

CGL09 Miscellaneous References Provided

Regarding Persecution for Righteousness Sake

1. The text that I could not bring to mind, but which thoughts I shared about not completely removing the persecutor for fear of forgetting my sufficiency is in God:

Psalms 59:1-4, 9-17 KJV

Deliver me from mine enemies, O my God: defend me from them that rise up against me. [2] Deliver me from the workers of iniquity, and save me from bloody men. [3] **For, lo, they lie in wait for my soul: the mighty are gathered against me; not for my transgression, nor for my sin, O Lord.** [4] **They run and prepare themselves without my fault: awake to help me, and behold.** [9] Because of his strength will I wait upon thee: for God is my defence. [10] The God of my mercy shall prevent me: God shall let me see my desire upon mine enemies. [11] **Slay them not, lest my people forget: scatter them by thy power; and bring them down, O Lord our shield.** [12] For the sin of their mouth and the words of their lips let them even be taken in their pride: and for cursing and lying which they speak. [13] Consume them in wrath, consume them, that they may not be: and let them know that God ruleth in Jacob unto the ends of the earth. Selah. [14] **And at evening let them return; and let them make a noise like a dog, and go round about the city.** [15] Let them wander up and down for meat, and grudge if they be not satisfied. [16] But I will sing of thy power; yea, I will sing aloud of thy mercy in the morning: for thou hast been my defence and refuge in the day of my trouble. [17] Unto thee, O my strength, will I sing: for God is my defence, and the God of my mercy.

2. I want to touch upon a text for which we did not have time because of its connection with the Seventh-day Adventist understanding of the investigative judgement:

Psalms 9:11-14 KJV

Sing praises to the Lord, which dwelleth in Zion: declare among the people his doings. [12] When he maketh inquisition for blood, he remembereth them: he forgetteth not the cry of the humble. [13] Have mercy upon me, O Lord; consider my trouble which I suffer of them that hate me, thou that liftest me up from the gates of death: [14] That I may shew forth all thy praise in the gates of the daughter of Zion: I will rejoice in thy salvation.

Psalms 9:12 in Modern Versions

AMPC: For He Who avenges the blood [of His people shed unjustly] remembers them; He does not forget the cry of the afflicted (the poor and the humble). [1954, 1958, 1962, 1964, 1965, 1987]

AMP: For He who avenges blood [unjustly shed] remembers them (His people); He does not forget the cry of the afflicted and abused. [2015]

CSB: For the one who seeks an accounting for bloodshed remembers them; he does not forget the cry of the oppressed. [2017]

Douay-Rheims 1899 American Edition: 13 For requiring their blood he hath remembered thee: he hath not forgotten the cry of the poor. [1899]

Deuteronomy 19:15-21 KJV

One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established. [16] If a false witness rise up against any man to testify against him that which is wrong; [17] Then both the men, between whom the controversy is, shall stand before the Lord, before the priests and the judges, which shall be in those days; [18] And the judges shall make diligent inquisition: and, behold, if the witness be a false witness, and hath testified falsely against his brother; [19] Then shall ye do unto him, as he had thought to have done unto his brother: so shalt thou put the evil away from among you. [20] And those which remain shall hear, and fear, and shall henceforth commit no more any such evil among you. [21] And thine eye shall not pity; but life shall go for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

3. Regarding the nature of God's love. "The Map Is Not The Territory."

"God's handiwork in nature is not God Himself in nature. The things of nature are an expression of God's character; by them we may understand His love, His power, and His glory; but we are not to regard nature as God. The artistic skill of human beings produces very beautiful workmanship, things that delight the eye and these things give us something of the idea of the designer; but the thing made is not the man. It is not the work, but the workman, that is counted worthy of honor. So, while nature is an expression of God's thought, it is not nature but the God of nature that is to be exalted." Vol. 8, Testimonies for the Church, 263.

Already there are coming in among our people spiritualistic teachings that will undermine the faith of those who give heed to them. The theory that God is an essence pervading all nature is one of Satan's most subtle devices. It misrepresents God and is a dishonor to His greatness and majesty.

Pantheistic theories are not sustained by the word of God. The light of His truth shows that these theories are soul-destroying agencies. Darkness is their element, sensuality their sphere. They gratify the natural heart and give license to inclination. Separation from God is the result of accepting them.

Our condition through sin has become preternatural, and the power that restores us must be supernatural, else it has no value. There is but one power that can break the hold of evil from the hearts of men, and that is the power of God in Jesus Christ. Only through the blood of the Crucified One is there cleansing from sin. His grace alone can enable us to resist and subdue the tendencies of our fallen nature. This power the spiritualistic theories concerning God make of no effect. If God is an essence pervading all nature, then He dwells in all men; and in order to attain holiness, man has only to develop the power that is within him.

These theories, followed to their logical conclusion, sweep away the whole Christian economy. They do away with the necessity for the atonement and make man his own savior. These theories regarding God make His word of no effect, and those who accept them are in great danger of being led finally to look upon the whole Bible as a fiction. They may regard virtue as better than vice; but God being removed from His position of sovereignty, they place their dependence upon human power, which, without God, is worthless. The unaided human will has no real power to resist and overcome evil. The defenses of the soul are broken down. Man has no barrier against sin. When once the restraints of God's word and His Spirit are rejected, we know not to what depths one may sink.

Those who continue to hold these spiritualistic theories will surely spoil their Christian experience, sever their connection with God, and lose eternal life.

The sophistries regarding God and nature that are flooding the world with skepticism are the inspiration of the fallen foe, who is himself a Bible student, who knows the truth that it is essential for the people to receive, and whose study it is to divert minds from the great truths given to prepare them for what is coming upon the world.

I have seen the results of these fanciful views of God, in apostasy, spiritualism, and free-lovism. The free love tendency of these teachings was so concealed that at first it was difficult to make plain its real character. Until the Lord presented it to me, I knew not what to call it, but I was instructed to call it unholy spiritual love. Vol. 8, Testimonies for the Church 291, 292.

“Christ recognized no distinction of nationality or rank or creed. The scribes and Pharisees desired to make a local and a national benefit of all the gifts of heaven and to exclude the rest of God's family in the world. But Christ came to break down every wall of partition. He came to show that His gift of mercy and love is as unconfined as the air, the light, or the showers of rain that refresh the earth.” Vol. 9, Testimonies for the Church, 190.

Chain Reference & SOP Quotes for God's Respect of Character

Psalm 11:4-5, 7 KJV

The LORD is in his holy temple, the LORD'S throne is in heaven: his eyes behold, his eyelids try, the children of men. [5] The LORD trieth the righteous: but the wicked and him that loveth violence his soul hateth. [7] For the righteous LORD loveth righteousness; his countenance doth behold the upright. [Biblical definition of “the wick” and “him that loveth violence” is given in Psalm 10.]

Isaiah 66:2 KJV

For all those things hath mine hand made, and all those things have been, saith the Lord: but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word.

Matthew 7:6 KJV

Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

Acts 10:34-35 KJV

Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: [35] But in every nation he that feareth him, and worketh righteousness, is accepted with him.

Romans 2:11-16, 23-29 KJV

For there is no respect of persons with God. [12] For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law; [13] (For not the hearers of the law are just before God, but the doers of the law shall be justified. [14] For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: [15] Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another;) [16] In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.... [23] Thou that makest thy boast of the law, through breaking the law dishonourest thou God? [24] For the name of God is blasphemed among the Gentiles through you, as it is written. [25] For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision. [26] Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision? [27] And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law? [28] For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: [29] 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.

James 2:1-12 KJV

My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. [2] For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; [3] And ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool: [4] Are ye not then partial in yourselves, and are become

judges of evil thoughts? [5] Harken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him? [6] But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment seats? [7] Do not they blaspheme that worthy name by the which ye are called? [8] If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well: [9] But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors. [10] For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. [11] For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. [12] So speak ye, and so do, as they that shall be judged by the law of liberty.

Colossians 3:23-25 KJV

And whatsoever ye do, do it heartily, as to the Lord, and not unto men; [24] Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ. [25] But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons.

Colossians 4:5-6 KJV

Walk in wisdom toward them that are without, redeeming the time. [6] Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man.

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Some who profess to believe the truth are lacking in discernment and fail to appreciate moral worth. Persons who boast much of their fidelity to the cause and talk as though they think they know all that is worth knowing, are not humble in heart. They may have money and property, and this is sufficient to give them influence with some; but it will not raise them one jot in favor with God. Money has power and sways a mighty influence. **Excellence of character and moral worth are often overlooked if possessed by the poor man.** But what does God care for money, for property? The cattle upon a thousand hills are His. The world and all that is therein are His. The inhabitants of the earth are as grasshoppers before Him. Men and property are but as the small dust of the balance. **He is no respecter of persons.** Vol. 1, Testimonies for the Church, 536.

In all ages the Lord has had a people who, while holding communion with God, have by word and character called the attention of their fellow-men to the grand themes that are of eternal interest to humanity. Saints and martyrs of former ages, and the disciples who were privileged to hear the lessons from the lips of Jesus, were holy and self-denying. **They were beloved and honoured of God above many who in our day profess to be disciples of Christ and teachers of the people,—not because God is a respecter of persons; not because a clearer, brighter light shone upon them, but because they steadfastly believed the truth, and practised it in the daily life. These men faithfully improved their talents, and God registered them among His profitable servants. They were acknowledged and honoured by God because they were faithful to the light which shone upon them.** To those around them they reflected that light

received from the Light of the world. By their close connection with heaven, their pure and holy conversation, they became channels of light and blessing to the world. They walked humbly with their God, rejoicing, not in the favour and praise of men, but in the light of truth. **They did not seek ways, nor fashion excuses, whereby they might evade obedience to the commandments of Jehovah.** The chosen of God believed His word, rested on His promises, and their steadfast confidence and strong faith made them willing and able to suffer the loss of all things for His dear sake....

The Lord accepts those who are not only willing to hear, but who are ready also to obey....

It is impossible for Christians of our day to occupy the position of our fathers, to do as they have done, and stop there. **We cannot be accepted and honoured by God in rendering no better service, in reflecting no greater light, than they. In order for us to be blessed as were our fathers, we must improve our increased light as they improved theirs. We are required by God to act as our fathers would have acted had they lived in our day and been blessed with the privileges and opportunities granted to us.**

Every soul is responsible for the talents entrusted to him; and in order for each to meet his individual responsibility, he must advance step by step as Christ leads the way. He must stand on the high and holy ground which the progress of continually revealed truth has for ages and centuries been preparing for him. Accumulated light from Christ now shines amid the moral darkness of superstition and heresies that are flooding the world, and Christ's followers are to come behind in no good thing, but to possess and reveal to the world, in character and in works, that light which is appropriate for the age in which we live. Bible Echo, January 4, 1897.

Many who profess the special truths for our time, have not a proper discernment of character. They fail to appreciate moral worth. They may boast much of their fidelity to the cause of God, and their knowledge of the Scriptures; but they are not humble in heart. They have a special regard for those who are wealthy and prosperous, forgetting that riches do not give man favor with God. True excellence of character is frequently overlooked, if possessed by the poor man. Money sways a mighty influence. But does God care for money—for property? The cattle upon a thousand hills are his,—the world and all that is therein. The inhabitants of the earth are as grasshoppers before him; and the nations, with all their riches, “are counted as the small dust of the balance.” He is no respecter of persons. Yet men of property have often looked upon their possessions and said, By my wisdom have I gotten me this wealth. But who gave them power to get wealth? God has bestowed upon them the ability which they possess; and instead of giving him the glory, they take it to themselves. He will prove them and try them, and will bring their glorying to the dust; he will remove their strength and scatter their possessions. Instead of a blessing, they will realize a curse.

An act of wrong, or of oppression, any deviation from the right way, should be as promptly condemned in the rich as in the poor. All the riches that the most wealthy ever possessed will not

be of sufficient value to cover the smallest sin before God. Repentance, true humility, a broken heart and a contrite spirit, alone will be accepted of him....

Because such persons can boast of but little earthly treasure, they are often looked upon as deficient in ability and judgment, and are lightly esteemed even by their brethren. **But how does God regard these poor, wise men? In his sight they are precious; and although not increasing their treasure upon earth, they are laying up for themselves a treasure in the heavens which is incorruptible. In so doing they manifest a wisdom as far superior to that of the wise, calculating, acquisitive, professed Christian, as the divine and godlike is superior to the earthly, carnal, and satanic. It is moral worth that God values. A Christian character untarnished with avarice, possessing quietness, meekness, and humility, is more precious in the sight of God than the most fine gold, even the golden wedge of Ophir.**

Wealthy men are to be tested more closely than they ever yet have been. **If they overcome their defects of character, and as faithful stewards of Jesus Christ render to God the things that are God's, to them it will be said,** “Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord.”

Our Saviour shows his estimate of the two. **Lazarus, although in so deplorable a condition, had true faith, true moral worth, which God sees, and which he considers of so great value that he takes this poor, despised sufferer, and places him in the most exalted position, while the honored and wealthy ease-loving rich man is thrust out from the presence of God, and is plunged into misery and woe unutterable. In the sight of God this wealthy man was of no value, because he had not true moral worth. His riches did not recommend him to God.**

By this parable Christ would teach his disciples to shun the course pursued by the Pharisees, who judged or valued men by their wealth, or by the worldly honors they received. He showed that some who possessed both riches and worldly honor were of no esteem in the sight of God; more than this, they were despised and rejected,—cast out from his sight as disgusting to him, because there was no moral worth or soundness in them. They were corrupt, sinful, and abominable before him. Review and Herald, March 4, 1880.

Some who profess to believe the truth are lacking in discernment, and fail to appreciate moral worth.

Repentance, true humility, a broken heart, and a contrite spirit, alone will be accepted of God. And no man can have true humility before God unless the same is exemplified before others. Nothing less than repentance, confession, and forsaking of sin is acceptable to God. Signs of the Times, March 22, 1883.

John was willing to be trained as to his manner of working and the spirit in which he should labor. He did not tenaciously cling to his own way, but yielded his will to that of Christ. **He**

loved to contemplate the life of Jesus; and his strong love gave him a deeper, clearer insight into the character of his divine Lord than any of the other disciples possessed. Here he found the great lessons and perfect model of his own life, and he was ever trying to mould his character after the lovely one presented by the Saviour.

The confiding love and unselfish devotion of John present lessons of untold value to the Christian church. God is no respecter of persons. Heaven is a place prepared for those who have a fitness of character for the society of angels. Its lofty seats are not reserved for relatives and particular friends, but are given to those who love most.

The beautiful mansions are opened to those who have practiced self-denial, who have brought their wills into subjection to the will of God, and in life and character have conformed to the divine standard. They may have by nature fierce tempers and grave faults, and these may have been fostered and increased by wrong methods of training; but if through the grace of Christ they subdue their unlovely traits, and fight the good fight of faith, they will receive the overcomer's rich reward.

The work before every one of us who have named the name of Christ is to copy the divine Pattern. We must rely in loving confidence upon the merits of Christ, and take hold upon his strength. Day by day we must subdue the evil traits that strive for the mastery. Earnest faith and loving obedience will bring us into as close relationship to Christ as was the loving and beloved John. Those who are faithful in this appointed work will be the acknowledged heroes of the heavenly courts. They reflect a bright light to the world now, for the power of divine grace is made manifest in them; and by and by they will shine forever as stars in the kingdom of Heaven. Signs of the Times, January 8, 1885.

In the story of the Pharisee and the publican, Christ teaches one of the most important lessons that we have to learn,—the **danger of self-flattery**. Two classes of worshipers are here brought to view. The class represented by the Pharisee is regarded as eminent for piety, possessing great excellence of character. The other class, represented by the publican, is much less respectable in the eyes of the world. But is this estimate a correct one? No; it is the exact opposite of truth,—the exact opposite of the estimation in which they are held in Heaven. **Both the Pharisee and the publican are under the eye of the heart-searching God, who is no respecter of persons. Wealth and titles, talent and reputation, are no recommendation to his favor.** “The Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart.”

The relative estimate which the Pharisee and the publican place upon themselves is as false as that which others place upon them. Both resort to the temple at the hour of public prayer, professedly to worship God; but what a contrast there is in the motives that actuate them, and in their feelings, as expressed in their prayers!

The Pharisee went, not because he felt his great need of God, but because he wanted to be thought a very pious and excellent man. He was perfectly self-satisfied, and thought that others looked upon him with the same complacency with which he regarded himself. He did not present

the offering of a broken and contrite heart. He did not come with confession of sins, and with love flowing out in words of gratitude for the great mercy of a covenant-keeping God. He came not to present his needs. He made no supplication; he expressed no want. Standing in the temple of God, he dared to boast of his own goodness, and to measure himself with other men, and claim superiority. He began his self-worship: "God, I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican." He then proceeded to enumerate some of his own good deeds: "I fast twice in the week; I give tithes of all that I possess"

The Pharisee went down to his house destitute of the divine blessing; but his self-love and vanity were fed. He was terribly self-deceived. He judged himself according to a human standard, exalted self, and covered his sins from his own sight. **But God abhorred him. The publican thought himself a very wicked man, and others looked upon him in the same light; but there was nothing in his life so offensive to Heaven as the self-complacency expressed in the boastful, self-righteous prayer of the Pharisee.**

The publican went up to the temple with other worshipers; but he soon separated himself from them, as unworthy to mingle with them in their devotions. Standing afar off, he "would not lift up so much as his eyes to heaven, but smote upon his breast" in bitter anguish and self-
abhorrence. He thus expressed his sense of his distance from God, and of his unworthiness to come into his presence. He felt that he had offended God, that he was sinful and polluted before him. He could not expect help from those around him; for they looked upon him with
undisguised contempt. Feeling that he had no claim on the mercy of God, he looked forward with terrible dread to the Judgment, when every case will be decided. In his great need, he finds voice to cry out earnestly, "God, be merciful to me a sinner."

The course taken by the publican is the only one that will secure pardon and peace with God. He did not compare his sins with those of others who were worse than himself. He came before God with his own burden of guilt and shame, as a transgressor of God's law, a sinner in thought, in word, and in act. He acknowledged that should he receive punishment for his sins, it would be just and right. Mercy, mercy, was his only plea. Oh, for the assurance of pardon, giving peace and rest to the sin-sick soul!

The self-abasement manifested by the publican is wholly acceptable to God. To know ourselves is to be humble. Self-knowledge will take away all disposition to entertain the Most High with a recital of our own excellent qualities. Realizing our sins and imperfections, we shall come to the feet of Jesus with earnest supplication, and our petitions will not be passed by unheard.

The Pharisee expressed his self-commendation in the form of thanksgiving. "God, I thank thee," he says, "that I am not as other men are." But there was no real gratitude in his heart. His self-love had excluded every such generous principle. He neither loved God supremely nor his neighbor as himself; yet before God and men he could boast loudly of his own goodness. **Thus he insulted God, while he deceived men in regard to his true character.**

There are many now who entertain the same feeling of self-congratulation that the Pharisee had. Does this feeling rise in your heart in any degree, dear reader? If so, you may be assured that while you commend yourself, the condemnation of God rests upon you. You may be thought excellent in character. Your name may be registered on the church-book; but it is not written in the Lamb's book of life. If a special work has been done for any of us, it is through the grace of God alone. Man is to take no credit to himself; for he has nothing which he has not received.

Let us examine ourselves, and see how many vain thoughts dwell within our hearts, how much we love praise, how selfishness is shown in our manners, how often we misjudge the character and motives of others, or feel contempt for them because their appearance is not prepossessing. Let us think how our words sound in the ears of God, how our selfish thoughts look in his sight, when we judge and condemn others, who may be better in heart and purpose than ourselves.

From the parable of the Pharisee and the publican we learn that to profess excellence which we do not possess, will exclude us from the grace which alone can make us of value in the sight of God. The teachings of Christ give no countenance to a spirit of self-righteousness which would exalt self over others. Vanity is never the result of virtue and true piety. "Every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted." Signs of the Times, February 19, 1885.

The Lord is no respecter of persons or of places. His work is one great whole. Gospel Workers, 456.

Excellence of character and moral worth are often overlooked if possessed by the poor man. But what does God care for money, for property? The cattle upon a thousand hills are His. The world and all that is therein are His. The inhabitants of the earth are as grasshoppers before Him. Men and property are but as the small dust of the balance. He is no respecter of persons.. Vol. 1, Testimonies for the Church, 536.

It is God's plan that each believer shall be a help to those who have not yet become partakers of the divine nature. Christ has pledged himself to co-operate with those who work with him. He has pledged himself to train us to be his colaborers. He will help us to follow his example, doing good, and refusing to do evil. By Christ's wonderful union of divinity with humanity, we are assured that even in this world we may be partakers of the divine nature, overcoming the corruption that is in the world through lust.

Christ taught that rank or wealth should make no difference in our treatment of one another, and that in the light of heaven all are brethren. Earthly possessions or worldly honor do not count in God's valuation of man. He created all men equal; he is no respecter

of persons. He values a man according to the virtue of his character. Review and Herald, May 13, 1909.

We should treat all, rich and poor, high or lowly, exactly as we wish them to treat us. **God is no respecter of persons. The pure, those who are good and do good, are very near to Jesus. The disciple whom Jesus loved most was John, because he was the closest imitator of His character and was imbued with the spirit of love.** Vol. 3, Letters and Manuscripts, Lt 5, 1880.

God is no respecter of persons. Heaven is a place prepared for those who have a fitness of character for the society of angels. Its lofty seats are not reserved for relatives and particular friends, but are given to those who love most. The beautiful mansions are opened to those who have practiced self-denial, who have brought their will into subjection to the will of God, and in life and character have conformed to the divine standard. Vol. 6, Letters and Manuscripts, Ms 14, 1889.

It is entirely out of place for you to be sharp, critical, or in any degree determined and stubborn and oppressive. God has laid no such work upon any one of you. You imperil souls when you forget that you are not to deal harshly with any one, not to exercise any arbitrary authority at any time or in any place. Ever bear in mind that there is no respecter of persons with God. Just as you deal with others, you deal with Christ in the person of His saints, and just so will He deal with you. Unless overcome, your rigid elements of character will strengthen and harden, and will come to [cause] the gates of heaven to be closed against you at last. No such spirit can be brought into the family above. Vol. 6, Letters and Manuscripts, Ms 16, 1890.

Floating rumors are frequently the destroyers of unity among brethren. There are some who watch with open mind and ears to catch flying scandal. They gather up little incidents which may be trifling in themselves, but which are repeated and exaggerated until a man is made an offender for a word. Their motto seems to be, "Report, and we will report it." These tale-bearers are doing the devil's work with surprising fidelity, little knowing how offensive their course is to God. If they would spend half the energy and zeal that is given to this unholy work in examining their own hearts, they would find so much to do to cleanse their souls from impurity that they would have no time or disposition to criticize their brethren, and they would not fall under the power of this temptation. The door of the mind should be closed against "they say" or "I have heard." Why should we not, instead of allowing jealousy or evil-surmising to come into our hearts, go to our brethren, and, after frankly but kindly setting before them the things we have heard detrimental to their character and influence, pray with and for them? **While we cannot love and fellowship those who are the bitter enemies of Christ, we should cultivate that spirit of meekness and love that characterized our Master,—a love that thinketh no evil and is not easily provoked.**

This is a matter that rests between God and our own souls. We are living amid the perils of the last days, and we should guard every avenue by which Satan can approach us with his temptations. **A fatal delusion seizes those who have had great light and precious**

opportunities, but who have not walked in the light nor improved the opportunities God has given them. Darkness comes upon them; they fail to make Christ their strength, and fall an easy prey to the snares of the deceiver. A mere assent to the truth will never save a soul from death. **We must be sanctified through the truth; every defect of character must be overcome, or it will overcome us, and become a controlling power for evil.** Commence without a moment's delay to root out every pernicious weed from the garden of the heart; and, through the grace of Christ, allow no plants to flourish there but such as will bear fruit unto eternal life.

Cultivate whatever in your character is in harmony with the character of Christ. Cherish those things that are true, honest, just, pure, lovely and of good report; but put away whatever is unlike our Redeemer. Selfishness is cherished to an extent that few realize; guard against it at all times and in all places. Do not excuse yourself in any error. If you have one objectionable trait which you find it difficult to subdue, do not talk of your weakness that others must bear with. Do not soothe your conscience with the thought that you cannot overcome the peculiarities that deform your character, nor listen to Satan's suggestion that they are not very grievous. There is no way by which you can be saved in sin. Every soul that gains eternal life must be like Christ, "holy, blameless, undefiled, separate from sinners." The followers of Christ must shine as lights in the midst of a crooked and perverse generation. Review and Herald, June 3, 1884.

Hosea 14:1-2, 4 KJV

"O Israel, return unto the Lord thy God; for thou hast fallen by thine iniquity. Take with you words, and turn to the Lord: say unto him, Take away all iniquity, and receive us graciously: so will we render the calves of our lips.... I will heal their backsliding, I will love them freely: for mine anger is turned away from him."

"God hates sin, but he loves the penitent, and declares, 'I will heal their backsliding, I will love them freely.'" Review and Herald, February 22, 1906.

"Now I ask you, Brother Abbey, will you serve God with your whole heart, keeping all His commandments, or will you serve the devil? Will you, irrespective of consequences, put yourself on Christ's side? God will not force your service. It is life or death with you. If you come to Jesus, confessing your sins as an humble penitent, He will forgive you your sins and cleanse you from all unrighteousness. You can not turn from sin until you hate sin and love purity and truth and righteousness. I entreat you now to come, just as a little child, humbling your heart before God, and Jesus will pardon your transgression." Vol. 6, Letters and Manuscripts, Lt 1e, 1890.

"God is love; and infinite love will devise infinite plans and plead with infinitely long-suffering to save the lost. There is one thing, however, which infinite love cannot do; it cannot requite the unrepentant wicked." Bible Training School, November 1, 1911.

[We must acknowledge the law of beholding.] “It is a law of the human mind that by beholding we become changed. Man will rise no higher than his conceptions of truth, purity, and holiness.” Patriarchs and Prophets, 91.

“In the grave Christ was the captive of divine justice. To the Judge of the universe He had made Himself responsible for the transgression of the law. It was necessary that there be given to the world a stern manifestation of the wrath of God against all who reject light and evidence and stubbornly remain in unbelief. In the crucifixion of His Son is revealed God’s Hatred for Sin. **This penalty Christ bore for the sins of the transgressor. He has borne the punishment for every man, and for this reason He can ransom every soul, however fallen his condition, if he will accept the law of God as his standard of righteousness. The cry of despair from the soul calls forth the tenderest love of God, and this is salvation to every one that believes.** He who sees the guilt of his transgression, and understands the infinite sacrifice made in his behalf, will not continue in sin. But if men continue to resist light and evidence, they will cut themselves off from God’s mercy, and then will come the ministry of wrath. God can not save the sinner in his sin. **The love of God is immeasurable to those who repent, but His justice is firm and uncompromising to those who abuse his long-suffering love.**

“God destroyed the inhabitants of the old world by a flood, because they refused to obey His commandments.” Signs of the Times, November 15, 1899, par. 6, 7.