

The Character of Christ

Let us look away from the sin and evil [*speaking of the world*] **to Jesus, the embodiment of purity.** His love reigns supreme toward His enemies, and all who follow Him will keep themselves in subjection to the laws of His kingdom. {14LtMs, Ms 62, 1899, par. 9}

We lose much by not dwelling constantly upon the character of Christ. Believe Me, He says, that I am in the Father and the Father in Me or believe Me for the very works' sake. If ye love Me, keep My commandments. And I will pray the Father and He will give you another Comforter, that He may abide with you forever; even the Spirit of Truth. [John 14:11, 15-17.] Jesus said to Thomas, I am the way, the truth and the life: no man cometh unto the Father but by Me. [Verse 6.] {6LtMs, Ms 16, 1890, par. 88}

"My **meditation of him** shall be sweet: I will be glad in the LORD." Psalms 104:34

"I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the LORD."
Psalms 116:17

"I will call upon the LORD, who is worthy to be praised: so shall I be saved from mine enemies."
Psalms 18:3

The Lord passed by and proclaimed, The Lord, the Lord God, **merciful**—precious ray of light from the Sun of Righteousness—**long-suffering**, and **abundant in goodness and truth**—O what flashes of **His glory**. Keeping **mercy unto thousands, forgiving iniquity and transgression and sin**—bring all these **precious rays together and talk of them, shed their light upon the path of him who walketh in darkness. Look to Christ, behold the attractive loveliness of His character, and by beholding you will become changed to His likeness.** The mist that intervenes between Christ and the soul will be rolled back as we by faith look past the hellish shadow of Satan and see God's glory in His law, and [in] the righteousness of Christ. {6LtMs, Ms 16, 1890, par. 96}

It is by learning the habits of Christ that self becomes transformed, -- by taking his yoke, and then submitting to learn. {RH Apr 25, 1899}

The Holy Spirit is given to all who will heed its voice; **it is a purifier, a sanctifier.**
{6LtMs, Ms 16, 1890, par. 99}

"**Sanctify them** through thy truth: thy word is truth." John 17:17

"And **for their sakes I sanctify myself, that they also might be sanctified** through the truth." John 17:10

"But we all, with open face beholding as in a glass **the glory of the Lord**, are **changed into the same image** from glory to glory, *even* as by the Spirit of the Lord." 2 Cor 3:18

O if we would by faith draw nigh to God, He would reveal to us His glory, which is His character, and the praise of God would flow forth from human hearts and be sounded by human voices.
{6LtMs, Ms 16, 1890, par. 97}

"Praise ye the LORD. Praise God in his sanctuary: praise him in the firmament of his power."
Psalms 150:1

"(A Song or Psalm of David.) O God, my heart is fixed; I will sing and give praise, even with my glory."
Psalms 108:1

"By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." Romans 5:2

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"He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God;" Romans 4:20

Nature of His Voice-- The power of speech is a talent that should be diligently cultivated. Of all the gifts we have received from God, none is capable of being a greater blessing than this." {COL 335.2}

Christ is our example. Do you imitate the great Exemplar? **Christ often wept but never was known to laugh.** I do not say it is a sin to laugh on any occasion. But we cannot go astray if we imitate the divine, unerring Pattern. We are living in a sad age of this world's history. Violence is in the land, corruption is on every hand, the inhabitants of the earth are fast filling up the measure of the cup of their iniquity. Everywhere we go we see men and women controlled by Satan, captives to do his will. They are blinded and know not that their destruction is near. When the deception shall be removed they will find how much is meant in being without God and hope in the world. A day of destruction and anguish removes the security which enclosed them and then fierce anguish comes upon them. Probation is ended and they must remain filthy forever. {Ms11-1868.6}

As soon as a preacher comes down from the position a minister should ever occupy, and descends to the comical **to create a laugh over his opponent, or when he is sarcastic and sharp, and rails upon him, he does that which the Saviour of the world did not dare to do; for he places himself upon the enemy's ground.** Ministers who contend with the opposers of the truth of God, have not merely to meet the men, but Satan and his host of evil angels. Satan watches for a chance to get the advantage of ministers who are advocating the truth, and when they cease to put their entire trust in God, and **their words are not in the Spirit and love of Christ,** the angels of God cannot strengthen and enlighten them. They leave them to their own strength, and evil angels press in their darkness, and, for this reason, sometimes the opponents of the truth seem to have the advantage, and the discussion does more harm than real good. {T22 145.1}

"Sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you." Titus 2:8

Unhappiness is often caused by an unwise use of the talent of speech. {AH 437.3}

There is one man in your conference (I know not his name) who should not be connected with the conference as a minister, for his influence on the minds of those seeking the truth is unfavorable. He was pointed out to me, and these words were spoken: "The cause of God in Ohio is in no need of unconverted jolly ministers. This man's spirit is not at all in harmony with the solemn work in which we are engaged." The truth we profess to believe needs no <trifling> men to present it. **One man with such a light and jovial disposition will do more in leavening the churches with the same spirit than ten good men can do to remove the impression.** {6LtMs, Lt 15, 1890, par. 2}

What can the minister do without Jesus? Verily, nothing. Then if he is a frivolous, joking man, he is not prepared to perform the duty laid upon him by the Lord. "Without me," says Christ, "ye can do nothing." [John 15:5.] The **flippant words** that fall from his lips, the **trifling anecdotes, the words spoken to create a laugh, are all condemned by the word of God; and are entirely out of place in the sacred desk.** {6LtMs, Lt 15, 1890, par. 4}

What is the object of the ministry? Is it to mix the comical with the religious? The theater is the place for such exhibitions. If Christ is formed within, if the truth with its sanctifying power is brought into the inner sanctuary of the soul, **you will not have jolly men, neither will you have sour, cross, crabbed men** to teach the precious lessons of Christ to perishing souls. {6LtMs, Lt 15, 1890, par.6}

The atmosphere of unbelief is heavy and oppressive. **The giddy laugh, the jesting, and joking, sickens the soul that is feeding on Christ. Cheap, foolish talk is painful to him.** With a humble heart read carefully 1 Peter 1:13-18. Those who enjoy talking should see that

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their words are select and well chosen. **Be careful how you speak.** Be careful how you represent the religion you have accepted. **You may feel it no sin to gossip and talk nonsense, but this grieves your Saviour, and saddens the heavenly angels.** {12LtMs, Ms 68, 1897, par. 15}

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

"Seeing then that we have such hope, we use great plainness of speech." 2 Corinthians 3:12

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

"Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O LORD, my strength, and my redeemer." Psalms 19:14

Love in His Tone--His **tender compassion** fell with a touch of healing upon weary and troubled hearts. Even amid the turbulence of angry enemies **He was surrounded with an atmosphere of peace.** The beauty of His countenance, **the loveliness of His character, above all, the love expressed in look and tone, drew to Him all who were not hardened in unbelief.** Had it not been for the sweet, sympathetic spirit that shone out in every look and word, He would not have attracted the large congregations that He did. -- DA 254. {VSS 71.3}

"For if ye love them which love you, what thank have ye? for sinners also love those that love them." Luke 6:32

"There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love." 1 John 4:18

"But as touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love one another." 1 Thessalonians 4:9

"No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us."
1 John 4:12

As Music to the Ear--The Saviour's voice was as music to the ears of those who had been accustomed to the monotonous, spiritless preaching of the scribes and Pharisees. He **spoke slowly and impressively, emphasizing those words** to which He wished His hearers **to give special heed.** Old and young, ignorant and learned, could catch the full meaning of His words. This would have been impossible had He spoken in a hurried way, and **rushed sentence upon sentence without a pause.** The people were very attentive to Him, and it was said of Him that **He spoke not as the scribes and Pharisees,** for His word was as of one who had authority. -- CT 240. {VSS 72.1}

"Seest thou a man that is hasty in his words? there is more hope of a fool than of him."
Proverbs 29:20

What harm is wrought in the family circle by the utterance of impatient words, for the **impatient utterance of one leads another to retort in the same spirit and manner.** Then come words of retaliation, words of self-justification, and it is by such words that a heavy, galling yoke is

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manufactured for your neck; for **all these bitter words will come back in a baleful harvest to your soul.** {AH 439.1}

Hard words beat upon the heart through the ear, **awakening to life the worst passions of the soul and tempting men and women to break God's commandments** Words are as seeds which are planted. {AH 439.2}

A Time for Silence or Song—Trials will come, it is true, even to those who are fully consecrated. The **patience of the most patient will be severely tested.** The husband or the wife may utter words that are liable to provoke a hasty reply, but **let the one who is spoken to keep silent.** **In silence there is safety.** **Often silence is the severest rebuke that could be given to the one who has sinned with his lips.** {AH 442.2}

We must subdue a hasty temper and control our words, and in this we shall gain great victories. **Unless we control our words and temper, we are slaves to Satan.** We are in subjection to him. He leads us captive. **All jangling and unpleasant, impatient, fretful words are an offering presented to his satanic majesty.** And it is a costly offering, **more costly than any sacrifice we can make for God; for it destroys the peace and happiness of whole families, destroys health, and is eventually the cause of forfeiting an eternal life of happiness.** {AH 437.1}

Passionate Words a Species of Swearing—Among the members of many families there is practiced the habit of **saying loose, careless things;** and **the habit of tantalizing, of speaking harsh words, becomes stronger and stronger as it is indulged, and thus many objectionable words are spoken that are after Satan's order** and not after the order of God.... **Burning words of passion should never be spoken, for in the sight of God and holy angels they are as a species of swearing.** {AH 439.3}

Natural Key--Had He raised His voice to an **unnatural key,** . . . the **pathos** and melody of the human voice would have been lost, and **much of the force of the truth destroyed.**--Ev 56. {VSS 72.2}

"A foolish woman is **clamorous:** she is simple, and knoweth nothing." Proverbs 9:13

Voice culture is a subject that has much to do with the health of students. The youth should be taught how to breathe properly and how to read in such a way that **no unnatural strain shall come on the throat and lungs,** but that **the work shall be shared by the abdominal muscles.** **Speaking from the throat, letting the sound come from the upper part of the vocal organs, impairs the health of these organs and decreases their efficiency.** **The abdominal muscles are to do the heaviest part of the labor, the throat being used as a channel.** **Many have died who might have lived had they been taught how to use the voice correctly.** The right use of the abdominal muscles in reading and speaking will prove **a remedy** for many voice and chest difficulties and **the means of prolonging life.** {AH 435.5}

Sweet Melody in His Voice--In my younger days I used to **talk too loud.** **The Lord has shown me that I could not make the proper impression upon the people by getting the voice to an unnatural pitch.** Then Christ was presented before me, and His manner of talking; and there was **a sweet melody in His voice.** **His voice, in a slow, calm manner,** reached those who listened, and His words penetrated their hearts, and **they were able to catch on to what He said before the next sentence was spoken.** Some seem to think they must race right straight along or else they will lose the inspiration and the people will lose the inspiration. **If that is inspiration, let them lose it, and the sooner the better.**--Ev 670. {VSS 72.3}

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"Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath." James 1:19

"Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord;" Ephesians 5:19

"For the LORD shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the LORD; joy and gladness shall be found therein, thanksgiving, and the voice of melody." Isaiah 51:3

Christ a Speech Teacher for His Disciples--If the voice is toned right, if it has **solemnity**, and is so **modulated as to be even pathetic**, it will produce a much better impression. This was the tone in which Christ taught His disciples. He impressed them with **solemnity**; **He spoke in a pathetic manner**.-- 2T 615. {VSS 73.1}

*(**PATHETIC** Affecting or moving the passions, particularly pity, sorrow, grief or other tender emotion; as a pathetic song or discourse; pathetic expostulation. - 1828 Webster's Dictionary)*

"Ye shall have a song, as in the night when a **holy solemnity** is kept; and gladness of heart, as when one goeth with a pipe to come into the mountain of the LORD, to the mighty One of Israel." Isaiah 30:29

"The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an **high day**,) besought Pilate that their legs might be broken, and that they might be taken away." John 19:31

Tears in His Voice--He fearlessly denounced hypocrisy, unbelief, and iniquity, but **tears were in His voice as He uttered His scathing rebukes**.--DA 353. {VSS 73.2}

"Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man." Colossians 4:6

"Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine." 2 Timothy 4:2

"But I will come to you shortly, if the Lord will, and will know, not the speech of them which are puffed up, but the power." 1 Corinthians 4:19

"As many as I love, I rebuke and chasten: be zealous therefore, and repent." Revelation 3:19

Voice As the Trump of God--Into the busy world, filled with the din of commerce and the altercation of trade, where men were trying selfishly to get all they could for self, Christ came; and above the confusion, **His voice, like the trump of God, was heard: "What shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?"**--Ev 559. {VSS 73.3}

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:" 1 Thessalonians 4:16

Clear, Ringing Voice in the Temple--His eye sweeps over the multitude, taking in every individual. His form seems to rise above them in commanding dignity, and a divine light illuminates His countenance.

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He speaks, and His clear, ringing voice--the same that upon Mount Sinai proclaimed the law that priests and rulers were transgressing --is heard echoing through the arches of the temple: "**Take these things hence; make not My Father's house an house of merchandise.**"--DA 158. {VSS 73.4}

"A man hath joy by the answer of his mouth: and a word spoken in due season, how good is it!" Proverbs 15:23

A Unique Voice--They beheld the hands and feet marred by the cruel nails. They recognized His voice, like no other they had ever heard. "And while they yet believed not for joy, and wondered, He said unto them, Have ye here any meat?"--DA 803. {VSS 74.1}

Manner of Teaching

In His manner of teaching, **Christ has given us the secret of all effectual teaching.** He did not appeal to the understanding merely. He sought to reach the heart. With the greatest simplicity He presented sublime, eternal truths. {ST, May 1, 1901 par. 1}

Christ's words were forcible and easy to be understood. His illustrations were those best calculated to impress with convincing power the minds of all classes of people, the learned as well as the unlearned. By the objects with which His hearers were most familiar, on which their eyes rested daily, He illustrated His lessons. A city set on a hill, salt which has lost its savor, the candle set in a candlestick, the vine and the branches, the shepherd and the sheep, the fruitless tree, the narrow gate, thru which men seek to enter but are not able, the wide gate, which admits the multitude, the sower and the seed, the tares among the wheat, --by these things Christ illustrated divine truths, knowing that afterward, whenever His hearers should see these objects they would recall the words He had spoken. {ST, May 1, 1901 par. 2}

Christ spoke with clearness, and in a distinct, melodious voice. His tones were natural and even. Had He raised His voice to an unnatural key, as so many speakers today do, its **pathos** and melody would have been destroyed, and **much of the force of the truth would have been lost.** (*PA'THOS, noun [Gr. to suffer.] Passion; warmth or vehemence, in a speaker; or in language, that which excites emotions and passions.- 1828 Webster's Dictionary*) {ST, May 1, 1901 par. 3}

The voice of Christ was not heard in the street, in noisy contention with those who were opposed to his doctrine. Neither was his voice heard in the streets in prayer to his Father, to be heard of men. His voice was not heard in joyful mirth. **His voice was not raised to exalt himself, and to gain the applause and flattery of men.** When engaged in teaching, he withdrew his disciples away from the noise and confusion of the busy city to some retired place more in harmony with the lessons of humility, piety, and virtue, which he would impress upon their minds. **He shunned human praise,** and **preferred solitude and peaceful retirement** to the noise and confusion of mortal life.

Shun verb

1. persistently avoid, ignore, or reject (someone or something) through antipathy [*a deep-seated feeling of dislike; aversion*] or caution:

Shun (1828 Webster's)

2. To avoid; not to mix or associate with; as, to shun evil company. NWAD SHUN.3

3. To avoid; not to practice; as, to shun vice. NWAD SHUN.4

Praise, v.t. [L. tollo, extollo; pretium.]

1. To commend; to applaud; to express approbation of personal worth or actions. NWAD PRAISE.9

Flattery, n.

1. **False praise**; commendation bestowed for the purpose of gaining favor and influence, or to accomplish some purpose. Direct flattery consists in praising a person himself; indirect flattery consists in praising a person through his works or his connections. NWAD FLATTERY.2

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3. Just commendation which **gratifies self-love**. NWAD FLATTERY.6

"For there is **no faithfulness in their mouth; their inward part is very wickedness; their throat is an open sepulchre; they flatter with their tongue.**" Psalms 5:9

"But he **is a Jew**, which is one **inwardly**; and circumcision *is that* of the heart, in the spirit, *and* not in the letter; **whose praise is not of men**, but of God." Rom 2:29

"For they loved the praise of men more than the praise of God." John 12:43

"Oh **that men would praise the LORD** for his goodness, and for his wonderful works to the children of men!"
Psalms 107:15

"Even so the tongue is a little member, and **boasteth great things**. Behold, how great a matter a little fire kindleth!" James 3:5

So **we have nothing in ourselves of which to boast. We have no ground for self-exaltation**. Our only ground of hope is in the righteousness of Christ imputed to us, and in that wrought by His Spirit working in and through us. {SC 63.1}

"If thou hast done foolishly in **lifting up thyself**, or if thou hast **thought evil**, lay thine hand upon thy mouth." Proverbs 30:32

He teaches us to look upon Him as the One who searches the reins and tries the hearts of the children of men. He **reads our thoughts and knows the imaginations of our hearts**. He reads from cause to effect, and **knows the influence that our imagination and will exert upon our outward deportment and upon other minds**. {13LtMs, Ms 160a, 1898, par. 5}

His voice was often heard in earnest, prevailing intercessions to his Father; yet for these exercises he chose the lonely mountain, and **frequently spent whole nights in prayer for strength** to sustain him under the temptations he should meet, and **to accomplish the important work he came to do for the salvation of man. His petitions were earnest and powerful, mingled with strong cries and tears**. And notwithstanding the labor of soul during the night, **he ceased not his labor through the day**. In the morning he would quietly resume his work of mercy and disinterested benevolence. The life of Christ was in marked contrast to that of the Jews, and for this very reason they wished to destroy him." {1Red 25.1}

"Who hath also sealed us, and **given the earnest** of the Spirit in our hearts."
2 Corinthians 1:22

Earnest, *n.* 4. Serious; important; that is, really intent or engaged; whence the phrase, in earnest. To be in earnest, is to be really urging or stretching towards an object; intent on a pursuit. Hence, from fixed attention, comes the sense of seriousness in the pursuit, as opposed to trifling or jest. Are you in earnest or in jest? NWAD EARNEST.8

"And I will say to my soul, Soul, thou hast much goods laid up for many years; **take thine ease, eat, drink, and be merry**. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?"
Luke 12:19, 20

"I must work the works of him that sent me, while it is day: the night cometh, when no man can work." John 9:4

"Day unto day uttereth speech, and night unto night sheweth knowledge." Psalms 19:2

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To the point; no complicated reasoning

Christ seldom attempted to prove that truth is truth. He illustrated truth in all its bearings, and then left His hearers free to accept or reject it, as they might choose. He did not force any one to believe. In the sermon on the mount, He instructed the people in practical godliness, distinctly outlining their duty. **He spoke in such a manner as to command truth to the conscience.** The power manifested by the disciples was revealed in the clearness and earnestness with which they expressed the truth. **In Christ's teaching there is no long, farfetched, complicated reasoning. He comes right to the point.** In His ministry He read every heart as an open book, and from the inexhaustible store of His treasure-house He drew things both new and old to illustrate and enforce His teachings. **He touched the heart, and awakened the sympathies. What could He have presented more pathetic than the parable of the prodigal son returning to his father's home?** What scene could He have portrayed that is more touching than the story of the father who, seeing his son afar off, ran to meet him and rejoiced that he who had been thought dead was indeed alive? And who could have taught truth with more tact than did Jesus at the house of Simon? Simon admitted that Christ must love most him whom He forgave most. O wonderful, wonderful Teacher! {7Lts, MS 24, 1891, par 88}

"Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the LORD your God which I command you."
Deuteronomy 4:2

Spoke Short Sentences

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

Never enter into argument

And Christ, the Son of God, answering said, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." **Christ had been warned not to enter into argument with Satan.** And though He recognized him from the beginning, **He was not provoked to enter into controversy** with him. Strengthened with the memory of the voice from heaven, He rested in His Father's love. He would not parley with temptation. {CTr 190.4}

To Nicodemus this was a very humiliating statement, and with a feeling of irritation he took up the words of Christ, saying, "How can a man be born when he is old?" ... But **the Saviour did not meet argument with argument.** Raising His hand in solemn, quiet dignity, He pressed home the truth with greater assurance, "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." ... {CTr 233.3}

"Lest Satan should get an advantage of us: for we are not ignorant of his devices." 2
Corinthians 2:11

"But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Matthew 4:4 KJV

Many subjects at once

In His discourses Christ did not bring many things before them at once, lest He might confuse their minds. **He made every point clear and distinct.** He **did not disdain the repetition of old and familiar truths in prophecies** if they would serve His purpose to inculcate ideas. . . . {1MR 22.1}

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As Christ presented these truths to minds, **He broke up their accustomed train of thought as little as possible.** Nevertheless a new and transforming economy of truth must be woven into their experience. He, therefore, aroused their minds by presenting truth through the agency of their most familiar associations. He used illustrations in His teaching which called into activity their most hallowed recollections and sympathies, that He might reach the inner temple of the soul. **Identifying Himself with their interests, He drew His illustrations from the great book of nature, using objects with which they were familiar.** The lily of the field, the seed sown by the sower, the springing up of the seed, and the harvesting of the grain, the birds of the air,--all these figures He used from which to present divine truth; for those would remind them of His lessons whenever they should afterward look upon them. Ms 25, 1890, pp. 4-6. (Untitled Ms, n. d.) {1MR 22.2}

Entertainment/ Amusement

I cannot find an instance in the life of Christ where He devoted time to play and amusement. He was the great educator for the present and the future life, yet I have not been able to find one instance where He taught the disciples to engage in amusement in order to gain physical exercise. The world's Redeemer gives to every man his work and bids him, "Occupy till I come." Luke 19:13. In doing this the heart warms to the enterprise. All the powers of the being are enlisted in the effort to obey. We have a high and holy calling. Teachers and students are to be stewards of the grace of Christ, and they are always to be earnest. {CT 309.1}

Whatever is done under the sanctified stimulus of Christian obligation, because you are stewards in trust of talents to use to be a blessing to yourself and to others, gives you substantial satisfaction; for all is done to the glory of God. **I cannot find an instance in the life of Christ where he devoted time to play and amusement.** He was the great Educator for the present and the future life. I have not been able to find one instance where he educated his disciples to engage **in amusement of football or pugilistic games**, to obtain physical exercise, or **in theatrical performances**; and yet **Christ was our pattern in all things.** Christ, the world's Redeemer, gave to every man his work, and bids them "occupy till I come." And in doing his work, the heart warms to such an enterprise, and all the powers of the soul are enlisted in a work assigned of the Lord and Master. It is a high and important work. The Christian teacher and student are enabled to become stewards of the grace of Christ, and be always in earnest. {SpTEd 191.2}

"**Love not the world**, neither the things that are in the world. If any man love the world, the love of the Father is not in him." 1 John 2:15

A nonconformist

Jesus was a nonconformist, and did not always remain a silent spectator to men's erroneous practices. His clear penetration in distinguishing between the false and the true, greatly **annoyed** his brethren, who held to the traditions of men. {ST August 6, 1896, par. 2}

Nonconformist -noun

1.a person whose behavior or views do not conform to prevailing ideas or practices.

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

"Hearken unto me, O house of Jacob, and all the remnant of the house of Israel, which are borne by me from the belly, which are carried from the womb:" Isaiah 46:3

Sinless

If Jesus resisted Satan's temptations, He will help us to resist: He came to bring divine power to combine with human efforts. **Jesus was free from all sin and error; there was not a trace of imperfection in His**

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life or character. He maintained spotless purity under circumstances most trying. True, He declares there is none good but one, that is, God; but again He said, I and My Father are one. [Matthew 19:17; John 10:30.] Jesus speaks of Himself as well as the Father as God and claims for Himself perfect righteousness. {6LtMs, Ms 16, 1890, par. 86}

In Christ dwelt the fulness of the Godhead bodily. This is why, although He was tempted in all points like as we are, **He stood before the world, from His first entrance into it, untainted by corruption, though surrounded by it.** Are we not also to become partakers of that fulness, and is it not thus, and thus only, that we can overcome as He overcame? {6LtMs, Ms 16, 1890, par. 87}

"Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." 1 John 3:4

"Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me."
Romans 7:20

"She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more." John 8:11

"Be ye therefore perfect, even as your Father which is in heaven is perfect." Matt 5:48

His Glory is His Character

Satan is seeking to veil Jesus from our sight, to eclipse His light, for when we get even **a glimpse of His glory**, we are attracted to Him. Sin hides from our view the matchless charms of Jesus. Prejudice, selfishness, self-righteousness, and passion blind our eyes so that we do not discern the Saviour. **O if we would by faith draw nigh to God, He would reveal to us His glory, which is His character, and the praise of God would flow forth from human hearts and be sounded by human voices.** Then we would forever cease to give glory to Satan by sinning against God and talking doubt and unbelief. We should no longer stumble along, grumbling and mourning, and covering the altar of God with our tears. {6LtMs, Ms 16, 1890, par. 97}

"Saying with a loud voice, Fear God, and **give glory to him**; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters." Revelation 14:7

"For who hath known the mind of the Lord, that he may instruct him? But we have **the mind of Christ.**"
1 Corinthians 2:16

"For **who hath known the mind of the Lord**, that he may instruct him? But we have **the mind of Christ.**"
1 Corinthians 2:16 KJV

Response to an Impatient Word or One Wrong Look

Of the bitterness that falls to the lot of humanity, there was no part which Christ did not taste. There were those who tried to cast contempt upon Him because of His birth, and even in His childhood **He had to meet their scornful looks and evil whisperings. If He had responded by an impatient word or look, if He had conceded to His brothers by even one wrong act, He would have failed of being a perfect example.** Thus He would have failed of carrying out the plan for our redemption. Had He even admitted that there could be an excuse for sin, Satan would have triumphed, and the world would have been lost. This is why the tempter worked to make His life as trying as possible, that He might be led to sin. {DA 88.2}

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Our words, our acts, our dress, our deportment, **even the expression of the countenance**, has an influence. Upon the impression thus made there hang results for good or evil which no man can measure. {COL 339.4}

Let us wrestle for the mastery over every sin, and be able to check every impatient, **fretful expression**. 8Lts, Lt 38, 1893, par. 9

Meek, Lowly, Kind, Gentle & Forgiving

Those who would be qualified to mould the character of the youth, must be learners in the school of Christ, that they may **be meek and lowly of heart, as was the divine Pattern**. In dress, in deportment, in all their ways, they should exemplify the Christian character, revealing the fact that they are under wise disciplinary rules of the great Teacher. {CE 88.2}

Those whose hearts are fully surrendered to God, and who take his word as their guide, will know how to conduct themselves in all the duties of life. They will learn of **Jesus, who is meek and lowly of heart**; and in cultivating the meekness of Christ they will close the door against innumerable temptations. {CE 165.1}

If you stand as a representative of Christ upon the earth, do not, I beseech you, **misrepresent your blessed Redeemer, who was meek and kind, gentle and forgiving**. {4T 129.2}

He stirred up no strife, He resented no personal injuries, but **met with meek submission the insults, the false accusations, and the cruel scourging of those who hated Him and condemned Him to death**. **Christ is our example**. His life is a practical illustration of His divine teachings. **His character is a living exhibition of the way to do good and overcome evil**. {4T 138.4}

"Take my yoke upon you, and learn of me; for **I am meek and lowly in heart**: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Matthew 11:29, 30
KJV

"Be not overcome of evil, but overcome evil with good." Romans 12:21 KJV

Meek, a. [L. mucus; Eng. mucilage; Heb. to melt.]

1. Mild of temper; soft; gentle; not easily provoked or irritated; yielding; given to forbearance under injuries.

2. Appropriately, humble, in an evangelical sense; submissive to the divine will; not proud, self-sufficient or refractory; not peevish and apt to complain of divine dispensations. Christ says, "Learn of me, for I am meek and lowly in heart, and ye shall find rest to your souls." Matthew 11:29. (1828 Webster's Dictionary)

The sincere, contrite soul is precious in the sight of God. He places His own signet upon men, not by their rank, not by their wealth, not by their intellectual greatness, but by their oneness with Christ. The Lord of glory is satisfied with those who are meek and lowly in heart. "Thou hast also given me," said David, "the shield of Thy salvation: ... and Thy gentleness"—as an element in the human character—"hath made me great." Psalm 18:35. {DA 437.3}

"Though the Lord be high, yet hath He respect unto the lowly." Psalm 138:6. **Those who reveal the meek and lowly spirit of Christ are tenderly regarded by God**. They may be looked upon with scorn by the world, but they are of great value in His sight. Not only the wise, the great, the beneficent, will gain a passport to the heavenly courts; not only the busy worker, full of zeal and restless activity. No; the poor in spirit, **who crave the presence of an abiding Christ, the humble in heart, whose highest ambition is to do God's will**,—these will gain an abundant entrance. They will be among that number who have washed their robes and made them white in the blood of the Lamb. "Therefore are they before the throne of God, and

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serve Him day and night in His temple: and He that sitteth on the throne shall dwell among them." Revelation 7:15. {DA 301.4}

"Blessed are the meek: for they shall inherit the earth." Matthew 5:5 KJV

"Blessed are the meek; for they shall inherit the earth." **The meekness that is born of sorrow, when the heart has been exercised aright through yielding submission to the will of God, brings forth the peaceable fruits of righteousness.** Those who have humbly sought God for comfort and peace in the midst of trial, have had imparted to them the gentleness of Christ. **Those who have learned of Him who is meek and lowly of heart, express sympathy, and manifest gentleness toward those who are in need of consolation; for they can comfort others with the consolation wherewith they are comforted of God.** In seeking to save souls who are ready to perish, they make Jesus their pattern in all things. **They respond to the comfort given them of God, and become inheritors of his kingdom. Through the operations of the Holy Spirit a new nature is implanted within them, and they are sanctified of soul, and the Lord gives grace for grace.** {ST August 22, 1895, par. 1} **You have repeatedly said: "I can't keep my temper." "I have to speak." You lack a meek, humble spirit. Self is all alive, and you stand guard continually to preserve it from mortification or insult.** Says the apostle: "For ye are dead, and your life is hid with Christ in God." Those who are dead to self will not feel so readily and will not be prepared to resist everything which may irritate. **Dead men cannot feel. You are not dead.** If you were, and your life were hid in Christ, a thousand things which you now notice, and which afflict you, would be passed by as unworthy of notice; you would then be grasping the eternal and would be above the petty trials of this life. {2T 425.1}

It is not an evidence of a noble mind to be prepared to defend self, to preserve our own dignity. We would better suffer wrongfully a hundred times than wound the soul by a spirit of retaliation, or by giving vent to wrath. There is strength to be obtained of God. He can help. He can give grace and heavenly wisdom. If you ask in faith, you will receive; but **you must watch unto prayer. Watch, pray, work, should be your watchword.** {2T 426.2}

If you have indeed entered the school of Christ, **He expects you to manifest in your character and deportment the lowliness which is so beautifully exemplified in His character.** Christ will not undertake to teach the self-righteous, self-conceited, and self-willed. **If such come to Him with the inquiry, What is truth? He gives them no answer. It is only the meek that He will guide in judgment; the meek will He teach His way.** Solomon was naturally endowed with good judgment and large reasoning powers, but he acknowledged himself before God as a little child. **He sought for wisdom from God with humility, and he sought not in vain. If you really search for the truth with the right motive you will come with the body, for they have the truth.** If you are searching the Scriptures and different authors that you may find **doctrines** which will coincide with your own preconceived opinions, and if you have already settled your faith, then **you will be boastful, self-confident, and unyielding.** {3T 448.3}

On the part of some there is a desire to be thought highest. This feeling must be put away. **The heart must be meek and lowly, not ambitious and aspiring.** If we would follow Christ, we must cast "down imaginations, and every high thing that exalteth itself against the knowledge of God," and bring into "captivity every thought to the obedience of Christ." **Outward forms of worship, or activity in religious work, cannot be substituted for inward piety, and a conformity of the will to the will of Christ.** This is a subject that requires careful and prayerful meditation. **In no other way can we honor our Redeemer, and render to him the service that is his due.** {BEcho June 1, 1887, par. 13}

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Gossip & Criticism

We want our households to experience true conversion to Jesus Christ. **Then we will talk of the love of God instead of gossiping about our neighbors.** We will be educating ourselves to talk faith, to lift up Jesus who says: "They that honor Me I will honor." [1 Samuel 2:30.] {6LtMs, Ms 33, 1889, par. 17}

If Christ is formed within the hope of glory, they will seek to save those that are lost. A living church will not be a gossiping church, planting doubt, questioning, evil surmising, and jealousy in the hearts and minds of others. It will be an earnest, working church. The members will be the Lord's chosen vessels to carry the message of salvation to others. They will be His light bearers. {13LtMs, Ms 49, 1898, par. 24}

What a shame it is that Satan is allowed to work so successfully among us! **Why do we permit gossips to pour into our ears complaints and reproaches concerning our brethren and our friends?** Why do we take up a reproach and stir up strife, instead of making peace? **This grieves God's Holy Spirit, and causes love to leak out of the heart as water out of a leaky vessel.** Let us have a practical religion. Look to Christ by faith, and behold his purity, his mercy, and his love, and bring our actions into harmony with the divine Spirit. **Let us have the Spirit of Jesus in our homes.** Let us sing and make melody unto the Lord in our hearts. If the praise of God is in our household, there will be no danger of discord in the church. {YI January 9, 1896, par. 4}

We cumber ourselves with needless cares and anxieties, and **weigh ourselves down with heavy burdens,** because **we do not learn of Jesus.** **Many are so fearful of provoking unfriendly criticism or malicious gossip that they dare not act from principle.** **They dare not identify themselves with those who follow Christ fully.** They desire to conform to worldly customs, and secure the approbation of worldlings. Christ gave himself for us "that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." **Christ's true followers are unlike the world in words, in works, and in deportment.** Oh, why will not all his professed children follow him fully? **Why will any bear burdens which he has not imposed?** RH {November 29, 1887, par. 5}

We are invited to become learners in the school of Christ. We need to acquire all the knowledge possible. We cannot afford to be ignorant of the things that pertain to our eternal welfare. **If all would cease gossip and evil communication, devoting the time to contemplation of Christ and the plan of salvation, they would add the knowledge essential to a growth in grace.** We are to add knowledge from "whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report." God wants us to understand why he has placed us in the world, and given us the sacred burden of life to bear. He would have us develop the faculties of mind and body, that we may be a blessing to those around us, and that his glory may be reflected from us to the world. **It is not his will that our powers should be bound up in torpid stupidity and ignorance.** "God is light, and in him is no darkness at all." {RH February 21, 1888, par. 7}

"A froward man soweth strife: and a whisperer separateth chief friends." Proverbs 16:28 KJV

"He that goeth about as a talebearer revealeth secrets: therefore meddle not with him that flattereth with his lips." Proverbs 20:19 KJV

"A talebearer revealeth secrets: but he that is of a faithful spirit concealeth the matter."
Proverbs 11:13 KJV

Difficulties are often caused by **the vendors of gossip,** whose whispered hints and suggestions poison unsuspecting minds and separate the closest friends. Mischief-makers are seconded in their evil work by the many who stand with open ears and evil heart, saying: "Report, ... and we will report it." **This sin should not be tolerated among the followers of Christ.** **No Christian parent should permit gossip to be repeated in the family circle or remarks to be made disparaging the members of the church.** {5T 241.4}

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It is not enough in the Christian life that *some* changes be made. The work of reform must be deep and thorough. True Christians will not close their eyes to their own defective characters. Wrong habits which have been formed must be changed. Much talking that in no way glorifies God, is done by professed Christians. Many gossip over the faults committed by others; but those who do this do not engage in Christian conversation with the one they think in the wrong. They have no desire to meet him face to face, and in a kindly Christ-like way tell him his faults, and pray with him, and then leave the whole matter with God. {HM November 1, 1897, par. 5}

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

When the precepts and example of Christ are brought into the life practice, when church members, instead of gossiping and accusing one another, confess their sins to one another and offer up prayer to God, God will graciously manifest His power through them. {22LtMs, Lt 88, 1907, par. 2}

But you must go to your brother or sister in love and show them that you have an interest for their souls. **Those who are really the most erring are in greatest need of your help. Do not gossip about them and make remarks about their character, but go to them in the love of Jesus and the love of the truth and try to help them. Then you will be doers of the Word, acting the spirit of Christ.** {4LtMs, Ms 33, 1885, par. 8}

What a world of gossip would be prevented if every man would remember that those who tell him the faults of others will as freely publish his faults at a favorable opportunity. We should endeavor to think well of all men, especially our brethren, until compelled to think otherwise. We should not hastily credit evil reports. These are often the result of envy or misunderstanding, or they may proceed from exaggeration or a partial disclosure of facts. Jealousy and suspicion, once allowed a place, will sow themselves broadcast, like thistledown. Should a brother go astray, then is the time to show your real interest in him. Go to him kindly, pray with and for him, remembering the infinite price which Christ has paid for his redemption. In this way you may save a soul from death, and hide a multitude of sins. {5T 58.2}

If the members of the church labor faithfully to build up the cause of truth, they will not escape the tongue of gossip, falsehood, and slander. "All that will live godly in Christ Jesus shall suffer persecution." Their consistent, unwavering course is a constant rebuke of the unbelief, pride, and selfishness of the hypocritical professor. {ST January 12, 1882, par. 4}

Let the wife stand by the side of her husband and help him in the conscientious discharge of his duty. Let her realize that she is of value, because she is the purchase of the blood of Jesus Christ. It is essential that honesty be practiced in all the details of the woman's life, and it is important in the training of children to teach the youthful girls as well as boys never to prevaricate or to deceive in the least particular. **Women are not to be satisfied to be toys to be played with as a toy, and caressed and flattered, to be light and trifling, to laugh and gossip and play on [as] an instrument of music.** Woman should have a staunch, noble independence of character, reliable and true as steel. {5LtMs, Lt 41a, 1888, par. 14, 15}

The object of conversion is twofold, personal and relative. It is to bless us, and to make us a blessing. This is an individual work; but those who profess to believe the Word of God have so long accustomed their minds to be content with little things that they have disqualified themselves to discern and appreciate the great things prepared for them. **In the place of receiving into good and honest hearts the Word that God sends in messages to help**

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them, to elevate, ennoble, and sanctify them, they cavil and gossip over it, because it cuts directly across their inclinations. In the place of seeing their need of conversion, they regard the means which the Lord has provided to change their characters as idle tales. **To them their habits are stronger than truth. Individual conversion means a change of character. Man must place himself in personal relation to Christ, that, in the place of following his own hereditary and cultivated tendencies, he may have the mind of Christ, placing himself under the moulding influence of the Holy Spirit.** {ST November 11, 1897, par. 4}

Instead of gossiping, thus creating mischief, let us tell of the matchless power of Christ, and speak of His glory, thus magnifying and lifting up the Lord God of hosts, and training ourselves to sing the song of victory in the kingdom of glory. By beginning to sing songs of triumph and thanksgiving now, we may prepare ourselves to sing the song of Moses and the Lamb when we meet on the sea of glass. {16LtMs, Ms 111, 1901, par. 33}

There has been a great deal of gossiping over certain things that have happened among you, but you all know that scandal and gossip are condemned in the Scriptures, and by the testimonies of the Spirit of God. Brother Rice has been blind and has needed the heavenly anointing, but he is not alone in error. His brethren have also failed to do the will of God. If they had come to him in the spirit of meekness, in the spirit of Christ, and had patiently labored with him, striving to recover him from the snare of the enemy; if they had done their whole duty in the fear of God, according to His Word, telling him his fault in the private way that the Lord has directed, they would have been clear in the sight of heaven. But as they have departed from the plain injunction of the Lord, condemnation rests upon them. {5LtMs, Lt 19, 1887, par. 1}

Those who have believed the evil reports and have repeated them to others have utterly disregarded the lesson that Jesus left on record for those who profess to be His disciples. In censuring those who have been engaged in gossip, I do not refer to the Board of Directors, whose duty it is to investigate these reports that come to them concerning those in the employ of the institution. It is positively essential that the moral tone of the retreat should be of a high character; and in a case of this kind, it is only prudent to examine the matter most thoroughly. {5LtMs, Lt 19, 1887, par. 2}

Thus it is in our day. **The light of truth is shining upon us as clearly as it shone upon the Jewish people, but the hearts of men are as hard and unimpressible as in the days of Christ <because they know not what they oppose.>** Many who claim to be standing in the light are in darkness and know it not. They have so enshrouded themselves in unbelief that they call darkness light and light darkness. **They are ignorant of that which they condemn and oppose. But their ignorance is not such as God will excuse, for He has given them light and they reject it. They have before them the example of the past, but they will not be warned, and unbelief is enclosing them in impenetrable darkness.** <They refuse to accept the testimonies they ought to believe, and **are ready to accept tidbits of gossip and testimonies of men**, showing their credulousness and readiness to believe that which they want to believe.> {6LtMs, Lt 4, 1889, par. 47}

There is an alarming condition of things in our churches. Says the Word of God, "Your iniquities have turned away these things, and your sins have withholden good things from you. For among My people are found wicked men; they lay in wait, as he that setteth snares; they set a trap, they catch men ... **the prophets prophesy falsely, and the priests bear rule by their means;** and my people love to have it so, and what will ye do in the end thereof?" [Jeremiah 5:25-31.] "They have healed also the hurt of the daughter of my people slightly, **saying, Peace, peace; when there is no peace.**" [Jeremiah 6:14.] "And now, because ye have done all these works, saith the Lord, and I spake unto you, rising up early and speaking, but **ye heard not;** and I called you, but **ye answered not;** therefore will I do unto this house, which is called by My name, wherein ye trust, and unto the place which I gave to you and your fathers, as I have done to Shiloh, and **I will cast you out of my sight, as I have cast out all**

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your brethren.” [Jeremiah 7:13.] <God will surely fulfill His word to those who will not hear, will not see, and refuse the light which He sends them.> {6LtMs, Lt 4, 1889, par. 48}

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### **Did Not Hoard Things**

The truth must ever struggle with error in order to lift high the standard of God's law, and to exalt Christ, because he bore its penalty that he might save man, and yet vindicate the immutability of the law. **If Christians are like Christ, they will not hoard their Lord's money, or bind it up in worldly projects, but will invest their all in the cause of God and bring an ample revenue of glory to lay at the feet of their Redeemer.** {ST August 17, 1891, par. 5}

The whole world was in need of that which Christ alone could give them. **He did not withdraw himself from those who called upon him for help. He did not do as many now do, say, “I wish they would not trouble me with their affairs, I want to hoard up my means, to invest it in houses and lands.” Jesus, the Majesty of heaven, turned from the splendor of his heavenly home,** and in the gracious purpose of his heart **he demonstrated the character of God** to men throughout the world. **The requirement of God** from those who claim to be his children is that they be **doers of his word, that they follow his example**, represent the life of Christ in tender, pitying love to the world; that they reflect his image. {ST June 13, 1892, par. 2}

**HOARD**, *n.* A store, stock or large quantity of **any thing accumulated or laid up**; a hidden stock; a treasure; as a hoard of provisions for winter; a hoard of money. *1828 Websters Dictionary*

**For what shall we hoard up treasures? To be swept away by the flames of the last day? Shall we lay up gold and silver, to be a witness against us in the Judgment,—to eat our flesh as it were fire? Shall we cling to our possessions till they fall into the hands of our enemies? The time is coming when commandment keepers can neither buy nor sell. Of what use will houses and lands, bank stock and merchandise, be to us then? Now is the time to place our treasures where they will be eternally secure. It is time for those who have large possessions to cut down the principal,** that God's work may be extended in foreign lands. **“Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.”** That which we give to the cause of God becomes our own forever. Says Christ, **“Lay up for yourselves treasures in heaven.”** These alone, of all that we possess, are really ours. **All that we lay up on earth, we must leave at last. It is only what we give for Christ that we can take with us into the eternal world.** Jesus bids us, **“Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations.”** {RH December 6, 1887, par. 14}

Here the strength of riches is seen. The power of the love of riches over the human mind is almost paralyzing. Riches infatuate many, and make them act as though they were bereft of reason. **The more they have of this world, the more they desire. Their fears of coming to want, increase with their riches. They have a disposition to hoard up means for the future.** They are **close and selfish**, fearing that God will not provide for their future needs. Such persons are indeed poor toward God. **As their riches have accumulated, they have put their trust in them and have not had faith in God or His promises.** {2T 680.4}

“It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.” “With God all things are possible;” but **he will not permit the rich men to**

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**selfishly hoard their riches, and yet enter into his kingdom.** {RH September 16, 1884, par. 6}

God calls us servants, which implies that we are employed by him to do a certain work, and to bear responsibilities. He has lent us capital for investment. **It is not our property; and we displease God if we hoard up, or spend as we choose, our Lord's goods.** We are responsible for the use or abuse of that which God has thus lent us. If this capital which the Lord has placed in our hands lies dormant, or we bury it in the earth, be it only one talent, we shall be called to an account by the Master. He requires, not ours, but his own, with usury. {RH February 23, 1886, par. 14}

I saw that the **Israel of God must arise, renew their strength in God by renewing and keeping their covenant with him.** **Covetousness, selfishness, love of money, and love of the world, are all through the ranks of Sabbath-keepers.** These evils are drying up the sacrifice of God's people. **Those that have this covetousness in their hearts are not aware of it. It has gained upon them imperceptibly.** And **unless it is rooted out, their destruction will be as sure as Achan's was.** Many have taken the sacrifice from God's altar, and **they love the world, love its gain and increase, and unless there is an entire change they will perish with the world.** **God has lent them means. It is not their own; but God has made them his stewards. And because of this, they call it their own, and hoard it up.** But oh, how quick, when the prospering hand of God is removed from them, **is it all snatched away in a moment.** **There must be a sacrificing for God, a denying self for the truth's sake.** Oh, how weak and frail is man. How puny his arm. I saw that soon the loftiness of man is to be brought down, and the pride of man humbled. Kings and nobles, rich and poor, **alike shall bow, and the withering plagues from God shall fall upon them.** {4bSG 25.1}

Paul shows what risks men will run to become rich. But many are determined to be rich; this is their study, and in their zeal eternal considerations are overlooked. They are blinded by Satan and make themselves believe that it is for good purposes they desire this gain; they strain their consciences, deceive themselves, and are constantly coveting riches. Such have erred from the faith and pierced themselves through with many sorrows. They have sacrificed their noble, elevated principles, given up their faith for riches, and, if not disappointed in their object, they are disappointed in the happiness which they supposed riches would bring. **They are entangled, perplexed with care; they have made themselves slaves to their avarice and compelled their families to the same slavery, and the advantages they reap are "many sorrows."** Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy." **Men are not to hoard up their riches and take no good of them, depriving themselves of the comforts of life and virtually becoming slaves in order to retain or increase their earthly treasure.** {1T 541.2}

**Your means are given you to use where needed, not to hoard up for destruction in the great conflagration.** You are bidden to enjoy the good gifts of the Lord, and should use them for your own comfort, for charitable purposes, and in good works to advance His cause, thereby laying up for yourself treasures in heaven. {4T 143.1}

**How many who profess to keep the commandments of God** are virtually acting as did this young man! They put from them the grace and truth revealed in Jesus, and although professing to keep the law, they stand as transgressors. But **selfishness and idolatry cannot live in the heart of him who keeps the commandments of God.** **How many, when tested and proved by the royal standard, will be found wanting,—lovers of self, idolaters, worshipping their possessions, hoarding their earthly treasure, and neglecting their fellow-men, loving themselves better than they love God.** There are many who profess to be children of God, **but who are deceived,** and need to be aroused by the sacred truths of the word of God. {RH March 28, 1893, Art. A, par. 9}

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And when you desire to make presents, when you want to devote means to gratify and please yourselves, **when you want to hoard your means, fearing you will come to want, I want you to think of that eternity that is before you**, and the work you have to do before you can enter into it. **I want you to think of that Judgment before which you** are to stand and render an account to God for the deeds done in the body. And with the Judgment before your eyes, **I want you to think of the money you are spending foolishly**, to please the taste or for worldly gratifications, and of the souls that are perishing all around you for the truth which God has intrusted to you to spread over the earth, that others may not famish for the word of God. I have no time nor means to spend carelessly. Men and women are taking sides. The law of God is almost entirely made void in the land; and God calls for every man, woman, and child to fight the good fight of faith. He calls for every talent to be employed now. It will be fatal to your souls to be indolent or slothful servants. He has not left it alone for those who minister in the word and doctrine, to bear the burdens and employ their talents. He wants every one of you to put your powers to work for the upbuilding of his kingdom. {RH August 18, 1885, par. 13}

**God's money is needed. It is hoarded and buried in the world, while multitudes are starving for temporal food and spiritual knowledge.** It is spent in foolish amusements, in dissipating games and sports and idolatrous practises. God says, "Shall I not visit for these things?" Already he is sending his judgments upon the earth. **Terrible plagues are visiting our world**, in famines, in floods, in calamities by sea and land, in earthquakes in divers places. And **because of men's wickedness the Lord does not restrain the destroying power.** RH December 8, 1896, par. 12

### **Busybodies/ Accusers**

"And for their sakes I sanctify myself," Christ declared, "that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one, as thou, Father, art in me, and I in thee, **that they also may be one in us**; that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them, that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." [John 17:19-23.] **Here is defined the exalted position we should occupy. Let busybodies and accusers be visited and rebuked.** If after thorough labor they do not hold their tongues in check, they should be suspended from church membership. {13LITMs, Ms 43a, 1898, par. 36, 37}

"**Accuse not** a servant unto his master, lest he curse thee, and thou be found guilty." Proverbs 30:10 KJV

"For God sent **not** his Son into the world **to condemn the world**; but that the world through him might be saved." John 3:17 KJV

**BUSY-BODY**, *n.* biz'zy-body. [busy and body.]

A meddling person; one who **officially** concerns himself with the affairs of others. NWAD BUSY-BODY.2 (Noah Webster 1828 Dictionary)

**OFFICIOUS**, *a.* [L. officiosus.]

1. Kind; obliging; doing kind offices. NWAD OFFICIOUS.2

Yet not to earth are those bright luminaries Officious. NWAD OFFICIOUS.3

2. Excessively forward in kindness; importunately interposing services. NWAD OFFICIOUS.4

You are too officious in her behalf that scorns your services. NWAD OFFICIOUS.5

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3. Busy; inter**meddling** in affairs in which one has no concern. NWAD OFFICIOUS.6

Let those who have acted as busybodies cease to meddle with that which does not concern them and devote themselves to setting a right example. Let them cease to speak of the wood, hay, and stubble, which they suppose others are bringing to the foundation, and make sure that they themselves are bringing material that will stand the test of God's purifying fires. {17LtMs, Ms 32, 1902, par. 11}

**Then since the Lord is working through his own divine agency upon the hearts of those whom we would term hopeless subjects, let not man be officious, let him stand out of the way of God's work;** for his word that goeth forth from his mouth, will accomplish its appointed work, and prosper in the thing whereunto it is sent. Let not man set himself up as judge of his brethren; for God "hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." **And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead.**" "But why dost thou judge thy brother? or why dost thou set at naught thy brother? For we shall all stand before the judgment-seat of Christ. For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God. **Let us not therefore judge one another any more: but judge this rather, that no man put a stumbling-block or an occasion to fall in his brother's way.**" "For the Father judgeth no man, but hath committed all judgment unto the Son.... For as the Father hath life in himself, so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of man." {RH January 3, 1893, par. 5}

Bear in mind that the work of restoring is to be our burden. **This work is not to be done in a proud, officious, masterly way.** Do not say, by your manner, "I have the power, and I will use it," and pour out accusations upon the erring one. **Do your restoring "in the spirit of meekness; considering thyself, lest thou also be tempted."** The work set before us to do for our brethren is not to cast them aside, not to press them into discouragement or despair by saying: "You have disappointed me, and I will not try to help you." He who sets himself up as full of wisdom and strength, and bears down upon one who is oppressed and distressed **and longing for help**, manifests the spirit of the Pharisee, and wraps himself about with the robe of his own self-constituted dignity. In his spirit he thanks God that he is not as other men are, and supposes that his course is praiseworthy and that he is too strong to be tempted. But "if a man think himself to be something, when he is nothing, he deceiveth himself." Verse 3. He himself is in constant danger. He who ignores the grave necessities of his brother will in the providence of God be brought over the same ground that his brother has traveled in trial and sorrow, and by a bitter experience it will be proved to him that he is as helpless and needy as was the suffering one whom he repulsed. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." Verse 7. {6T 398.2}

The principles of divine goodness must dwell in the heart, in order that pure, generous, kindly thoughts and actions shall be manifested in the life. Everything like secret working, like deception, like anxiety to discover a mote in our brother's eye, like officious effort to remove the mote when a beam is in our own eye, is abhorrent to God. Until the **accuser** discovers the evil of his own heart, and feels sincere repentance for his sin, and makes confession of his wrong, he can have no clear vision to pull the mote out of his brother's eye. {RH August 16, 1892, par. 8}



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If any one in the church is **jealous and faultfinding, a tale bearer or a gossip**, by his words and by his course of action he sows seeds of dissension which reveal decidedly that he is not a branch of the true vine. In his work he is manifesting the attributes of Satan. “By their fruits ye shall know them.” “Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.” [Matthew 7:20, 16-19.] There are members of churches who are distressingly active, but their interest is of such a character as to stir up strife. They are not peacemakers, but busybodies, meddling with other men’s matters. {7LtMs, Ms 7, 1891, par. 37}

Our meeting [San Francisco] was timely. Our few brethren had been in great perplexity because of about four unruly spirits who were murmurers, complainers, tattlers, busybodies in other men’s matters. The Lord sent us here at the right time. All those who were in sympathy with the body were comforted and greatly strengthened. {2LtMs, Ms 3, 1874, par. 11}

Your talents, my brethren, have been unused and uncultivated. Your lifework is not that which the Lord would have it to be, or what you will wish it had been. **No church can prosper unless there is a silencing of the tongues of those who are busybodies in other men’s matters. They do harm, and only harm, while they take credit to themselves as being a strength to the church. They are not peacemakers, except it be to speak peace to the evildoers and quiet their awakened consciences** so that they shall not make thorough work. {4LtMs, Lt 14, 1885, par. 26}

When difficult work has to be done, some are altogether wanting; they have not kept themselves in working order. **Those who will preserve order in the church must not be busybodies, not peddling hearsay, but be quiet, doing their own business.** They are expected to do difficult work, to bear painful trials, to wear Christ’s yoke and lift His burdens. Has not the Master given to every one of His soldiers something to do? There is a great work for you to do in St. Claire, and you have a mighty Helper in Jesus Christ. {4LtMs, Lt 14, 1885, par. 28}

Students are to be educated that they may be missionaries at home. They are calling for missionaries from all parts of the world, and we try to furnish them with money and with men and women. And the Lord is blessing their efforts. We believe that in the little time that we have here to work, we must act like men that are waiting for their Lord, when He shall return from the wedding, and when we shall go into the marriage supper of the Lamb. Christ is coming, we believe it without a doubt, and we want all of you to get ready; but let me tell you: **Be kind, be courteous, be tender, be true. When you feel that there is something said that you have to refute, just remember, “silence is eloquence.” Do not put out your words that will irritate, irritate, but be silent. Do not irritate; keep your words from irritating, and that will be the greatest rebuff that you can ever give to the busybodies.** God help us to take hold of the work. Christ is coming in the clouds of heaven. Christ warned us of what would take place in divers places, and He went on to describe all about it, and you just read it in the Word, and then every one of you put on the wedding garment. What is the wedding garment? It is Christ’s character. It is to put on the virtues of Christ’s character, as I have been reading to you. God help us that we may every one of us help a brother or a sister, and don’t tell one thing that will discourage. We want to be helpful, we want to sing the praises of God. “Whoso offereth praise, glorifieth” God (see Psalm 50:23). Why, then, let us place every soul possible that we can on vantage ground, to have strength to put on the armor and to resist the enemy, and to fight the battles of the Lord, and in the name of Jesus Christ of Nazareth obtain the victory. Now there is a victory for every one of us, if we will have it. Remember, Sister White has told



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you that from the light God has given her, there is victory for everyone who will have it and will work for it. But unless you work on the plan of addition, you never can receive on the plan of multiplication. You are to work, to add grace to grace, faith to faith, and the power of God will come in, and you will find that you will have a Counselor in our Lord Jesus Christ. May the Lord bless this co-operation. I would like to pray a few words. {22LtMs, Ms 164, 1907, par. 43}

### BY THEIR FRUITS YOU WILL KNOW THEM:

"What a world of gossip would be prevented **if every man would remember that those who tell him the faults of others will as freely publish his faults at a favorable opportunity.**" {5T 58.2}

### An Example during and Especially After the Feast

**From his childhood, Jesus conformed his life strictly to the Jewish laws.** He manifested great wisdom in his youth. The grace and power of God were upon him. The word of the Lord, by the mouth of the prophet Isaiah, describes the office and work of Christ, and shows the sheltering care of God over his Son in his mission to earth, that the relentless hatred of men, inspired by Satan, should not be permitted to thwart the design of the great plan of salvation. {1Red 24.1}

"Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth. He shall not fail nor be discouraged, till he have set judgment in the earth." [Isa 42:1-4] {1Red 24.2}

**The voice of Christ was not heard in the street, in noisy contention with those who were opposed to his doctrine. Neither was his voice heard in the streets in prayer to his Father, to be heard of men.**

**His voice was not heard in joyful mirth. His voice was not raised to exalt himself, and to gain the applause and flattery of men.** When engaged in teaching, he withdrew his disciples away from the noise and confusion of the busy city to some retired place more in harmony with the lessons of humility, piety, and virtue, which he would impress upon their minds. He shunned human praise, and preferred solitude and peaceful retirement to the noise and confusion of mortal life. His voice was often heard in earnest, prevailing intercessions to his Father; yet for these exercises he chose the lonely mountain, and frequently spent whole nights in prayer for strength to sustain him under the temptations he should meet, and to accomplish the important work he came to do for the salvation of man. His petitions were earnest and powerful, mingled with strong cries and tears. And notwithstanding the labor of soul during the night, he ceased not his labor through the day. In the morning he would quietly resume his work of mercy and disinterested benevolence. **The life of Christ was in marked contrast to that of the Jews, and for this very reason they wished to destroy him.** {1Red 25.1}

**The chief priests, and scribes, and elders, loved to pray in the most public places; not only in the crowded synagogues, but in the corners of the streets, that they might be seen of men, and praised for their devotion and piety. Their acts of charity were done in the most public manner, and for the purpose of calling the attention of the people to themselves.** Their voices were indeed heard in the streets, **not only in exalting themselves, but in contention with those who differed with them in doctrine.** They were resentful and unforgiving, proud, haughty, and bigoted. The Lord, through his faithful prophet, shows the life of Christ in marked contrast to the hypocritical chief priests, scribes, and Pharisees. {1Red 25.2}

**The parents of Jesus yearly visited Jerusalem, in accordance with the Jewish law. Their son Jesus, then twelve years old, accompanied them on their journey.** In returning to their home, after they had gone a day's journey, their anxiety was aroused, as they missed Jesus. He had not been seen of them since they left Jerusalem. They supposed he was with the company. Inquiry and search were made among their acquaintances and relatives for their much-loved Son; but no trace could be found of him. They hastened back to Jerusalem, their hearts heavy with sorrow. {1Red 26.1}

"And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard him were astonished at his understanding and answers. And when they saw him, they were amazed: and his mother said unto him, Son, why hast

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thou thus dealt with us? behold, thy father and I have sought thee sorrowing. And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business? And they understood not the saying which he spake unto them. And he went down with them, and came to Nazareth, and was subject unto them; but his mother kept all these sayings in her heart. And Jesus increased in wisdom and stature, and in favor with God and man." {1Red 26.2}

The doctors, and expounders of the law, always taught the people publicly upon special occasions. It was upon one of these occasions that Jesus gave manifest proofs of superior wisdom, penetration, and mature judgment. The people were more surprised because the parents of Christ were poor, and he had not received the advantages of education. The question passed from lip to lip, Whence has this youth such wisdom, having never learned? While the parents of Christ were in search of him, they saw large numbers flocking to the temple; and as they entered it, the well-known voice of their son arrested their attention. They could not get sight of him for the crowd; but they knew that they were not mistaken; for **no voice was like his, marked with solemn melody**. The parents gazed in astonishment at the scene. Their son, in the midst of the grave and learned doctors and scribes, was giving evidence of superior knowledge by his discreet questions and answers. His parents were gratified to see him thus honored. But the mother could not forget the grief and anxiety she had suffered because of his tarry at Jerusalem, and she, in a reproving manner, inquired why he had thus dealt with them, relating her fears and sorrow on his account. {1Red 27.1}

### Solemn

3. **Religiously serious; piously grave**; devout; marked by **reverence to God**; as solemn prayer; the solemn duties of the sanctuary. NWAD SOLEMN.4

4. Affecting with **seriousness**; impressing or adapted to impress seriousness, gravity or reverence; sober; serious. There reign'd a solemn silence over all. To 'swage with solemn touches troubled thoughts. NWAD SOLEMN.5

5. **Grave; serious; or affectedly grave**; as a solemn face. NWAD SOLEMN.6

Said Jesus, "How is it that ye sought me?" This pointed question was to lead them to see that if they had been mindful of their duty, they would not have left Jerusalem without him. He then adds, "Wist ye not that I must be about my Father's business?" While **they had been unmindful of the responsible charge entrusted to them, Jesus was engaged in the work of his Father**. Mary knew that Christ did not refer to his earthly father, Joseph, but to Jehovah. She laid these things to heart, and profited by them. {1Red 27.2} In returning from Jerusalem with the crowd, **talking and visiting engrossed their minds, and Jesus was forgotten for an entire day**. His absence was not marked until the close of the day. Joseph and Mary had been honored of God in an especial manner, **in being entrusted with the responsible charge of the Saviour, who was to bring salvation to the fallen race**. Angels had heralded his birth to the shepherds, and God had directed the course of Joseph, to preserve the life of the infant Saviour. **But the confusion of much talk had led to the neglect of their sacred trust, and Jesus was not brought to mind for an entire day, by those who should not have forgotten him for a moment**. They returned their weary way, sad and fearful, to Jerusalem. They recalled the terrible massacre of innocent children by the cruel Herod

"Why do ye not understand my speech? even because ye cannot hear my word." John 8:43

"In the **multitude of words** there wanteth not sin: but he that refraineth his lips is wise."  
Proverbs 10:19

"Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God: for God is in heaven, and thou upon earth: therefore let thy words be few." Ecclesiastes 5:2

in hope of destroying the king of Israel. When their anxiety was relieved by finding Jesus, they did not acknowledge their own neglect of duty, but their words reflected on Christ--"Why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing." **Jesus, in most respectful language, inquires, "How is it that ye sought me? [Lu 2:49]" But these words modestly reflect back the censure upon themselves, in reminding them that, if they had not permitted themselves to be engrossed with matters of no special importance, they would not have had the trouble of searching for him**. He then justifies his course: "Wist ye not that I must be about my Father's business?" While he was engaged in the work he came to the earth to perform, **they had neglected the work his Father had especially entrusted to them**. They could not fully comprehend the words of Christ; yet Mary, in a great measure, understood their import, and laid them away in her heart to ponder over in the future. {1Red 28.1}

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It was so natural for the parents of Christ to look upon him as their own child, as parents commonly regard their children, that they were in danger of losing the precious blessing which daily attended them in the presence of Jesus, the world's redeemer. **As Christ was daily with them, his life in many respects as other children, it was difficult to keep before them his sacred mission, and the daily blessing of having committed to their charge and parental care, for a while, the Son of God, whose divinity was veiled with humanity.** His tarry in Jerusalem was designed of him as a gentle reminder to them of their duty, lest they should become indifferent in a greater degree, and lose the sense of the high favor God had conferred upon them. {1Red 29.1}

**Not one act in the life of Christ was unimportant.** Every event of his life was for the benefit of his followers in **future time.** This circumstance of the tarry of Christ in Jerusalem teaches an important lesson to those who should believe on him. **Many had come a great distance to keep the passover, especially instituted of God that by its yearly observance they might keep in memory the wonderful works of God in their deliverance from Egypt.** This ordinance was designed to call their minds from their world-loving interests, and from their cares and anxieties in relation to temporal concerns, and to review the works of God. **They were to call to mind his miracles, his mercies and loving-kindness, to them, that their love and reverence for him might increase, and lead them to ever look to him, and trust in him in all their trials, and not turn to other gods.** {1Red 29.2}

"Let this mind be in you, which was also in Christ Jesus:" Philipians 2:5

Men may be deceived by those who are corrupt in heart, but God pierces all disguises, and **reads the inner life.** {GC88 486.2}

The high and holy One who inhabiteth eternity looks upon me, searches my heart, and **reads the most secret thoughts** and acts of my life." {5T 494.1}

The **observance of the passover** possessed a mournful interest to the Son of God. He saw in the slain lamb a symbol of his own death. The people who **celebrated this ordinance** were instructed to associate the slaying of the lamb with the future death of the Son of God. The blood, marking the door-posts of the Israelites, was the symbol of the blood of Christ which was to be efficacious for the believing sinner, in cleansing him from sin, and sheltering him from the **wrath of God** which was to come upon the impenitent and unbelieving world, as **the wrath of God** fell upon the Egyptians. But none could be benefited by this special provision made by God for the salvation of man unless they performed the work the Lord left them to do. **They had a part to act themselves, and by their acts to manifest their faith in the provision made for their salvation.** {1Red 30.1}

**But be ye doers of the word, and not hearers only, deceiving your own selves."**  
James 1:22 KJV

**Jesus was acquainted with hearts.** He knew that, as the crowd returned in company from Jerusalem, there would be **much talking and visiting which would not be seasoned with humility and grace, and the Messiah and his mission would be nearly forgotten.** It would have been his choice to return from Jerusalem with his parents alone; for in being retired, his father and mother would have more time for reflection, and for meditation upon the prophecies which refer to his future sufferings and death. He did not wish the painful events which they were to experience in his offering up his life for the sins of the world, to be new and unexpected to them. He was separated from them in their return from Jerusalem. After the celebration of the passover they sought him sorrowing three days. When he should be slain for the sins of the world, he would be separated from them, lost to them, for three days. But after that he would reveal himself to them, and be found of them, and their faith rely upon him as the redeemer of the fallen race, the advocate with the Father in their behalf. {1Red 30.2}

**Here is a lesson of instruction to all the followers of Christ. He designed that none of these lessons should be lost, but be written for the benefit of future generations. There is necessity of carefulness of words and actions when a number are associated together, lest Jesus be forgotten of them, and they pass along careless of the fact that Jesus is not among them.** When they are aroused to their condition, they discover that they have journeyed without **the presence of Him** who could give **peace and joy** to their hearts, and **days are occupied in returning, and searching for him whom they should have retained with them every moment** [they went back to their worldly ways after the annual feast gathering of thinking about Jesus- as do many professed Christians do after the weekly 7<sup>th</sup> day Sabbath feast. God commands His true followers to heed his call to come out from and to separate ourselves from acting like the way the world does and follow Him EVERY DAY.]. **Jesus will not be found in the company of those**

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**who are careless of his presence, and who engage in conversation having no reference to their Redeemer, in whom they profess their hopes of eternal life are centered. Jesus shuns the company of such. So also do the angels who do his commands. These heavenly messengers are not attracted to the crowd where minds are diverted from heavenly things.** Their pure and holy spirits cannot remain in the company where Jesus' presence is not desired and encouraged, and his absence not marked. For this reason great mourning, grief, and discouragement exist. **Through lack of meditation, watchfulness, and prayer, they have lost all that is valuable.** The divine rays of light emanating from Jesus are not with them, cheering them with their loving, elevating influence. **They are enshrouded in gloom, because their careless, irreverent spirit has separated Jesus from their company, and driven the heavenly ministering angels from them.** {1Red 31.1}

### A Constant Ministry

**Christ did not enter upon His public ministry for eighteen years after this, but He was constantly ministering to others,** improving every opportunity offered Him. Even in His childhood He spoke words of comfort and tenderness to young and old. His mother could but mark His words, His spirit, His willing obedience to all their requirements. {5MR 103.3}

I must have the **Spirit of Christ with me from morning until night,** or I will be the means of turning some soul out of the way. {4LtMs, Ms 5, 1886, par. 13}

"Let the proud be ashamed; for they dealt perversely with me without a cause: but I will **meditate in thy precepts.**" Psalms 119:78

"But his delight is in the law of the LORD; and **in his law** doth he **meditate day and night.**"  
Psalms 1:2

"My hands also will I lift up unto thy commandments, which I have loved; and I will **meditate in thy statutes.**" Psalms 119:48

Suppose a friend were with us, and we should meet an acquaintance on the way and direct our whole attention to our new-found acquaintance, ignoring the presence of our friend, what opinion would men have of our loyalty to our friend, of our degree of respect to him? And yet this is the way we treat Jesus. **We forget that he is our companion. We engage in conversation, and never mention his name or include his instruction in our words.** We talk of worldly business matters, and where it does not bruise the soul, where it is essential, we do not dishonor Jesus, **but we do dishonor him when we fail to mention him in our intercourse with our friends and associates. He is our best friend, and we should seek for opportunities to speak of him.** We should ever remember that he is at our right hand, that we should not be moved, and **we should ever keep him in view. Our conversation should be of a character that would be of no offense to God.** We are to be overcomers, copartners with Jesus, not lending our influence to the work of the enemy. Although "God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life," yet **not a soul of us will be saved who fails to cooperate with God.** Although our salvation is dependent upon our cooperation with God, yet **we can take no glory to ourselves; for Jesus is the author and finisher of our faith; all the glory is to rebound to God.** Christ is the beginning and the end, and we are utterly dependent upon him.—  
The Signs of the Times {ST, January 9, 1893 par. 8}

**Many who attend meetings of devotion, and have been instructed by the servants of God, and been greatly refreshed and blessed in seeking Jesus, have returned to their homes no better than they left them, because they did not feel the importance of praying and watching thereunto, as they returned to their homes.** [Again, they went back to their worldly ways.] They frequently feel inclined to complain of others, because they realize their loss. Some murmur against God, and **do not reproach themselves as being the cause of their own darkness, and sufferings of mind.** These should not reflect upon others. **The lack is in themselves. They talked and jested, and visited away the heavenly quest, and themselves they have only to blame.** It is the privilege of all to **retain** Jesus with them. If

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they do this, their words must be select, seasoned with grace. **The thoughts of their hearts must be controlled to meditate upon heavenly and divine things.** [Every Day!] {1Red 32.1}

"Let the proud be ashamed; for they dealt perversely with me without a cause: but I will meditate in thy precepts." Psalms 119:78

"But his delight is in the law of the LORD; and in his law doth he meditate **day and night.**"  
Psalms 1:2

"My hands also will I lift up unto thy commandments, which I have loved; and I will meditate in thy statutes." Psalms 119:48

"Neither filthiness, **nor foolish talking, nor jesting**, which are not convenient: but rather giving of thanks."  
Ephesians 5:4

**Jest**, *v.i.* To divert or make merry by words or actions; **to joke**.

Jest not with a rude man, lest thy ancestors be disgraced. NWAD JEST.10

1. **To utter in sport; to say what is not true**, merely for diversion. NWAD JEST.11

2. **To play a part in a mask.** NWAD JEST.12

**Jester**, *n.* A person given to jesting, **sportive talk and merry pranks**.

**Jesting**, *n.* A joking; concise **wit**; wit that consists in a trope or verbal figure, in a **metaphorical sense of words**, or in a double sense of the same word, or in similitude of sound in different words.

**If the mind is centered upon heavenly things, the conversation will run in the same channel.** Some confessed that they had a **light and trifling spirit**, which cut off their influence in the desk. They now realized the magnitude and wickedness of this fault as they never had before. This **spirit of jesting and joking, of lightness and trifling, is a stumbling-block to sinners and a worse stumbling-block to those who give way to the inclination of the unsanctified heart.** The fact that some have allowed this trait to develop and strengthen until jesting is as natural as their breath, does not lessen its evil effects. **When any one can point to one trifling word spoken by our Lord, or to any lightness seen in his character, he may feel that lightness and jesting are excusable in himself. This spirit is unchristian; for to be a Christian is to be Christ-like. Jesus is a perfect pattern, and we must imitate his example. A Christian is the highest type of man, a representative of Christ.** {RH June 10, 1884, par. 4}

Some who are given to **jesting, and to light and trifling remarks**, may appear in the sacred desk with becoming dignity. They may be able to pass at once to the contemplation of serious subjects, and present to their hearers the most important, testing truths ever committed to mortals; but perhaps their fellow-laborers, whom they have influenced, and who have joined with them in the **careless jest**, cannot change the current of their thoughts so readily. **They feel condemned, their minds are confused; and they are unfitted to enter upon the contemplation of heavenly themes, and preach Christ and him crucified.** {RH June 10, 1884, par. 5}

**The disposition to say witty things that will create a laugh**, when the wants of the cause are under consideration, whether in a committee meeting, a board meeting, or any other meeting for business, **is not of Christ**. This untimely **mirth has a demoralizing tendency**. God is not honored when we turn everything to ridicule one day, and the next day are discouraged and almost hopeless, having no light from Christ, and ready to find fault and murmur. **He is pleased when his people manifest solidity, strength, and firmness of character, and when they have cheerful, happy, hopeful dispositions.** {RH June 10, 1884, par. 6}

Says Peter, "Gird up the loins of your mind, **be sober**, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ." **Here is a lesson for us to learn; here is a work for us to do to control the mind, not letting it drift on forbidden themes, or spend its energies on trifling subjects.** "The end of all things is at hand; be ye therefore sober, and watch unto prayer." **We are not only required to pray, but to guard the words**



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and actions, and even the thoughts,—to “watch unto prayer.” If the mind is centered upon heavenly things, the conversation will run in the same channel. The heart will overflow at the contemplation of the Christian's hope, the exceeding great and precious promises left on record for our encouragement; and our rejoicing in view of the mercy and goodness of God need not be repressed; it is a joy that no man can take from us. {RH June 10, 1884, par. 7}

**Shun Vulgarity in Every Form**—Fathers and mothers, husbands and wives, brothers and sisters, do not educate yourselves in the line of vulgarity of action, word, or thought. Coarse sayings, low jests, lack of politeness and true courtesy in the home life, will become as second nature to you and will unfit you for the society of those who are becoming sanctified through the truth. The home is too sacred a place to be polluted by vulgarity, sensuality, recrimination, and scandal. Silence the evil word; put away the unholy thought, for the True Witness weighs every word, sets a value on every action, and declares, “I know thy works.” {AH 437.5}

**Low, cheap, common talk** should find no place in the family. When the heart is pure, rich treasures of wisdom will flow forth. {AH 438.1}

“If thou turn away thy foot from the sabbath, *from doing thy pleasure on my holy day*; and call the sabbath a delight, the holy of the LORD, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor *speaking thine own words*.” “Then shalt thou delight thyself in the LORD; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the LORD hath spoken *it*.” Isa 58:13, 14.