** Even if we do not lose our souls, we shall realize in eternity the result of our unused talents. For all the knowledge and ability that we might have gained and did not, there will be an eternal loss. COL 362.6

Failure to help!

In Christ there is neither Jew nor Greek, bond nor free. All are brought nigh by His precious blood. (Gal. 3:28; Eph. 2:13.) COL 386.3

Whatever the difference in religious belief, a call from suffering humanity must be heard and answered. Where bitterness of feeling exists because of difference in religion, much good may be done by personal service. Loving ministry will break down prejudice, and win souls to God.

We should anticipate the sorrows, the difficulties, the troubles of others. We should enter into the joys and cares of both high and low, rich and poor. "Freely ye have received," Christ says, "freely give." Matt. 10:8. All around us are poor, tried souls that need sympathizing words and helpful deeds. There are widows who need sympathy and assistance. There are orphans whom Christ has bidden His followers receive as a trust from God. Too often these are passed by with neglect. They may be ragged, uncouth, and seemingly in every way unattractive; yet they are God's property. They have been bought with a price, and they are as precious in His sight as we are. **They are members of God's great household, and Christians as His stewards are responsible for them. "Their souls," He says, "will I require at thine hand."** COL 386.5

Sin is the greatest of all evils, and it is ours to pity and help the sinner. But not all can be reached in the same way. There are many who hide their soul hunger. These would be greatly helped by a tender word or a kind remembrance. There are others who are in the greatest need, yet they know it not. They do not realize the terrible destitution of

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the soul. Multitudes are so sunken in sin that they have lost the sense of eternal realities, lost the similitude of God, and they hardly know whether they have souls to be saved or not. They have neither faith in God nor confidence in man. **Many of these can be reached only through acts of disinterested kindness. Their physical wants must first be cared for. They must be fed, cleansed, and decently clothed. As they see the evidence of your unselfish love, it will be easier for them to believe in the love of Christ.** COL 387.1

Rejection of the Holy Spirit!

When the soul surrenders itself to Christ, a new power takes possession of the new heart. A change is wrought which man can never accomplish for himself. It is a supernatural work, bringing a supernatural element into human nature. The soul that is yielded to Christ becomes His own fortress, which He holds in a revolted world, and He intends that no authority shall be known in it but His own. A soul thus kept in possession by the heavenly agencies is impregnable to the assaults of Satan. **But unless we do yield ourselves to the control of Christ, we shall be dominated by the wicked one.** We must inevitably be under the control of the one or the other of the two great powers that are contending for the supremacy of the world. It is not necessary for us deliberately to choose the service of the kingdom of darkness in order to come under its dominion. We have only to neglect to ally ourselves with the kingdom of light. If we do not co-operate with the heavenly agencies, Satan will take possession of the heart, and will make it his abiding place. **The only defense against evil is the indwelling of Christ in the heart through faith in His righteousness. Unless we become vitally connected with God, we can never resist the unhallowed effects of self-love, self-indulgence, and temptation to sin.** We may leave off many bad habits, for the time we may part company with Satan; but without a vital connection with God, through the surrender of ourselves to Him moment by moment, we shall be overcome. Without a personal acquaintance with Christ, and a continual communion, we are at the mercy of the enemy, and shall do his bidding in the end. DA 324.1

"The last state of that man is worse than the first. Even so," said Jesus, "shall it be also unto this wicked generation." There are none so hardened as those who have slighted the invitation of mercy, and done despite to the Spirit of grace. **The most common manifestation of the sin against the Holy Spirit is in persistently slighting Heaven's invitation to repent. Every step in the rejection of Christ is a step**

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toward the rejection of salvation, and toward the sin against the Holy Spirit. DA 324.2

In rejecting Christ the Jewish people committed the unpardonable sin; and by refusing the invitation of mercy, we may commit the same error. **We offer insult to the Prince of life, and put Him to shame before the synagogue of Satan and before the heavenly universe when we refuse to listen to His delegated messengers, and instead listen to the agents of Satan, who would draw the soul away from Christ. So long as one does this, he can find no hope or pardon, and he will finally lose all desire to be reconciled to God.** DA 324.3

Unholy connections!

The Lord desires all who bear the message for these last days to understand that there is a great difference between professors of religion who are not doers of the word, and the children of God, who are sanctified through the truth, who have that faith that works by love and purifies the soul. **The Lord speaks of those who claim to believe the truth for this time, yet see nothing inconsistent in their taking part in politics, mingling with the contending elements of these last days, as the circumcised who mingle with the uncircumcised, and He declares that He will destroy both classes together without distinction. They are doing a work that God has not set them to do. They dishonor God by their party spirit and contention, and He will condemn both alike.** FE 482.1

The question may be asked, Are we to have no union whatever with the world? The word of the Lord is to be our guide. **Any connection with infidels and unbelievers which would identify us with them is forbidden by the word. We are to come out from them and be separate. In no case are we to link ourselves with them in their plans or work.** But we are not to live reclusive lives. We are to do worldlings all the good we possibly can. Christ has given us an example of this. When invited to eat with publicans and sinners, He did not refuse; for in no other way than by mingling with them could He reach this class. But on every occasion He gave them talents of words and influence. He opened up themes of conversation which brought things of eternal interest to their minds. And this Teacher enjoins us, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." On the temperance question take your position without wavering. Be as firm as a rock. **Be not partakers of other men's sins. Acts of dishonesty in business deal, with believers**

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or unbelievers, should be reproved; and if they give no evidence of reformation, come out from among them and be separate. FE 482.2

Idleness!

The idea that ignorance of useful employment is an essential characteristic of the true gentleman or lady, is contrary to the design of God in the creation of man. **Idleness is a sin**, and ignorance of common duties is the result of folly, which afterlife will give ample occasion to bitterly regret. FE 75.2

Those who make it their rule of life to serve and honor God will give heed to the apostle's injunction, "Whether ye eat, or drink, or whatsoever ye do, do all to the glory of God." Such students will preserve their integrity in the face of temptation, and will come from school with well-developed intellects, and with health of body and health of soul.--Signs of the Times, June 29, 1882. FE 75.3

Pursuit of gain and the worship of fashion!

Peter says: "Abstain from fleshly lusts, which war against the soul." 1 Peter 2:11. Every sinful gratification tends to benumb the faculties and deaden the mental and spiritual perceptions, and the word or the Spirit of God can make but a feeble impression upon the heart. Paul writes to the Corinthians: "Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." 2 Corinthians 7:1. And with the fruits of the Spirit--"love, joy, peace, long-suffering, gentleness, goodness, faith, meekness"--he classes "temperance." Galatians 5:22, 23. GC 474.1

Notwithstanding these inspired declarations, how many professed Christians are enfeebling their powers in the pursuit of gain or the worship of fashion; how many are debasing their godlike manhood by gluttony, by wine drinking, by forbidden pleasure. And the church, instead of rebuking, too often encourages the evil by appealing to appetite, to desire for gain or love of pleasure, to replenish her treasury, which love for Christ is too feeble to supply. Were Jesus to enter the churches of today and behold the feasting and unholy traffic there conducted in the name of religion, would He not drive out those desecrators, as He banished the money-changers from the temple? GC 474.2

Partial consecration!

Many whom the Lord could use will not hear and obey His voice

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above all others. Kindred and friends, former habits and associations, have so strong an influence upon them that God can give them but little instruction, can communicate to them but little knowledge of His purposes. **The Lord would do much more for His servants if they were wholly consecrated to Him, placing His service above the ties of kindred and all other earthly associations.** GW 114.2

Spiritual pride!

The effort to earn salvation by one's own works inevitably leads men to pile up human exactions as a barrier against sin. For, seeing that they fail to keep the law, they will devise rules and regulations of their own to force themselves to obey. All this turns the mind away from God to self. His love dies out of the heart, and with it perishes love for his fellow men. A system of human invention, with its multitudinous exactions, will lead its advocates to judge all who come short of the prescribed human standard. The atmosphere of selfish and narrow criticism stifles the noble and generous emotions, and causes men to become self-centered judges and petty spies. MB 123.1

The Pharisees were of this class. They came forth from their religious services, not humbled with a sense of their own weakness, not grateful for the great privileges that God had given them. They came forth filled with **spiritual pride**, and their theme was, "Myself, my feelings, my knowledge, my ways." Their own attainments became the standard by which they judged others. Putting on the robes of self-dignity, they mounted the judgment seat to criticize and condemn. MB 123.2

The people partook largely of the same spirit, intruding upon the province of conscience and judging one another in matters that lay between the soul and God. It was in reference to this spirit and practice that Jesus said, "Judge not, that ye be not judged." That is, do not set yourself up as a standard. Do not make your opinions, your views of duty, your interpretations of Scripture, a criterion for others and in your heart condemn them if they do not come up to your ideal. Do not criticize others, conjecturing as to their motives and passing judgment upon them. MB 123.3

"Judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts." 1 Corinthians 4:5. **We cannot read the heart. Ourselves faulty, we are not qualified to sit in judgment upon others. Finite men can judge only from outward appearance.** To Him alone

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who knows the secret springs of action, and who deals tenderly and compassionately, is it given to decide the case of every soul. MB 124.1

Improper preparation for children!

The directions given concerning the Hebrew children teach us that nothing which affects the child's physical well-being is to be neglected. Nothing is unimportant. Every influence that affects the health of the body has its bearing upon mind and character. MH 380.1

Too much importance cannot be placed upon the early training of children. The lessons learned, the habits formed, during the years of infancy and childhood, have more to do with the formation of the character and the direction of the life than have all the instruction and training of after years. MH 380.2

Parents need to consider this. They should understand the principles that underlie the care and training of children. They should be capable of rearing them in physical, mental, and moral health. Parents should study the laws of nature. They should become acquainted with the organism of the human body. They need to understand the functions of the various organs, and their relation and dependence. They should study the relation of the mental to the physical powers, and the conditions required for the healthy action of each. **To assume the responsibilities of parenthood without such preparation is a sin.** MH 380.3

Wasting time!

Our time belongs to God. Every moment is His, and we are under the most solemn obligation to improve it to His glory. Of no talent He has given will He require a more strict account than of our time. ML 115.3

The value of time is beyond computation. Christ regarded every moment as precious, and it is thus that we should regard it. Life is too short to be trifled away. We have but a few days of probation in which to prepare for eternity.... ML 115.4

The human family have scarcely begun to live when they begin to die, and the world's incessant labor ends in nothingness unless a true knowledge in regard to eternal life is gained. The man who appreciates time as his working day will fit himself for a mansion and for a life that is immortal. It is well that he was born.... ML 115.5

Life is too solemn to be absorbed in temporal and earthly matters, in a treadmill of care and anxiety for the things that are but an atom in comparison with the things of eternal interest. Yet God has called

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us to serve Him in the temporal affairs of life. Diligence in this work is as much a part of true religion as is devotion. **The Bible gives no endorsement to idleness. It is the greatest curse that afflicts our world. Every man and woman who is truly converted will be a diligent worker.**

Intemperance!

When a physician sees a patient suffering from disease caused by improper eating and drinking or other wrong habits, yet neglects to tell him of this, he is doing his fellow being an injury. **Drunkards, maniacs, those who are given over to licentiousness, all appeal to the physician to declare clearly and distinctly that suffering results from sin.** Those who understand the principles of life should be in earnest in striving to counteract the causes of disease. Seeing the continual conflict with pain, laboring constantly to alleviate suffering, how can the physician hold his peace? **Is he benevolent and merciful if he does not teach strict temperance as a remedy for disease?** MH 114.1

Let it be made plain that the way of God's commandments is the way of life. God has established the laws of nature, but His laws are not arbitrary exactions. Every "Thou shalt not," whether in physical or in moral law, implies a promise. If we obey it, blessing will attend our steps. God never forces us to do right, but He seeks to save us from the evil and lead us to the good. MH 114.2

Let attention be called to the laws that were taught to Israel. God gave them definite instruction in regard to their habits of life. He made known to them the laws relating to both physical and spiritual well-being; and on condition of obedience He assured them, "The Lord will take away from thee all sickness." Deuteronomy 7:15. "Set your hearts unto all the words which I testify among you this day." "For they are life unto those that find them, and health to all their flesh." Deuteronomy 32:46; Proverbs 4:22. MH 114.3

God desires us to reach the standard of perfection made possible for us by the gift of Christ. He calls upon us to make our choice on the right side, to connect with heavenly agencies, to adopt principles that will restore in us the divine image. In His written word and in the great book of nature He has revealed the principles of life. **It is our work to obtain a knowledge of these principles, and by obedience to cooperate with Him in restoring health to the body as well as to the soul.** MH 114.4

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The sin of the youth!

How many youth have wasted their God-given strength in folly and dissipation! How many painful histories rise before me of youth who have become mere wrecks of humanity, mentally, morally, physically, because of indulgence in vicious habits! Their constitutions are ruined, their life usefulness greatly impaired, because of indulgence in unlawful pleasures. MYP 22.3

I entreat of you, careless, reckless youth of today, be converted, and become laborers together with God. Let it be the study of your life to bless and save others. If you seek help from God, His power working in you will bring to naught all opposing powers, and you will become sanctified through the truth. **Sin is alarmingly prevalent among the youth of today, but let it be your purpose to do what you can to rescue souls from the power of Satan.**

Encouraging others to evil!

Of all the sins that God will punish, none are more grievous in His sight than those that encourage others to do evil. God would have His servants prove their loyalty by faithfully rebuking transgression, however painful the act may be. Those who are honored with a divine commission are not to be weak, pliant time-servers. They are not to aim at self-exaltation, or to shun disagreeable duties, but to perform God's work with unswerving fidelity. PP 323.3

Presumption!

Soon after the return into the wilderness, an instance of Sabbath violation occurred, under circumstances that rendered it a case of peculiar guilt. The Lord's announcement that He would disinherit Israel had roused a spirit of rebellion. One of the people, angry at being excluded from Canaan, and determined to show his defiance of God's law, ventured upon the open transgression of the fourth commandment by going out to gather sticks upon the Sabbath. During the sojourn in the wilderness the kindling of fires upon the seventh day had been strictly prohibited. The prohibition was not to extend to the land of Canaan, where the severity of the climate would often render fires a necessity; but in the wilderness, fire was not needed for warmth. **The act of this man was a willful and deliberate violation of the fourth commandment--a sin, not of thoughtlessness or ignorance, but of presumption.** PP 408.4

He was taken in the act and brought before Moses. It had already

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been declared that Sabbathbreaking should be punished with death, but it had not yet been revealed how the penalty was to be inflicted. The case was brought by Moses before the Lord, and the direction was given, "The man shall be surely put to death: all the congregation shall stone him with stones without the camp." Numbers 15:35. **The sins of blasphemy and willful Sabbathbreaking received the same punishment, being equally an expression of contempt for the authority of God.** PP 409.1

Allowing unconsecrated workers to control God's work!

I said to them: "You cannot do this. The control of these large interests cannot be vested wholly in those who make it manifest that they have little experience in the things of God, and have not spiritual discernment. The people of God throughout our ranks must not, because of mismanagement on the part of erring men, have their confidence shaken in the important interests at the great heart of the work, which have a decided influence upon our churches in the United States and in foreign lands. If you lay your hand upon the publishing work, this great instrumentality of God, to place your mold and superscription upon it, you will find that it will be dangerous to your own souls, and disastrous to the work of God. **It will be as great a sin in the sight of God as was the sin of Uzzah when he put forth his hand to steady the ark.** There are those who have entered into other men's labors, and all that God requires of them is to deal justly, to love mercy, and walk humbly with God, to labor conscientiously as men employed by the people to do the work entrusted to their hands. Some have failed to do this, as their works testify. Whatever may be their position, whatever their responsibility, if they have as much authority even as had Ahab they will find that God is above them, that His sovereignty is supreme."... TM 462.1

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

Unforgiveness, forgiveness is required to get forgiveness!

Our Saviour taught His disciples to pray: "Forgive us our debts, as we forgive our debtors." A great blessing is here asked upon conditions. We ourselves state these conditions. We ask that the mercy of God toward us may be measured by the mercy which we extend to

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others. Christ declares that this is the rule by which the Lord will deal with us. **"If ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses."** Wonderful terms! but how little are they understood or heeded. **One of the most common sins, and one that is attended with most pernicious results, is the indulgence of an unforgiving spirit.** How many will cherish animosity or revenge and then bow before God and ask to be forgiven as they forgive. Surely they can have no true sense of the import of this prayer or they would not dare to take it upon their lips. We are dependent upon the pardoning mercy of God every day and every hour; how then can we cherish bitterness and malice toward our fellow sinners! If, in all their daily intercourse, Christians would carry out the principles of this prayer, what a blessed change would be wrought in the church and in the world! This would be the most convincing testimony that could be given to the reality of Bible religion. 5T 170.2

The work of putting away sin!

Here is a work for man to do. He must face the mirror, God's law, discern the defects in his moral character, and put away his sins, washing his robe of character in the blood of the Lamb. Envy, pride, malice, deceit, strife, and crime will be cleansed from the heart that is a recipient of the love of Christ and that cherishes the hope of being made like Him when we shall see Him as He is. The religion of Christ refines and dignifies its possessor, whatever his associations or station in life may be. Men who become enlightened Christians rise above the level of their former character into greater mental and moral strength. **Those fallen and degraded by sin and crime may, through the merits of the Saviour, be exalted to a position but little lower than that of the angels.** 4T 294.3

The sinner destroys himself!

This case is placed on record for our benefit. Just what took place in Pharaoh's heart will take place in every soul that neglects to cherish the light and walk promptly in its rays. God destroys no one. The sinner destroys himself by his own impenitence. When a person once neglects to heed the invitations, reproofs, and warnings of the Spirit of God, his conscience becomes seared, and the next time he is admonished, it will be more difficult to yield obedience than before. And thus with every repetition. **Conscience is the voice of God, heard amid the**

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conflict of human passions; when it is resisted, the Spirit of God is grieved. 5T 120.1

We want all to understand how the soul is destroyed. It is not that God sends out a decree that man shall not be saved. He does not throw a darkness before the eyes which cannot be penetrated. But man at first resists a motion of the Spirit of God, and, having once resisted, it is less difficult to do so the second time, less the third, and far less the fourth. Then comes the harvest to be reaped from the seed of unbelief and resistance. Oh what a harvest of sinful indulgences is preparing for the sickle! 5T 120.2

When secret prayer and reading of the Scriptures are neglected today, tomorrow they can be omitted with less remonstrance of conscience. There will be a long list of omissions, all for a single grain sown in the soil of the heart. On the other hand, every ray of light cherished will yield a harvest of light. Temptation once resisted will give power to more firmly resist the second time; every new victory gained over self will smooth the way for higher and nobler triumphs. Every victory is a seed sown to eternal life. 5T 120.3

Sin to become offensive to us!

In this degenerate age many will be found who are so blinded to the sinfulness of sin that they choose a licentious life because it suits the natural and perverse inclination of the heart. Instead of facing the mirror, the law of God, and bringing their hearts and characters up to God's standard, they allow Satan's agents to erect his standard in their hearts. Corrupt men think it easier to misinterpret the Scriptures to sustain them in their iniquity than to yield up their corruption and sin and be pure in heart and life. 5T 141.1

There are more men of this stamp than many have imagined, and they will multiply as we draw near the end of time. Unless they are rooted and grounded in the truth of the Bible, and have a living connection with God, many will be infatuated and deceived. Dangers unseen beset our path. Our only safety is in constant watchfulness and prayer. **The nearer we live to Jesus, the more will we partake of His pure and holy character; and the more offensive sin appears to us, the more exalted and desirable will appear the purity and brightness of Christ.** 5T 141.2

The Consequences of Sin!

After their sin Adam and Eve were no longer to dwell in Eden.

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They earnestly entreated that they might remain in the home of their innocence and joy. They confessed that they had forfeited all right to that happy abode, but pledged themselves for the future to yield strict obedience to God. But they were told that their nature had become depraved by sin; they had lessened their strength to resist evil and had opened the way for Satan to gain more ready access to them. In their innocence they had yielded to temptation; and now, in a state of conscious guilt, they would have less power to maintain their integrity. PP 61.4

Many use the gospel as an escape!

The roots of the plant strike down deep into the soil, and hidden from sight nourish the life of the plant. So with the Christian; it is by the invisible union of the soul with Christ, through faith, that the spiritual life is nourished. But the stony-ground hearers depend upon self instead of Christ. They trust in their good works and good impulses, and are strong in their own righteousness. They are not strong in the Lord, and in the power of His might. Such a one "hath not root in himself"; for he is not connected with Christ. COL 47.1

The hot summer sun, that strengthens and ripens the hardy grain, destroys that which has no depth of root. So he who "hath not root in himself," "dureth for a while"; but "when tribulation or persecution ariseth because of the word, by and by he is offended." Many receive the gospel as a way of escape from suffering, rather than as a deliverance from sin. They rejoice for a season, for they think that religion will free them from difficulty and trial. While life moves smoothly with them, they may appear to be consistent Christians. But they faint beneath the fiery test of temptation. They cannot bear reproach for Christ's sake. When the word of God points out some cherished sin, or requires self-denial or sacrifice, they are offended. It would cost them too much effort to make a radical change in their life. They look at the present inconvenience and trial, and forget the eternal realities...

The gospel counterworks sin and error!

The germ in the seed grows by the unfolding of the life-principle which God has implanted. Its development depends upon no human power. So it is with the kingdom of Christ. It is a new creation. Its principles of development are the opposite of those that rule the kingdoms of this world. Earthly governments prevail by physical force; they maintain their dominion by war; but the founder of the new

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kingdom is the Prince of Peace. **The Holy Spirit represents worldly kingdoms under the symbol of fierce beasts of prey**; but Christ is "the Lamb of God, which taketh away the sin of the world." John 1:29. In His plan of government there is no employment of brute force to compel the conscience. The Jews looked for the kingdom of God to be established in the same way as the kingdoms of the world. To promote righteousness they resorted to external measures. They devised methods and plans. **But Christ implants a principle. By implanting truth and righteousness, He counter-works error and sin.** COL 77.1

As Jesus spoke this parable, the mustard plant could be seen far and near, lifting itself above the grass and grain, and waving its branches lightly in the air. Birds flitted from twig to twig, and sang amid the leafy foliage. Yet the seed from which sprang this giant plant was among the least of all seeds. At first it sent up a tender shoot, but it was of strong vitality, and grew and flourished until it reached its present great size. So the kingdom of Christ in its beginning seemed humble and insignificant. Compared with earthly kingdoms it appeared to be the least of all. By the rulers of this world Christ's claim to be a king was ridiculed. Yet in the mighty truths committed to His followers the kingdom of the gospel possessed a divine life. And how rapid was its growth, how widespread its influence! When Christ spoke this parable, there were only a few Galilean peasants to represent the new kingdom.

God's purpose is to save from sin!

To prevent disease from spreading to the body and destroying life, a man would submit to part even with his right hand. Much more should he be willing to surrender that which imperils the life of the soul. MB 60.2

Through the gospel, souls that are degraded and enslaved by Satan are to be redeemed to share the glorious liberty of the sons of God. **God's purpose is not merely to deliver from the suffering that is the inevitable result of sin, but to save from sin itself.** The soul, corrupted and deformed, is to be purified, transformed, that it may be clothed in "the beauty of the Lord our God," "conformed to the image of His Son." "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." Psalm 90:17; Romans 8:29; 1 Corinthians 2:9. Eternity alone can reveal the glorious destiny to which man, restored to God's image, may attain. MB 60.3

In order for us to reach this high ideal, that which causes the soul

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to stumble must be sacrificed. It is through the will that sin retains its hold upon us. The surrender of the will is represented as plucking out the eye or cutting off the hand. Often it seems to us that to surrender the will to God is to consent to go through life maimed or crippled. But it is better, says Christ, for self to be maimed, wounded, crippled, if thus you may enter into life. That which you look upon as disaster is the door to highest benefit. MB 61.1

No escape from sin except through Christ!

It required nothing less than creative power to restore health to that decaying body. The same voice that spoke life to man created from the dust of the earth, had spoken life to the dying paralytic. And the same power that gave life to the body had renewed the heart. He who at creation "spake, and it was," who "commanded, and it stood fast" (Psalm 33:9), had spoken life to the soul dead in trespasses and sins. The healing of the body was an evidence of the power that had renewed the heart. Christ bade the paralytic arise and walk, "that ye may know," He said, "that the Son of man hath power on earth to forgive sins." MH 77.2

The paralytic found in Christ healing for both the soul and the body. He needed health of soul before he could appreciate health of body. Before the physical malady could be healed, Christ must bring relief to the mind, and cleanse the soul from sin. This lesson should not be overlooked. There are today thousands suffering from physical disease who, like the paralytic, are longing for the message, "Thy sins are forgiven." **The burden of sin, with its unrest and unsatisfied desires, is the foundation of their maladies. They can find no relief until they come to the Healer of the soul. The peace which He alone can impart would restore vigor to the mind and health to the body.**

Will you overcome sin?

Do you feel that it is too great a sacrifice to give your poor unworthy selves to Jesus? Will you choose the hopeless bondage of sin and death rather than to have your life severed from the world and united to Christ by bonds of love? Jesus still lives to intercede for us. This should daily call out the gratitude of our hearts. He that realizes his guilt and helplessness may come just as he is and receive the blessing of God. The promise belongs to him if he will grasp it by faith. But he that in his own eyes is rich, and honorable, and righteous, who sees as the world sees, and calls evil good and good evil, cannot ask and receive, because he feels no need. He feels that he is full; therefore he must go away

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empty. 5T 438.1

Should you become alarmed for your own souls, should you seek God diligently, He will be found of you; but He will accept no halfhearted repentance. If you will forsake your sins, He is ever ready to forgive. Will you just now surrender to Him? Will you look to Calvary and inquire: "Did Jesus make this sacrifice for me? Did He endure humiliation, shame, and reproach, and suffer the cruel death of the cross because He desired to save me from the sufferings of guilt and the horror of despair, and make me unspeakably happy in His kingdom?" Look upon Him whom your sins have pierced, and resolve: "The Lord shall have the service of my life. I will no longer unite with His enemies; I will no longer lend my influence to the rebels against His government. All I have and am is too little to devote to Him who so loved me that He gave His life for me--His whole divine self for one so sinful and erring." Separate from the world, be wholly on the Lord's side, press the battle to the gates, and you will win glorious victories. 5T 438.2

Repentance from sin leads to restoration!

The present activity of Satan in working upon hearts, and upon churches and nations, should startle every student of prophecy. The end is near. Let our churches arise. Let the converting power of God be experienced in the hearts of the individual members, and then we shall see the deep movings of the Spirit of God. The forgiveness of sins is not the sole result of the death of Jesus. **He made the infinite sacrifice, not only that sin might be removed, but that human nature might be restored, rebeautified, reconstructed from its ruins, and made fit for the presence of God.** 5T 537.1

We should show our faith by our works. A greater anxiety should be manifested to have a large measure of the spirit of Christ; for in this will be the strength of the church. It is Satan who is striving to have God's children draw apart. Love, oh, how little love we have--love for God and for one another! The word and spirit of truth, dwelling in our hearts, will separate us from the world. The immutable principles of truth and love will bind heart to heart, and the strength of the union will be according to the measure of grace and truth enjoyed. Well would it be for us each to hold up the mirror, God's royal law, and see in it the reflection of His own character. Let us be careful not to neglect the danger signals and the warnings given in His word. Unless heed is given to these warnings, and defects of character are overcome, these defects will overcome those who possess them, and they will fall into error, apostasy,

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and open sin. The mind that is not elevated to the highest standard will in time lose its power to retain that which it had once gained. "Let him that thinketh he standeth take heed lest he fall." "Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." 5T 537.2

The spirit of self-denial and self-sacrificing!

God calls for self-denying, self-sacrificing workers. Those who devote their God-given time to hunting for souls, travailing for souls, watching for souls as they that must give an account, will obtain a rich experience. As they communicate the precious truths of God's word to others, their own hearts will be opened for the entrance of the word. They will be instructed by the Great Teacher. 6T 86.1

Power to Keep Us in Temptation.

"And every man that hath this hope in him purifieth himself, even as he is pure." 7BC 950.9

Does this text mean that the human agent can remove one stain of sin from his soul? No. Then what does it mean to purify himself? It means to look upon the Lord's great moral standard of righteousness, the holy law of God, and see that he is a sinner in the light of that law. "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. And ye know that he was manifested to take away our sins; and in him is no sin." 7BC 950.10

It is through faith in Jesus Christ that the truth is accepted in the heart, and the human agent is purified and cleansed.... He has an abiding principle in the soul, that enables him to overcome temptation. "Whosoever abideth in him sinneth not." God has power to keep the soul that is in Christ who is under temptation.... {7BC 951.1}

A mere profession of godliness is worthless. It is he that abideth in Christ that is a Christian.... Unless the mind of God becomes the mind of men, every effort to purify himself will be useless; for it is impossible to elevate man except through a knowledge of God. The outward gloss may be put on, and men may be as were the Pharisees whom Jesus describes as "whited sepulchers" full of corruption and dead men's bones. But all the deformity of the soul is open to Him who judgeth righteously, and unless the truth is planted in the heart, it cannot control the life. Cleansing the outside of the cup will never make the vessel pure within.

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A nominal acceptance of truth is good as far as it goes, and the ability to give a reason for our faith is a good accomplishment, but if the truth does not go deeper than this, the soul will never be saved. The heart must be purified from all moral defilement (Letter 13, 1893). 7BC 951.2

Our duty to call sin sin!

The Holy Spirit is the breath of spiritual life in the soul. The impartation of the Spirit is the impartation of the life of Christ. It imbues the receiver with the attributes of Christ. **Only those who are thus taught of God, those who possess the inward working of the Spirit, and in whose life the Christ-life is manifested, are to stand as representative men, to minister in behalf of the church.** DA 805.3

"Whosoever sins ye remit," said Christ, "they are remitted;.. and whosoever sins ye retain, they are retained." Christ here gives no liberty for any man to pass judgment upon others. In the Sermon on the Mount He forbade this. It is the prerogative of God. But on the church in its organized capacity He places a responsibility for the individual members. Toward those who fall into sin, the church has a duty, to warn, to instruct, and if possible to restore. "Reprove, rebuke, exhort," the Lord says, "with all long-suffering and doctrine." 2 Tim. 4:2. Deal faithfully with wrongdoing. Warn every soul that is in danger. Leave none to deceive themselves. **Call sin by its right name. Declare what God has said in regard to lying, Sabbathbreaking, stealing, idolatry, and every other evil.** "They which do such things shall not inherit the kingdom of God." Gal. 5:21. If they persist in sin, the judgment you have declared from God's word is pronounced upon them in heaven. **In choosing to sin, they disown Christ; the church must show that she does not sanction their deeds, or she herself dishonors her Lord.** She must say about sin what God says about it. She must deal with it as God directs, and her action is ratified in heaven. He who despises the authority of the church despises the authority of Christ Himself. DA 805.4

Our work is to point out the sin!

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

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countenance, the cold, stern, forbidding look, which told that the truth was unwelcome. **Jesus knew that the plain reproof of sin was the very thing that His hearers needed; and the light He shed into the darkened chambers of their minds would have been the greatest blessing to them, had they accepted it.** GW 48.1

Christ's work was to lay down in simple lines, yet so as to be clearly understood, truths that, if obeyed, would bring peace and happiness to the soul. He could look beneath the surface, and see the cherished sins that were ruining the life and character, and shutting souls away from God. He pointed out these sins, that all might see them in the true light, and put them away. In some who presented the most hardened exterior, He discerned hopeful subjects. He knew that they would respond to the light, and that they would become His true followers. GW 48.2

As the arrows of truth pierced the hearts of Christ's hearers, breaking through the barriers of selfishness and bringing humiliation, contrition, and finally gratitude, the Saviour's heart was made glad. When His eyes swept over the throng of listeners about Him, and He recognized among them the same faces that He had seen on former occasions, joy was expressed in His countenance, that here were hopeful subjects of His kingdom. GW 48.3

We must deal with sin in the church!

God has a law, and it is the great standard of righteousness. Everyone who has presumed upon the mercy of God, and practiced iniquity, will be judged according to his works. God has warned you to depart from all iniquity. He has commanded you individually to resist the devil, not to entertain him as an honored guest. The time has come when Jerusalem is being searched as with lighted candles. God is at work investigating character, weighing moral worth, and pronouncing decisions on individual cases. It may not be too late for those who have sinned to be zealous and repent; "for godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death." This sorrow is a deceptive kind. It has no real virtue in it. There is no sense of the aggravated character of sin; but there is a sorrow and regret that the sin has come to the knowledge of others; and so no confessions are made, except in acknowledgment of the things thus revealed which cannot be denied. TM 448.1

This is the sorrow of the world, which worketh death, and pacifies the conscience, while the sin is still cherished, and would be

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carried on just the same if there were an opportunity, and they could not be discovered. "For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge! In all things ye have approved yourselves to be clear in this matter." **Here we can see the duty that rests upon the church to deal with those whose course of action is entirely contrary to the light which they have received.** Will the people of God take their stand upon the Bible, or will they be worse than infidels, and give arguments to this class to reproach Christ and the truth, because they do not obey the claims of the gospel in faith and obedience by a circumspect life and a holy character? TM 448.2

Those who claim to have the light of truth have not met the conditions on which the fulfillment of the promises is suspended, neither have they been worthy of the grace of Christ. The character and service of the church are required to be according to the talents received. Her faith and obedience should be equal to the amount which a faithful improvement of her light and opportunities would have gained for her in moral and spiritual elevation. TM 449.1

Many Ministers and People in Darkness!

But many--not a few, but many--have been losing their spiritual zeal and consecration, and turning away from the light that has been constantly growing brighter and brighter, and have refused to walk in the truth because its sanctifying power upon the soul was not what they desired. They might have been renewed in holiness and have reached the elevated standard that God's word demands; but condemnation is upon them. *Many ministers and many people are in darkness.* They have lost sight of the Leader, the Light of the world; and their guilt is proportionate to the grace and truth opened to their understanding, which has been abundant and powerful. TM 449.2

Our duty to reprove sin, God hates Sin!

God will not be trifled with. It is in the time of conflict that the true colors should be flung to the breeze. It is then that the standard-bearers need to be firm and let their true position be known. It is then that the skill of every true soldier for the right is tested. Shirkers can never wear the laurels of victory. Those who are true and loyal will not conceal the fact, but will put heart and might into the work, and venture their all in the struggle, let the battle turn as it will. **God is a sin-hating God.**

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And those who encourage the sinner, saying, It is well with thee, God will curse. 3T 272.1

Our duty to reprove sin!

I have been shown that God here illustrates how He regards sin among those who profess to be His commandment-keeping people. Those whom He has specially honored with witnessing the remarkable exhibitions of His power, as did ancient Israel, and who will even then venture to disregard His express directions, will be subjects of His wrath. He would teach His people that disobedience and sin are exceedingly offensive to Him and are not to be lightly regarded. He shows us that when His people are found in sin they should at once take decided measures to put that sin from them, that His frown may not rest upon them all. *But if the sins of the people are passed over by those in responsible positions, His frown will be upon them, and the people of God, as a body, will be held responsible for those sins.* In His dealings with His people in the past the Lord shows the necessity of purifying the church from wrongs. One sinner may diffuse darkness that will exclude the light of God from the entire congregation. When the people realize that darkness is settling upon them, and they do not know the cause, they should seek God earnestly, in great humility and self-abasement, until the wrongs which grieve His Spirit are searched out and put away. 3T 265.1

The prejudice which has arisen against us because we have reproved the wrongs that God has shown me existed, and the cry that has been raised of harshness and severity, are unjust. God bids us speak, and we will not be silent. *If wrongs are apparent among His people, and if the servants of God pass on indifferent to them, they virtually sustain and justify the sinner, and are alike guilty and will just as surely receive the displeasure of God; for they will be made responsible for the sins of the guilty.* In vision I have been pointed to many instances where the displeasure of God has been incurred by a neglect on the part of His servants to *deal with the wrongs and sins existing among them.* Those who have excused these wrongs have been thought by the people to be very amiable and lovely in disposition, simply because they shunned to discharge a plain Scriptural duty. The task was not agreeable to their feelings; therefore they avoided it. 3T 265.2

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Our duty to give warning of sins!

The unwillingness of the Lord to chastise His erring people is here vividly shown. He stays His judgments; He pleads with them to return to their allegiance. He had brought them out of bondage that they might faithfully serve Him, the only true and living God; but they had wandered into idolatry, they had slighted the warnings given them by His prophets. Yet He defers His chastisement to give them one more opportunity to repent and avert the retribution for their sin. Through His chosen prophet he now sends them a clear and positive warning, and lays before them the only course by which they can escape the punishment which they deserve. This is a full repentance of their sin and a turning from the evil of their ways. 4T 165.3

The Lord commanded Jeremiah to say to the people: "Thus saith the Lord; If ye will not hearken to Me, to walk in My law, which I have set before you, to hearken to the words of My servants the prophets, whom I sent unto you, both rising up early, and sending them, but ye have not hearkened; then will I make this house like Shiloh, and will make this city a curse to all the nations of the earth." They understood this reference to Shiloh and the time when the Philistines overcame Israel and the ark of God was taken. 4T 166.1

The sin of Eli was in passing lightly over the iniquity of his sons, who were occupying sacred offices. The neglect of the father to reprove and restrain his sons brought upon Israel a fearful calamity. The sons of Eli were slain, Eli himself lost his life, the ark of God was taken from Israel, and thirty thousand of the people were slain. **All this was because sin was lightly regarded and allowed to remain among them. What a lesson is this to men holding responsible positions in the church of God! It adjures them faithfully to remove the wrongs that dishonor the cause of truth.** 4T 166.2

Our duty to point out sin!

There are many false prophets in these days, to whom sin does not appear specially repulsive. They complain that the peace of the people is unnecessarily disturbed by the reproofs and warnings of God's messengers. As for them, they lull the souls of sinners into a fatal ease by their smooth and deceitful teachings. Ancient Israel was thus charmed by the flattering messages of the corrupt priests. Their prediction of prosperity was more pleasing than the message of the true prophet, who counseled repentance and submission. 4T 185.1

The servants of God should manifest a tender, compassionate

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spirit and show to all that they are not actuated by any personal motives in their dealings with the people, and that they do not take delight in giving messages of wrath in the name of the Lord. But they must never flinch from pointing out the sins that are corrupting the professed people of God, nor cease striving to influence them to turn from their errors and obey the Lord. 4T 185.2

Those who seek to cloak sin and make it appear less aggravating to the mind of the offender are doing the work of the false prophets and may expect the retributive wrath of God to follow such a course. The Lord will never accommodate His ways to the wishes of corrupt men. The false prophet condemned Jeremiah for afflicting the people with his severe denunciations, and he sought to reassure them by promising them prosperity, thinking that the poor people should not be continually reminded of their sins and threatened with punishment. This course strengthened the people to resist the true prophet's counsel and intensified their enmity toward him. 4T 185.3

God has no sympathy with the evildoer. He gives no one liberty to gloss over the sins of His people, nor to cry, "Peace, peace," when He has declared that there shall be no peace for the wicked. **Those who stir up rebellion against the servants whom God sends to deliver His messages are rebelling against the word of the Lord.** 4T 185.4

Our duty to expose sin!

We are authorized to hold in the same estimation as did the beloved disciple those who claim to abide in Christ while living in transgression of God's law. There exist in these last days evils similar to those that threatened the prosperity of the early church; and the teachings of the apostle John on these points should be carefully heeded. "You must have charity," is the cry heard everywhere, especially from those who profess sanctification. **But true charity is too pure to cover an unconfessed sin. While we are to love the souls for whom Christ died, we are to make no compromise with evil. We are not to unite with the rebellious and call this charity. God requires His people in this age of the world to stand for the right as unflinchingly as did John in opposition to soul-destroying errors.** AA 554.3

The apostle teaches that while we should manifest Christian courtesy we are authorized to deal in plain terms with sin and sinners; that this is not inconsistent with true charity. "Whosoever committeth sin," he writes, "transgresseth also the law: for sin is the transgression of the law. And ye know that He was manifested to take away our sins; and

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in Him is no sin. *Whosoever abideth in Him sinneth not*: whosoever sinneth hath not seen Him, neither known Him." AA 555.1