

# **SIGNS IN ZION MINISTRY**

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Presents:

## **Righteousness by Faith in Jesus Christ Our Lord and Savior**

A Spirit of Prophecy Compilation

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## The Righteousness of Christ is the only Hope for Man's Salvation!

What is justification by faith? It is the work of God in laying the glory of man in the dust, and doing for man that which it is not in his power to do for himself. When men see their own nothingness, they are prepared to be clothed with the righteousness of Christ.

Those whom heaven recognizes as holy ones are the last to parade their own goodness. The apostle Peter became a faithful minister of Christ, and he was greatly honored with divine light and power; he had an active part in the upbuilding of Christ's church; but Peter never forgot the fearful experience of his humiliation; his sin was forgiven; **yet well he knew that for the weakness of character which had caused his fall only the grace of Christ could avail. He found in himself nothing in which to glory.**

None of the apostles or prophets ever claimed to be without sin. Men who have lived nearest to God, men who would sacrifice life itself rather than knowingly commit a wrong act, men whom God had honored with divine light and power, have confessed the sinfulness of their own nature. **They have put no confidence in the flesh, have claimed no righteousness of their own, but have trusted wholly in the righteousness of Christ. So will it be with all who behold Christ.**

The righteousness of Christ, as a pure white pearl, has no defect, no stain, no guilt. **This righteousness may be ours.** Salvation, with its blood-bought, inestimable treasures, is the pearl of great price.

The thought that the righteousness of Christ is imputed to us, not because of any merit on our part, but as a free gift from God, is a precious thought. **The enemy of God and man is not willing that this truth should be clearly presented; for he knows that if the people receive it fully, his power will be broken.** FLB 111.

## **The Secret of tapping into Jesus' Saving Grace is Making a Positive CHOICE!**

Many are inquiring, "How am I to make the surrender of myself to God?" You desire to give yourself to Him, but you are weak in moral power, in slavery to doubt, and controlled by the habits of your life of sin. Your promises and resolutions are like ropes of sand. You cannot control your thoughts, your impulses, your affections. The knowledge of your broken promises and forfeited pledges weakens your confidence in your own sincerity, and causes you to feel that God cannot accept you; but you need not despair. ***What you need to understand is the true force of the will. This is the governing power in the nature of man, the power of decision, or of choice. Everything depends on the right action of the will. The power of choice God has given to men; it is theirs to exercise. You cannot change your heart, you cannot of yourself give to God its affections; but you can choose to serve Him. You can give Him your will; He will then work in you to will and to do according to His good pleasure.*** Thus your whole nature will be brought under the control of the Spirit of Christ; your affections will be centered upon Him, your thoughts will be in harmony with Him.

Desires for goodness and holiness are right as far as they go; but if you stop here, they will avail nothing. Many will be lost while hoping and desiring to be Christians. They do not come to the point of yielding the will to God. ***They do not now choose to be Christians.*** SC 47.

## **Areas of Bible Study**

### ***Romans Chapter 1:16-18 (Key Verse 1:17)***

"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. 17 For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith. 18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;"

### ***Romans Chapter 3:19-31 (Key Verse 3:22)***

"Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.

20 Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.

21 But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;

22 Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:

23 For all have sinned, and come short of the glory of God;

24 Being justified freely by his grace through the redemption that is in Christ Jesus:

25 Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;

26 To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

27 Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith. 28 Therefore we conclude that a man is justified by faith without the deeds of the law. 29 Is he the God of

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the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also: 30 Seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith. 31 Do we then make void the law through faith? God forbid: yea, we establish the law.

### ***Galatians Chapter 5 (Key Verse 5:5)***

Ga 5:1 Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.

2 Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing.

3 For I testify again to every man that is circumcised, that he is a debtor to do the whole law.

4 Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.

5 For we through the Spirit wait for the hope of righteousness by faith.

6 For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.

### ***Philippians Chapter 3 (Key Verses 3:9, 10) Php 3:7-14***

Php 3:7 But what things were gain to me, those I counted loss for Christ.

8 Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ,

9 And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:

10 That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;

11 If by any means I might attain unto the resurrection of the dead.

12 Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.

13 Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before,

14 I press toward the mark for the prize of the high calling of God in Christ Jesus.

### ***Hebrews Chapter 11 (Key Verses 11:4, 7)***

Heb 11:1 Now faith is the substance of things hoped for, the evidence of things not seen.

2 For by it the elders obtained a good report.

3 Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

4 By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh.

5 By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.



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6 But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.

7 By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.

8 By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.

9 By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise:

10 For he looked for a city which hath foundations, whose builder and maker is God.

11 Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised.

12 Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable.

13 These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth.

14 For they that say such things declare plainly that they seek a country.

15 And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned.

16 But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city.

17 By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son,

18 Of whom it was said, That in Isaac shall thy seed be called:

19 Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure.

20 By faith Isaac blessed Jacob and Esau concerning things to come.

21 By faith Jacob, when he was a dying, blessed both the sons of Joseph; and worshipped, leaning upon the top of his staff.

22 By faith Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones.

23 By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child; and they were not afraid of the king's commandment.

24 By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter;

25 Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season;

26 Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward.

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27 By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible.

28 Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them.

29 By faith they passed through the Red sea as by dry land: which the Egyptians assaying to do were drowned.

30 By faith the walls of Jericho fell down, after they were compassed about seven days.

31 By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace.

32 And what shall I more say? for the time would fail me to tell of Gedeon, and of Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the prophets:

33 Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions,

34 Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens.

35 Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection:

36 And others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment:

37 They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented;

38 (Of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth.

39 And these all, having obtained a good report through faith, received not the promise:

40 God having provided some better thing for us, that they without us should not be made perfect.

## **Areas of Spirit of Prophecy Study**

### ***Books***

***CTr---Christ Triumphant / Chapter 7 "Jesus Gained the Victory for us"***

***ChS---Christian Service/Chapter 24 "Qualifications for Successful Christian Service"***

### **Efficiency**

Listlessness and inefficiency are not piety. When we realize that we are working for God, we shall have a higher sense than we have ever had before of the sacredness of spiritual service. This realization will put life and vigilance and persevering energy into the discharge of every duty.-- Testimonies, vol. 9, p. 150. {ChS 223.1}

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The time demands greater efficiency and deeper consecration. O, I am so full of this subject that I cry to God, "Raise up and send forth messengers filled with a sense of their responsibility, messengers in whose hearts self-idolatry, which lies at the foundation of all sin, has been crucified."--Testimonies, vol. 9, p. 27. {ChS 223.2}

The work committed to the disciples would require great efficiency; for the tide of evil ran deep and strong against them.--The Acts of the Apostles, p. 31. {ChS 223.3}

### **Cultured Speech**

The right culture and use of the power of speech has to do with every line of Christian work. . . . We should accustom ourselves to speak in pleasant tones, to use pure and correct language, and words that are kind and courteous.--Christ's Object Lessons, p. 336. {ChS 223.4}

Every minister and every teacher should bear in mind that he is giving to the people a message that involves eternal interests. The truth spoken will judge them in the great day of final reckoning. And with some souls the manner of the one delivering the message will determine its reception or rejection. Then let the word be so spoken that it will appeal to the understanding and impress the heart. Slowly, distinctly, and solemnly should it be spoken, yet with all the earnestness which its importance demands.--Christ's Object Lessons, p. 336. {ChS 223.5}

As you seek to draw others within the circle of His love, let the purity of your language, the unselfishness of your service, the joyfulness of your demeanor, bear witness to the power of His grace.--The Ministry of Healing, p. 156. {ChS 224.1}

Every Christian is called to make known to others the unsearchable riches of Christ; therefore he should seek for perfection in speech. He should present the word of God in a way that will commend it to the hearers. God does not design that His human channels shall be uncouth. It is not His will that man shall belittle or degrade the heavenly current that flows through him to the world.--Christ's Object Lessons, p. 336. {ChS 224.2}

They will be educated in patience, kindness, affability, and helpfulness. They will practice true Christian courtesy, bearing in mind that Christ, their companion, cannot approve of harsh, unkind words or feelings. Their words will be purified. The power of speech will be regarded as a precious talent, lent them to do a high and holy work.--Gospel Workers, p. 97. {ChS 224.3}

### **Mental Culture**

Mental culture is what we, as a people, need and what we must have in order to meet the demands of the time.-- Testimonies, vol. 4, p. 414. {ChS 224.4}

We must not enter into the Lord's work haphazard, and expect success. The Lord needs men of mind, men of thought. Jesus calls for coworkers, not blunderers. God wants right-thinking and intelligent men to do the great work necessary to the salvation of souls.--Testimonies, vol. 4, p. 67. {ChS 224.5}

Some need to discipline the mind by exercise. They should force it to think. While they depend upon some one to think for them, to solve their difficulties, and they refuse to tax the mind with thought, the inability to remember, to look ahead and discriminate, will continue. Efforts must be made by every individual to educate the mind.--Testimonies, vol. 2, p. 188. {ChS 224.6}

God does not want us to be content with lazy, undisciplined minds, dull thoughts, and loose memories.--Counsels to Teachers, p. 506. {ChS 224.7}

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Men of God must be diligent in study, earnest in the acquirement of knowledge, never wasting an hour. Through persevering exertion they may rise to almost any degree of eminence as Christians, as men of power and influence. --Testimonies, vol. 4, p. 411. {ChS 225.1}

Only let the moments be treasured. . . . The time spent in traveling; . . . the moments of waiting for meals, waiting for those who are tardy in keeping an appointment,--if a book were kept at hand, and these fragments of time were improved in study, reading, or careful thought, what might not be accomplished!--Christ's Object Lessons, pp. 343, 344. {ChS 225.2}

A resolute purpose, persistent industry, and careful economy of time, will enable men to acquire knowledge and mental discipline which will qualify them for almost any position of influence and usefulness.--Christ's Object Lessons, p. 334. {ChS 225.3}

Men in responsible positions should improve continually. They must not anchor upon an old experience, and feel that it is not necessary to become scientific workers. Man, although the most helpless of God's creatures when he comes into the world, and the most perverse in his nature, is nevertheless capable of constant advancement. He may be enlightened by science, ennobled by virtue, and may progress in mental and moral dignity, until he reaches a perfection of intelligence and a purity of character but little lower than the perfection and purity of angels.--Testimonies, vol. 4, p. 93. {ChS 225.4}

Those who would be workers together with God must strive for perfection of every organ of the body and quality of the mind. True education is the preparation of the physical, mental, and moral powers for the performance of every duty; it is the training of body, mind, and soul for divine service. This is the education that will endure unto eternal life.--Christ's Object Lessons, p. 330. {ChS 225.5}

Mechanics, lawyers, merchants, men of all trades and professions, educate themselves that they may become masters of their business. Should the followers of Christ be less intelligent, and while professedly engaged in His service, be ignorant of the ways and means to be employed? The enterprise of gaining everlasting life is above every earthly consideration. In order to lead souls to Jesus there must be a knowledge of human nature and a study of the human mind. Much careful thought and fervent prayer are required to know how to approach men and women upon the great subject of truth.--Testimonies, vol. 4, p. 67. {ChS 225.6}

### **Christian Dignity and Politeness**

The lack of true dignity and Christian refinement in the ranks of Sabbathkeepers is against us as a people, and makes the truth which we profess unsavory. The work of educating the mind and manners may be carried forward to perfection. If those who profess the truth do not now improve their privileges and opportunities to grow up to the full stature of men and women in Christ Jesus, they will be no honor to the cause of truth, no honor to Christ.-- Testimonies, vol. 4, pp. 358, 359. {ChS 226.1}

Be sure to maintain the dignity of the work by a well-ordered life and godly conversation. Never be afraid of raising the standard too high. . . . All coarseness and roughness must be put away from us.

Courtesy, refinement, Christian politeness, must be cherished. Guard against being abrupt and blunt. Do not regard such peculiarities as virtues; for God does not so regard them. Endeavor not to offend any unnecessarily.--Review and Herald, Nov. 25, 1890. {ChS 226.2}

There is the greatest necessity that men and women who have a knowledge of the will of God, should learn to become successful workers in His cause. They should be persons of polish, of understanding, not having the deceptive outside gloss and simpering affectation of the worldling, but that refinement and true courteousness which savors of heaven, and which every Christian will have if he is a partaker of the divine nature.--Testimonies, vol. 4, p. 358. {ChS 226.3}

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We have the greatest truth and hope that were ever given to our world, and the greatest faith; and we want to represent this in its exalted character to the world. We do not want to assume the attitude as though we were passing through the world begging pardon of the world because we venture to believe this precious, sacred truth; but we want to walk humbly with God, and conduct ourselves as though we were children of the most high God, and, although feeble instruments, as though we were handling most important and interesting subjects, higher and more exalted than any temporal, worldly themes.-- Review and Herald, July 26, 1887. {ChS 226.4}

The laborer for souls needs consecration, integrity, intelligence, industry, energy, and tact. Possessing these qualifications, no man can be inferior; instead he will have a commanding influence for good.-- Gospel Workers, p. 111. {ChS 227.1}

Men should be at work who are willing to be taught as to the best way of approaching individuals and families. Their dress should be neat, but not foppish, and their manners such as not to disgust the people. There is a great want of true politeness among us as a people. This should be cultivated by all who take hold of the missionary work. --Testimonies, vol. 4, pp. 391, 392. {ChS 227.2}

### **Genuineness**

There must be no pretense in the lives of those who have so sacred and solemn a message as we have been called to bear. The world is watching Seventh-day Adventists, because it knows something of their profession of faith, and of their high standard; and when it sees those who do not live up to their profession, it points at them with scorn.-- Testimonies, vol. 9, p. 23. {ChS 227.3}

Men may have excellent gifts, good ability, splendid, qualifications; but one defect, one secret sin indulged, will prove to the character what the worm-eaten plank does to the ship,--utter disaster and ruin!--Testimonies, vol. 4, p. 90. {ChS 227.4}

Paul carried with him the atmosphere of heaven. All who associated with him felt the influence of his union with Christ. The fact that his own life exemplified the truth he proclaimed, gave convincing power to his preaching. Here lies the power of the truth. The unstudied, unconscious influence of a holy life is the most convincing sermon that can be given in favor of Christianity. Argument, even when unanswerable, may provoke only opposition; but a godly example has a power that it is impossible wholly to resist. --Gospel Workers, p. 59. {ChS 227.5}

True character is not shaped from without, and put on; it radiates from within. If we wish to direct others in the path of righteousness, the principles of righteousness must be enshrined in our own hearts. Our profession of faith may proclaim the theory of religion, but it is our practical piety that holds for the word of truth. The consistent life, the holy conversation, the unswerving integrity, the active, benevolent spirit, the godly example,--these are the mediums through which light is conveyed to the world. --The Desire of Ages. p. 307. {ChS 228.1}

Prayers exhortation, and talk are cheap fruits, which are frequently tied on; but fruits that are manifested in good works, in caring for the needy, the fatherless, and widows, are genuine fruits, and grow naturally upon a good tree.--Testimonies, vol. 2, p. 24. {ChS 228.2}

### **Aggressiveness**

God does not generally work miracles to advance His truth. If the husbandman neglects to cultivate the soil, God works no miracle to counteract the sure results. He works according to great principles made known to us, and it is our part to mature wise plans, and set in operation the means whereby God shall bring about certain results. Those who make no decided effort, but simply wait for the Holy Spirit to

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compel them to action, will perish in darkness. You are not to sit still and do nothing in the work of God.--The Southern Watchman, Dec. 1, 1903. {ChS 228.3}

Some who engage in missionary service are weak, nerveless, spiritless, easily discouraged. They lack push. They have not those positive traits of character that give power to do something,--the spirit and energy that kindle enthusiasm. Those who would win success must be courageous and hopeful. They should cultivate not only the passive but the active virtues.--Gospel Workers, p. 290. {ChS 228.4}

The Lord is in need of workers who will push the triumphs of the cross of Christ.--Review and Herald, May 6, 1890. {ChS 228.5}

Not with tame, lifeless utterance is the message to be given, but with clear, decided, stirring utterances.--Testimonies, vol. 8, p. 16. {ChS 229.1}

It is not silver-tongued orators that are needed to give this message. The truth in all its pointed severity must be spoken. Men of action are needed,--men who will labor with earnest, ceaseless energy for the purifying of the church and the warning of the world.--Testimonies, vol. 5, p. 187. {ChS 229.2}

God has no use for lazy men in His cause; He wants thoughtful, kind, affectionate, earnest workers.--Testimonies, vol. 4, p. 411. {ChS 229.3}

### **Determination**

Those in the service of God must show animation and determination in the work of winning souls. Remember that there are those who will perish unless we as God's instrumentalities work with a determination that will not fail nor become discouraged.--Testimonies, vol. 6, p. 418. {ChS 229.4}

He has given us a great work to do. Let us do it with accuracy and determination. Let us show in our lives what the truth has done for us.--Testimonies, vol. 6, p. 418. {ChS 229.5}

### **Zeal**

It is earnest Christian zeal that is wanted,--a zeal that will be manifested by doing something.... No more could a soul who possesses Christ be hindered from confessing Him, than could the waters of Niagara be stopped from flowing over the falls.--Testimonies, vol. 2, p. 233. {ChS 229.6}

Every one who accepts Christ as his personal Saviour will long for the privilege of serving God. Contemplating what heaven has done for him, his heart is moved with boundless love and adoring gratitude. He is eager to signalize his gratitude by devoting his abilities to God's service. He longs to show his love for Christ and for His purchased possession. He covets toil, hardship, sacrifice.-- The Ministry of Healing, p. 502. {ChS 229.7}

There is a wide field for the Marthas, with their zeal in active religious work. But let them first sit with Mary at the feet of Jesus. Let diligence, promptness, and energy be sanctified by the grace of Christ; then the life will be an unconquerable power for good.--The Desire of Ages, p. 525. {ChS 230.1}

In the name of the Lord, with the untiring perseverance and unflagging zeal that Christ brought into His labors, we are to carry forward the work of the Lord.--Testimonies, vol. 9, p. 25. {ChS 230.2}

We need to break up the monotony of our religious labor. We are doing a work in the world, but we are not showing sufficient activity and zeal. If we were more in earnest, men would be convinced of the truth of our message. The tameness and monotony of our service for God repels many souls of a higher class, who need to see a deep, earnest, sanctified zeal.--Testimonies, vol. 6, p. 417. {ChS 230.3}

## **Patience**

To be a coworker with Jesus, you should have all patience with those for whom you labor, not scorning the simplicity of the work, but looking to the blessed result. When those for whom you labor do not exactly meet your mind, you often say in your heart, "Let them go; they are not worth saving." What if Christ had treated poor outcasts in a similar manner? He died to save miserable sinners, and if you work in the same spirit and in the same manner indicated by the example of Him whom you follow, leaving the results with God, you can never in this life measure the amount of good you have accomplished.--Testimonies, vol. 4, p. 132. {ChS 230.4}

Work disinterestedly, lovingly, patiently, for all with whom you are brought into contact. Show no impatience. Utter not one unkind word. Let the love of Christ be in your hearts, the law of kindness on your lips.--Testimonies, vol. 9, p. 41. {ChS 230.5}

## **Tact**

Those who surrender wholly to God will put thought and prayer and earnest, consecrated tact into their labors. --Signs of the Times, May 29, 1893. {ChS 230.6}

If a man has tact, industry, and enthusiasm, he will make a success in temporal business, and the same qualities, consecrated to the work of God, will prove even doubly efficient; for divine power will be combined with human effort.-- Testimonies, vol. 5, p. 276. {ChS 231.1}

In the work of soul-winning, great tact and wisdom are needed. The Saviour never suppressed the truth, but He uttered it always in love. In His intercourse with others, He exercised the greatest tact, and He was always kind and thoughtful. He was never rude, never needlessly spoke a severe word, never gave unnecessary pain to a sensitive soul. He did not censure human weakness. He fearlessly denounced hypocrisy, unbelief, and iniquity, but tears were in His voice as He uttered His scathing rebukes. He never made truth cruel, but ever manifested a deep tenderness for humanity. Every soul was precious in His sight. He bore Himself with divine dignity; yet He bowed with the tenderest compassion and regard to every member of the family of God. He saw in all, souls whom it was His mission to save.--Gospel Workers, p. 117. {ChS 231.2}

Some rash, impulsive, yet honest souls, after a pointed discourse has been given, will accost those who are not with us in a very abrupt manner, and make the truth, which we desire them to receive, repulsive to them. "The children of this world are in their generation wiser than the children of light." Business men and politicians study courtesy. It is their policy to make themselves as attractive as possible. They study to render their address and manners such that they may have the greatest influence over the minds of those about them. They use their knowledge and abilities as skillfully as possible in order to gain this object.--Testimonies, vol. 4, p. 68. {ChS 231.3}

This message must be given, but while it must be given, we should be careful not to thrust and crowd and condemn those who have not the light that we have. We should not go out of our way to make hard thrusts at the Catholics. Among the Catholics there are many who are most conscientious Christians, and who walk in all the light that shines upon them, and God will work in their behalf.--Testimonies, vol. 9, p. 243. {ChS 231.4}

## **Constancy**

The true Christian works for God, not from impulse, but from principle; not for a day or a month, but during the entire life.--Counsels to Teachers, p. 518. {ChS 232.1}

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The Saviour was an untiring worker. He did not measure His work by hours. His time, His heart, His strength, were given to labor for the benefit of humanity. Entire days were devoted to labor, and entire nights were spent in prayer, that He might be braced to meet the wily foe in all his deceptive working, and fortified to do His work of uplifting and restoring humanity. The man who loves God does not measure his work by the eight-hour system. He works at all hours, and is never off duty. As he has opportunity, he does good. Everywhere, at all times and in all places, he finds opportunity to work for God. He carries fragrance with him wherever he goes.--Testimonies, vol. 9, p. 45. {ChS 232.2}

He who by an unguarded act exposes the cause of God to reproach, or weakens the hands of his fellow workers, brings upon his own character a stain not easily removed, and places a serious obstacle in the way of his future usefulness.--Prophets and Kings, p. 659. {ChS 232.3}

"Take My yoke upon you," Jesus says. The yoke is an instrument of service. Cattle are yoked for labor, and the yoke is essential that they may labor effectually. By this illustration, Christ teaches us that we are called to service as long as life shall last. We are to take upon us His yoke, that we may be coworkers with Him.--The Desire of Ages, p. 329. {ChS 232.4}

## Sympathy and Sociability

In every department of the cause of God, there is need of men and women who have sympathy for the woes of humanity; but such sympathy is rare.--Review and Herald, May 6, 1890. {ChS 232.5}

We need more of Christlike sympathy; not merely sympathy for those who appear to us to be faultless, but sympathy for poor, suffering, struggling souls, who are often overtaken in fault, sinning and repenting, tempted and discouraged. We are to go to our fellow men, touched, like our merciful High Priest, with the feeling of their infirmities. --Gospel Workers, p. 141. {ChS 232.6}

As a people we lose much by lack of sympathy and sociability with one another. He who talks of independence and shuts himself up to himself, is not filling the position that God designed he should. We are children of God, mutually dependent upon one another for happiness. The claims of God and of humanity are upon us. We must all act our part in this life. It is the proper cultivation of the social elements of our nature that brings us into sympathy with our brethren, and affords us happiness in our efforts to bless others.--Testimonies, vol 4, pp. 71, 72. {ChS 233.1}

The Saviour was a guest at the feast of a Pharisee. He accepted invitations from the rich as well as the poor, and, according to His custom, He linked the scene before Him with His lessons of truth.--Christ's Object Lessons, p. 219. {ChS 233.2}

## Simplicity

When Christ said to the disciples, Go forth in My name to gather into the church all who believe, He plainly set before them the necessity of maintaining simplicity. The less ostentation and show, the greater would be their influence for good. The disciples were to speak with the same simplicity with which Christ had spoken.--The Acts of the Apostles, p. 28. {ChS 233.3}

Thousands can be reached in the most simple and humble way. The most intellectual, those who are looked upon as the world's most gifted men and women, are often refreshed by the simple words of one who loves God, and who can speak of that love as naturally as the worldling speaks of the things that interest him most deeply. Often the words well prepared and studied have but little influence. But the true, honest expression of a son or daughter of God, spoken in natural simplicity, has power to unbolt the door to hearts that have long been closed against Christ and His love.--Christ's Object Lessons, p. 232. {ChS 233.4}



## **Faith**

God's workers need faith in God. He is not unmindful of their labors. He values their work. Divine agencies are appointed to co-operate with those who are laborers together with God. When we think that God will not do as He has said, and that He has no time to notice His workers, we dishonor our Maker.--Southern Watchman, Aug. 2, 1904. {ChS 233.5}

The worker for God needs strong faith. Appearances may seem forbidding; but in the darkest hour there is light beyond. The strength of those who, in faith, love and serve God, will be renewed day by day.--Gospel Workers, p. 262. {ChS 234.1}

There is in genuine faith a buoyancy, a steadfastness of principle, and a fixedness of purpose, that neither time nor toil can weaken.--Christ's Object Lessons, p. 147. {ChS 234.2}

Often the Christian life is beset by dangers, and duty seems hard to perform. The imagination pictures impending ruin before, and bondage or death behind. Yet the voice of God speaks clearly, "Go forward." We should obey this command, even though our eyes cannot penetrate the darkness, and we feel the cold waves about our feet. The obstacles that hinder our progress will never disappear before a halting, doubting spirit. Those who defer obedience till every shadow of uncertainty disappears, and there remains no risk of failure or defeat, will never obey at all. Unbelief whispers, "Let us wait till the obstructions are removed, and we can see our way clearly;" but faith courageously urges an advance, hoping all things, believing all things.--Patriarchs and Prophets, p. 290. {ChS 234.3}

## **Courage**

A great work is to be accomplished; broader plans must be laid; a voice must go forth to arouse the nations. Men whose faith is weak and wavering are not the ones to carry forward the work at this important crisis. We need the courage of heroes and the faith of martyrs.--Testimonies, vol. 5, p. 187. {ChS 234.4}

When in faith we take hold of His strength, He will change, wonderfully change, the most hopeless, discouraging outlook. He will do this for the glory of His name. God calls upon His faithful ones, who believe in Him, to talk courage to those who are unbelieving and hopeless.

May the Lord help us one another, and to prove Him by living faith.--Testimonies, vol. 8, p. 12. {ChS 234.5}

Hope and courage are essential to perfect service for God. These are the fruit of faith. Despondency is sinful and unreasonable.--Prophets and Kings, p. 164. {ChS 235.1}

Courage, energy, and perseverance they must possess. Though apparent impossibilities obstruct their way, by His grace they are to go forward. Instead of deploring difficulties, they are called upon to surmount them. They are to despair nothing, and to hope for everything. With the golden chain of His matchless love, Christ had bound them to the throne of God. It is His purpose that the highest influence in the universe, emanating from the Source of all power, shall be theirs. They are to have power to resist evil, power that neither earth, nor death, nor hell can master, power that will enable them to overcome as Christ overcame. --Gospel Workers, p. 39. {ChS 235.2}

## **Consecration**

True holiness is wholeness in the service of God. This is the condition of true Christian living. Christ asks for an unreserved consecration, for undivided service. He demands the heart, the mind, the soul, the

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strength. Self is not to be cherished. He who lives to himself is not a Christian. --Christ's Object Lessons, pp. 48-49 {ChS 235.3}

The first thing to be learned by all who would become workers together with God, is the lesson of self-distrust; then they are prepared to have imparted to them the character of Christ. This is not to be gained through education in the most scientific schools. It is the fruit of wisdom that is obtained from the divine Teacher alone.--The Desire of Ages, pp. 249, 250. {ChS 235.4}

It is not a conclusive evidence that a man is a Christian because he manifests spiritual ecstasy under extraordinary circumstances. Holiness is not rapture: it is an entire surrender of the will to God; it is living by every word that proceeds from the mouth of God; it is doing the will of our heavenly Father; it is trusting God in trial, in darkness as well as in the light; it is walking by faith and not by sight; it is relying on God with unquestioning confidence, and resting in His love.--The Acts of the Apostles, p. 51. {ChS 235.5}

### **Whole-Heartedness**

God's people are to be distinguished as a people who serve Him fully, whole-heartedly, taking no honor to themselves, and remembering that by a most solemn covenant they have bound themselves to serve the Lord, and Him only.--Testimonies, vol. 9, p. 17. {ChS 236.1}

It is whole-hearted, thoroughly decided men and women who will stand now. Christ sifted His followers again and again, until, at one time, there remained only eleven and a few faithful women, to lay the foundation of the Christian church. There are those who will stand back when burdens are to be borne, but when the church is all aglow, they catch the enthusiasm, sing and shout, and become rapturous; but watch them. When the fervor is gone, only a few faithful Calebs will come to the front and display unwavering principle. These are salt that retains the savor. It is when the work moves hard that the churches develop the true helpers.--Testimonies, vol. 5, p. 130. {ChS 236.2}

No man can succeed in the service of God unless his whole heart is in the work, and he counts all things but loss for the excellency of the knowledge of Christ. No man who makes any reserve can be the disciple of Christ, much less can he be His colaborer.--The Desire of Ages, p. 273. {ChS 236.3}

They are not to engage in speculation, neither are they to enter into business enterprises with unbelievers; for this would hinder them in their God-given work.--Testimonies, vol. 9, p. 19. {ChS 236.4}

The Redeemer will not accept divided service. Daily the worker for God must learn the meaning of self-surrender. --Gospel Workers, p. 113. {ChS 236.5}

### **Loyalty**

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

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light from the Word, and let it shine forth to the world in clear, steady rays. Fidelity to God is their motto.--Prophets and Kings, p. 148. {ChS 236.6}

### **Dexterity**

It is the duty of every Christian to acquire habits of order, thoroughness, and dispatch. There is no excuse for slow bungling at work of any character. When one is always at work, and the work is never done, it is because mind and heart are not put into the labor. The one who is slow, and who works at a disadvantage, should realize that these are faults to be corrected. He needs to exercise his mind in planning how to use the time so as to secure the best results. By tact and method, some will accomplish as much work in five hours as another does in ten. Some who are engaged in domestic labor are always at work, not because they have so much to do, but because they do not plan so as to save time. By their slow, dilatory ways, they make much work out of very little. But all who will may overcome these fussy, lingering habits. In their work let them have a definite aim. Decide how long a time is required for a given task, and then bend every effort toward accomplishing the work in a given time. The exercise of the will power will make the hands move deftly.--Christ's Object Lessons, p. 344. {ChS 237.1}

The service of Christ demands prompt obedience.--Southern Watchman, Aug. 9, 1904. {ChS 237.2}

The Lord demands that in His servants shall be found a spirit that is quick to feel the value of souls, quick to discern the duties to be done, quick to respond to the obligations that the Lord lays upon them.--Testimonies, vol. 9, p. 123. {ChS 238.1}

Industry in a God-appointed duty is an important part of true religion. Men should seize circumstances as God's instruments with which to work His will. Prompt and decisive action at the right time will gain glorious triumphs, while delay and neglect result in failure and dishonor to God.--Prophets and Kings, p. 676. {ChS 238.2}

### **Maintain High Standards**

Many who are qualified to do excellent work accomplish little because they attempt little. Thousands pass through life as if they had no great object for which to live, no high standard to reach. One reason of this is the low estimate which they place upon themselves. Christ paid an infinite price for us, and according to the price paid He desires us to value ourselves.--Gospel Workers, p. 291. {ChS 238.3}

Throughout His life on earth, Jesus was an earnest and constant worker. He expected much; therefore He attempted much.--The Desire of Ages, p. 72. {ChS 238.4}

Those who are engaged in service for the Master need an experience much higher, deeper, broader, than many have yet thought of having. Many who are already members of God's great family know little of what it means to behold His glory, and to be changed from glory to glory. Many have a twilight perception of Christ's excellence, and their hearts thrill with joy. They long for a fuller, deeper sense of the Saviour's love. Let these cherish every desire of the soul after God.--Gospel Workers, p. 274. {ChS 238.5}

To our ministers, physicians, teachers, and all others engaged in any line of service for the Master, I have a message to bear. The Lord bids you to come up higher, to reach a holier standard. You must have an experience much deeper than you have yet even thought of having. Many who are already members of God's great family know little of what it means to behold His glory, and to be changed from glory to glory. Many of you have a twilight perception of Christ's excellence, and your souls thrill with joy. You long for a fuller, deeper sense of the Saviour's love. You are unsatisfied. But do not despair. Give to Jesus the heart's best and holiest affections. Treasure every ray of light. Cherish every desire of the soul after

God. Give yourselves the culture of spiritual thoughts and holy communings. You have seen by the first rays of the early dawn of His glory. As you follow on to know the Lord, you will know that His going forth is prepared as the morning. "The path of the righteous is as the light of dawn, that shineth more and more unto the perfect day." Having repented of our sins, confessed them, and found pardon, we are to continue to learn of Christ, until we come into the full noontide of a perfect gospel faith. --Testimonies, vol. 8, p. 318. {ChS 238.6}

### **Prudence and Forethought**

While Nehemiah implored the help of God, he did not fold his own hands, feeling that he had no more care or responsibility in the bringing about of his purpose to restore Jerusalem. With admirable prudence and forethought he proceeded to make all the arrangements necessary to insure the success of the enterprise. Every movement was marked with great caution.--Southern Watchman, March 15, 1904. {ChS 239.1}

The example of this holy man [Nehemiah] should be a lesson to all the people of God, that they are not only to pray in faith, but to work with diligence and fidelity. How many difficulties we encounter, how often we hinder the working of Providence in our behalf, because prudence, forethought, and painstaking are regarded as having little to do with religion! This is a grave mistake. It is our duty to cultivate and to exercise every power that will render us more efficient workers for God. Careful consideration and well-matured plans are as essential to the success of sacred enterprises today as in the time of Nehemiah.--Southern Watchman, March 15, 1904. {ChS 239.2}

### **How to Counteract Discouragement**

The servants of the Lord must expect every kind of discouragement. They will be tried, not only by the anger, contempt, and cruelty of enemies, but by the indolence, inconsistency, lukewarmness, and treachery of friends and helpers . . . Even some who seem to desire the work of God to prosper, will yet weaken the hands of His servants by hearing, reporting, and half believing the slanders, boasts, and menaces of their adversaries. . . . Amid great discouragements, Nehemiah made God his trust; and here is our defense. A remembrance of what the Lord has done for us will prove a support in every danger. "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" "And if God be for us, who can be against us?" However craftily the plots of Satan and his agents may be laid, God can detect them, and bring to naught all their counsels.--Southern Watchman, April 19, 1904. {ChS 239.3}

Those who, standing in the forefront of the conflict, are impelled by the Holy Spirit to do a special work will frequently feel a reaction when the pressure is removed. Despondency may shake the most heroic faith, and weaken the most steadfast will. But God understands, and He still pities and loves. He reads the motives and the purposes of the heart. To wait patiently, to trust when everything looks dark, is the lesson that the leaders in God's work need to learn. Heaven will not fail them in their day of adversity. Nothing is apparently more helpless, yet really more invincible, than the soul that feels its nothingness, and relies wholly on God.--Prophets and Kings, pp. 174, 175. {ChS 240.1}

The Lord calls for soldiers who will not fail nor be discouraged; but who will accept the work with all its disagreeable features. He would have us all take Christ for our pattern.--Review and Herald, July 17, 1894. {ChS 240.2}

Those who today teach unpopular truths need not be discouraged if at times they meet with no more favorable reception, even from those who claim to be Christians, than did Paul and his fellow workers from the people among whom they labored. The messengers of the cross must arm themselves with

watchfulness and prayers, and move forward with faith and courage, working always in the name of Jesus.--The Acts of the Apostles, p. 230. {ChS 240.3}

## **Gentleness**

The spirit that is kept gentle under provocation will speak more effectively in favor of the truth than will any argument, however forcible.--The Desire of Ages, p. 353. {ChS 241.1}

As the dew and the still showers fall upon the withering plants, so let words fall gently when seeking to win men from error. God's plan is first to reach the heart. We are to speak the truth in love, trusting in Him to give it power for the reforming of the life. The Holy Spirit will apply to the soul the word that is spoken in love.--The Ministry of Healing, p. 157. {ChS 241.2}

A tender spirit, a gentle, winning deportment, may save the erring, and hide a multitude of sins. The revelation of Christ in your own character will have a transforming power upon all with whom you come in contact. Let Christ be daily made manifest in you, and He will reveal through you the creative energy of His words,--a gentle, persuasive, yet mighty influence to re-create other souls in the beauty of the Lord our God.--Thoughts from the Mount of Blessing, p. 185. {ChS 241.3}

## **Impartiality**

So long as he lived among men, our Saviour shared the lot of the poor. He knew by experience their cares and hardships, and He could comfort and encourage all humble workers. Those who have a true conception of the teaching of His life, will never feel that a distinction must be made between classes, that the rich are to be honored above the worthy poor.--The Desire of Ages, p. 73. {ChS 241.4}

When you turn from those who seem unpromising and unattractive, do you realize that you are neglecting the souls for whom Christ is seeking? At the very time when you turn from them, they may be in the greatest need of your compassion. In every assembly for worship, there are souls longing for rest and peace. They may appear to be living careless lives, but they are not insensible to the influence of the Holy Spirit. Many among them might be won for Christ.--Christ's Object Lessons, p. 191. {ChS 241.5}

The gospel invitation is not to be narrowed down, and presented only to a select few, who, we suppose, will do us honor if they accept it. The message is to be given to all. Wherever hearts are open to receive the truth, Christ is ready to instruct them.--The Desire of Ages, p. 194. {ChS 242.1}

## **Honesty-Faithfulness-Industry**

When responsibilities are to be intrusted to an individual, the question is not asked whether he is eloquent or wealthy, but whether he is honest, faithful, and industrious; for whatever may be his accomplishments, without these qualifications he is utterly unfit for any position of trust.--Testimonies, vol. 4, p. 413. {ChS 242.2}

## **Unselfishness**

Christ's work is to be our example. Constantly He went about doing good. In the temple and the synagogues, in the streets of the cities, in the marketplace and the workshop, by the seaside and among the hills, He preached the gospel and healed the sick. His life was one of unselfish service, and it is to be our lesson book. His tender, pitying love rebukes our selfishness and heartlessness.--Testimonies, vol. 9, p. 31. {ChS 242.3}

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The motive that prompts us to work for Lord should have in it nothing akin to self-serving. Unselfish devotion and a spirit of sacrifice have always been and always will be the first requisite of acceptable service. Our Lord and Master designs that not one thread of selfishness shall be woven into His work. Into our efforts we are to bring the tact and skill, the exactitude and wisdom, that the God of perfection required of the builders of the earthly tabernacle; yet in all our labors we are to remember that the greatest talents or the most splendid services are acceptable only when self is laid upon the altar, a living, consuming sacrifice.-- Prophets and Kings, p. 65. {ChS 242.4}

Of all the people in the world, reformers should be the most unselfish, the most kind, the most courteous. In their lives should be seen the true goodness of unselfish deeds.-- The Ministry of Healing, p. 157. {ChS 242.5}

### **Cease to Worry**

Things will go wrong because of unconsecrated workers. You may shed tears over the result of this; but don't worry. The blessed Master has all His work from end to end under His masterly supervision. All He asks is that the workers shall come to Him for their orders, and obey His directions. Everything--our churches, our missions, our Sabbath schools, our institutions--is carried upon His divine heart. Why worry? The intense longing to see the church a living and shining light as God designs it shall be, must be tempered with entire trust in God.--Review and Herald, Nov. 14, 1893. {ChS 243.1}

Cultivate restfulness, and commit the keeping of your souls unto God as unto a faithful Creator. He will keep that which is committed to His trust. He is not pleased to have us cover His altar with our tears and complaints. You have enough to praise God for already, if you do not see another soul converted. But the good work will go on if you will only go forward, and not be trying to adjust everything to your own ideas. Let the peace of God rule in your hearts, and be ye thankful. Let the Lord have room to work. Do not block His way. He can and will work if we will let Him.--Testimonies, vol. 9, p. 136. {ChS 243.2}

### **Bear the Divine Credentials**

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

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

### **Minutemen**

Be faithful minutemen, to show forth the praises of Him who hath called you out of darkness into His marvelous light.--Review and Herald, Jan. 24, 1893. {ChS 243.5}

God's servants should be minutemen, ever ready to move as fast as His providence opens the way. Any delay on their part gives time for Satan to work to defeat them.-- Patriarchs and Prophets, p. 423. {ChS 244.1}

His commandment-keeping people are to stand constantly in readiness for service.--Testimonies, vol. 8, p. 247. {ChS 244.2}

Those who are really representatives of Christ are working for the good of others. They delight in advancing the cause of God both at home and abroad. They are seen and heard, and their influence is

felt, at the prayer meeting. They will try to supply the place of the minister, whose labors they cannot have. They do not seek to exalt self, or to receive credit for doing a great work, but labor humbly, meekly, faithfully, doing small errands or doing a greater work, if necessary, because Christ has done so much for them.--Review and Herald, Sept. 6, 1881. {ChS 244.3}

## **Brave and True**

What the church needs in these days of peril, is an army of workers who, like Paul, have educated themselves for usefulness, who have a deep experience in the things of God, and who are filled with earnestness and zeal. Sanctified, self-sacrificing men are needed; men who will not shun trial and responsibility; men who are brave and true; men in whose hearts Christ is formed "the hope of glory," and who, with lips touched with holy fire, will "preach the word." For want of such workers the cause of God languishes, and fatal errors, like a deadly poison, taint the morals and blight the hopes of a large part of the human race.--The Acts of the Apostles, p. 507. {ChS 244.4}

By aggressive warfare, in the midst of opposition, peril, loss, and human suffering, the work of soul-saving is to be carried forward. At a certain battle, when one of the regiments of the attacking force was being beaten back by the hordes of the enemy, the ensign in front stood his ground as the troops retreated. The captain shouted to him to bring back the colors, but the reply of the ensign was, "Bring the men up to the colors!" This is the work that devolves upon every faithful standard-bearer,--to bring the men up to the colors. The Lord calls for whole-heartedness. We all know that the sin of many professing Christians is that they lack the courage and energy to bring themselves and those connected with them up to the standard. --Testimonies, vol. 9, pp. 45, 46. {ChS 244.5}

God cannot use men who, in time of peril, when the strength, courage, and influence of all are needed, are afraid to take a firm stand for the right. He calls for men who will do faithful battle against wrong, warring against principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. It is to such as these that He will speak the words: "Well done, good and faithful servant."--Prophets and Kings, p. 142. {ChS 245.1}

God calls for men like Elijah, Nathan, and John the Baptist,--men who will bear His message with faithfulness, regardless of the consequences; men who will speak the truth bravely, though it call for the sacrifice of all they have.--Prophets and Kings, p. 142. {ChS 245.2}

## **Shepherdly Care**

The shepherd who discovers that one of his sheep is missing, does not look carelessly upon the flock that is safely housed, and say, "I have ninety and nine, and it will cost me too much trouble to go in search of the straying one. Let him come back, and I will open the door of the sheepfold, and let him in." No; no sooner does the sheep go astray than the shepherd is filled with grief and anxiety. He counts and recounts the flock. When he is sure that one sheep is lost, he slumbers not. He leaves the ninety and nine within the fold; and goes in search of the straying sheep. The darker and more tempestuous the night, and the more perilous the way, the greater is the shepherd's anxiety, and the more earnest his search. He makes every effort to find that one lost sheep. {ChS 245.3}

With what relief he hears in the distance its first faint cry. Following the sound, he climbs the steepest heights, he goes to the very edge of the precipice, at the risk of his own life. Thus he searches, while the cry, growing fainter, tells him that his sheep is ready to die. At last his effort is rewarded; the lost is found. Then he does not scold it because it has caused him so much trouble. He does not drive it with a whip. He does not even try to lead it home. In his joy he takes the trembling creature upon his shoulders; if it is bruised and wounded, he gathers it in his arms, pressing it close to

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his bosom, that the warmth of his own heart may give it life. With gratitude that his search has not been in vain, he bears it back to the fold.--Christ's Object Lessons, pp. 187, 188. {ChS 245.4}

### **Humility**

In choosing men and women for His service, God does not ask whether they possess learning or eloquence or worldly wealth. He asks: "Do they walk in such humility that I can teach them My way? Can I put My words into their lips? Will they represent Me?"--Testimonies, vol. 7, p. 144. {ChS 246.1}

In trying to help the poor, the despised, the forsaken, do not work for them mounted on the stilts of your dignity and superiority, for in this way you will accomplish nothing. --Testimonies, vol. 6, p. 277. {ChS 246.2}

That which will make our churches vigorous and successful in their efforts, is not bustle, but quiet, humble work; not parade and bombast, but patient, prayerful, persevering effort.--Testimonies, vol. 5, p. 130. {ChS 246.3}

The humiliation of defeat often proves a blessing by showing us our inability to do the will of God without His aid.--Patriarchs and Prophets, p. 633. {ChS 246.4}

The talents of the humble cottager are needed in the house-to-house labor, and can accomplish more in this work than brilliant gifts.--Testimonies, vol. 9, pp. 37, 38. {ChS 246.5}

All heaven is interested in this work that God's messengers are carrying forward in the world, in the name of Jesus Christ of Nazareth. This is a great work, brethren and sisters, and we should humble ourselves daily before God, and not feel that our wisdom is perfect. We should take hold of the work with earnestness. We should not pray for God to humble us; for when God takes hold of us, He will humble us in a way that we would not enjoy. But we must day by day humble ourselves under the mighty hand of God. We are to work out our own salvation with fear and with trembling. While it is God that works in us to will and to do of His own good pleasure, we are to co-operate with Him while He works through us.--Review and Herald, July 12, 1887. {ChS 246.6}

We are to strive to enter in at the strait gate. But this gate does not swing loosely on its hinges. It will not admit doubtful characters. We must now strive for eternal life with an intensity that is proportionate to the value of the prize before us. It is not money or lands or position, but the possession of a Christlike character, that will open to us the gates of Paradise. It is not dignity, it is not intellectual attainments, that will win for us the crown of immortality. Only the meek and lowly ones, who have made God their efficiency, will receive this gift.--Southern Watchman, April 16, 1903. {ChS 247.1}

When you return from doing missionary work, do not praise yourself, but exalt Jesus; lift up the cross of Calvary.--Testimonies, vol. 5, p. 596. {ChS 247.2}

Before honor is humility. To fill a high place before men, Heaven chooses the worker who, like John the Baptist, takes a lowly place before God. The most childlike disciple is the most efficient in labor for God. The heavenly intelligences can co-operate with him who is seeking, not to exalt self, but to save souls.--The Desire of Ages, p. 436. {ChS 247.3}

### **Temperate**

Would that every child of God might be impressed with the necessity of being temperate in his eating, dressing, and working, that he may do the best work for the cause of God. When the laborer has been under a pressure of work and care, and is overworked in mind and body, he should turn aside and rest awhile, not for selfish gratification, but that he may be better prepared for future duties. We have a



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vigilant foe, who is ever upon our track, to take advantage of every weakness, that he may make his temptations effective for evil. When the mind is overstrained and the body enfeebled, he can take advantage, and press the soul with his fiercest temptations, that he may cause the downfall of the child of God. Let the laborer for God carefully husband his strength; and when wearied with toil that must come upon him, let him turn aside and rest and commune with Jesus.--Review and Herald, Nov. 14, 1893. {ChS 247.4}

The misuse of our physical powers shortens the period of time in which our lives can be used for the glory of God. And it unfits us to accomplish the work God has given us to do. By allowing ourselves to form wrong habits, by keeping late hours, by gratifying appetite at the expense of health, we lay the foundation for feebleness. By neglecting physical exercise, by overworking mind or body, we unbalance the nervous system. Those who thus shorten their lives unfit themselves for service by disregarding nature's laws, are guilty of robbery toward God. And they are robbing their fellow men also. The opportunity of blessing others, the very work for which God sent them into the world, has by their own course of action been cut short. And they have unfitted themselves to do even that which in a briefer period of time they might have accomplished. The Lord holds us guilty when by our injurious habits we thus deprive the world of good.--Christ's Object Lessons, pp. 346, 347. {ChS 248.1}

Our God is ever merciful, full of compassion, and reasonable in all His requirements. He does not require that we shall pursue a course of action that will result in the loss of our health or the enfeeblement of our powers of mind. He would not have us work under a pressure and strain until exhaustion follows, and prostration of the nerves. The Lord has given us reason, and He expects that we shall exercise reason, and act in harmony with the laws of life implanted within us, obeying them that we may have a well-balanced organization. Day follows day, and each day brings its responsibilities and duties, but the work of tomorrow must not be crowded into today. The workers in the cause of God should feel how sacred is its character, and they should prepare themselves for tomorrow's work by a judicious employment of their powers today.--Review and Herald, Nov. 7, 1893. {ChS 248.2}

### **Rest and Reflection**

The disciples of Jesus needed to be educated as to how they should labor, and how they should rest. Today there is need that God's chosen workmen should listen to the command of Christ to go apart and rest awhile. Many valuable lives have been sacrificed, that need not have been, through ignorance of this command. . . . Though the harvest is great and the laborers are few, nothing is gained by sacrificing health and life. . . . There are many feeble, worn workmen who feel deeply distressed when they see how much there is to be done, and how little they can do. How they long for physical strength to accomplish more; but it is to this class that Jesus says, "Come ye yourselves apart into a desert place, and rest awhile."--Review and Herald, Nov. 7, 1893. {ChS 249.1}

The Christian life is not made up of unceasing activity, or of continual meditation. Christians must work earnestly for the salvation of the lost, and they must also take time for contemplation, for prayer, and the study of the Word of God. It will not do to be always under the strain of the work and excitement, for in this way personal piety is neglected, and the powers of mind and body are injured.-- Review and Herald, Nov. 7, 1893. {ChS 249.2}

All who are under the training of God need the quiet hour for communion with their own hearts, with nature, and with God. In them is to be revealed a life that is not in harmony with the world, its customs, or its practices; and they need to have a personal experience in obtaining a knowledge of the will of God. We must individually hear Him speaking to the heart. When every other voice is hushed, and in quietness we wait before Him, the silence of the soul makes more distinct the voice of God. He bids us,

"Be still, and know that I am God." This is the effectual preparation for all labor for God. Amidst the hurrying throng, and the strain of life's intense activities, he who is thus refreshed, will be surrounded with an atmosphere of light and peace. He will receive a new endowment of both physical and mental strength. His life will breathe out a fragrance, and will reveal a divine power that will reach men's hearts.--The Ministry of Healing, p. 58. {ChS 249.3}

### ***FW---Faith and Works / Chapter 14 "Righteousness by Faith Outlined"***

"Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel" (Mark 1:14, 15). {FW 99.1}

Repentance is associated with faith and is urged in the gospel as essential to salvation. Paul preached repentance. He said, "I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ" (Acts 20:20, 21). There is no salvation without repentance. No impenitent sinner can believe with his heart unto righteousness, Repentance is described by Paul as a godly sorrow for sin that "worketh repentance to salvation not to be repented of" (2 Corinthians 7:10). This repentance has in it nothing of the nature of merit, but it prepares the heart for the acceptance of Christ as the only Saviour, the only hope of the lost sinner. {FW 99.2}

As the sinner looks to the law, his guilt is made plain to him and pressed home to his conscience, and he is condemned. His only comfort and hope is found in looking to the cross of Calvary. As he ventures upon the promises, taking God at His word, relief and peace come to his soul. He cries, "Lord, Thou hast promised to save all who come unto Thee in the name of Thy Son. I am a lost, helpless, hopeless soul. Lord, save, or I perish." His faith lays hold on Christ, and he is justified before God. {FW 99.3}

But while God can be just, and yet justify the sinner through the merits of Christ, no man can cover his soul with the garments of Christ's righteousness while practicing known sins or neglecting known duties. God requires the entire surrender of the heart, before justification can take place; and in order for man to retain justification, there must be continual obedience, through active, living faith that works by love and purifies the soul. {FW 100.1}

James writes of Abraham and says, "Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God. Ye see then how that by works a man is justified, and not by faith only" (James 2:21-24). In order for man to be justified by faith, faith must reach a point where it will control the affections and impulses of the heart; and it is by obedience that faith itself is made perfect. {FW 100.2}

### **Faith the Condition of Promise**

Without the grace of Christ, the sinner is in a hopeless condition; nothing can be done for him; but through divine grace, supernatural power is imparted to the man and works in mind and heart and character. It is through the impartation of the grace of Christ that sin is discerned in its hateful nature and finally driven from the soul temple. It is through grace that we are brought into fellowship with Christ, to be associated with Him in the work of salvation. Faith is the condition upon which God has seen fit to promise pardon to sinners; not that there is any virtue in faith whereby salvation is merited, but because faith can lay hold of the merits of Christ, the remedy provided for sin. Faith can present Christ's perfect obedience instead of the sinner's transgression and defection. When the sinner believes

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that Christ is his personal Saviour, then according to His unfailing promises, God pardons his sin and justifies him freely. The repentant soul realizes that his justification comes because Christ, as his Substitute and Surety, has died for him, is his atonement and righteousness. {FW 100.3}

"Abraham believed God, and it was counted unto him for righteousness. Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness" (Romans 4:3-5). Righteousness is obedience to the law. The law demands righteousness, and this the sinner owes to the law; but he is incapable of rendering it. The only way in which he can attain to righteousness is through faith. By faith he can bring to God the merits of Christ, and the Lord places the obedience of His Son to the sinner's account. Christ's righteousness is accepted in place of man's failure, and God receives, pardons, justifies, the repentant, believing soul, treats him as though he were righteous, and loves him as He loves His Son. This is how faith is accounted righteousness; and the pardoned soul goes on from grace to grace, from light to a greater light. He can say with rejoicing, "Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost; which He shed on us abundantly through Jesus Christ our Saviour; that being justified by His grace, we should be made heirs according to the hope of eternal life" (Titus 3:5-7). {FW 101.1}

Again: it is written, "But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1:12, 13). Jesus declared, "Except a man be born again, he cannot see the kingdom of God" (John 3:3). "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (verse 5). It is not a low standard that is placed before us, for we are to become the children of God. We are to be saved as individuals, and in the day of test and trial we shall be able to discern between him that serveth God and him that serveth Him not. We are saved as individual believers in the Lord Jesus Christ. {FW 101.2}

Many are losing the right way, in consequence of thinking that they must climb to heaven, that they must do something to merit the favor of God. They seek to make themselves better by their own unaided efforts. This they can never accomplish. Christ has made the way by dying our Sacrifice, by living our Example, by becoming our great High Priest. He declares, "I am the way, the truth, and the life" (John 14:6). If by any effort of our own we could advance one step toward the ladder, the words of Christ would not be true. But when we accept Christ, good works will appear as fruitful evidence that we are in the way of life, that Christ is our way, and that we are treading the true path that leads to heaven. {FW 102.1}

### **He Becomes Our Righteousness**

Christ looks at the spirit, and when He sees us carrying our burden with faith, His perfect holiness atones for our shortcomings. When we do our best, He becomes our righteousness. It takes every ray of light that God sends to us to make us the light of the world--Letter 22, 1889. {FW 102.2}

### ***FLB---The Faith I Live By/ Chapter 4 "God's Remedy for Sin"***

#### **The Saviour of Men**

But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. Isa. 53:5. {FLB 97.1}

The blood of Christ is the eternal antidote for sin. {FLB 97.2}

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Christ's death on the cross was one of willing obedience, else in it there would have been no merit; for justice would not punish in the place of the sinner an innocent being who was unwilling to bear the penalty. {FLB 97.3}

Jesus . . . became a "Man of sorrows," that we might be made partakers of everlasting joy. God permitted His beloved Son, full of grace and truth, to come from a world of indescribable glory, to a world marred and blighted with sin, darkened with the shadow of death and the curse. He permitted Him to leave the bosom of His Love, the adoration of the angels, to suffer shame . . . and death. {FLB 97.4}

Behold the cross, and the Victim uplifted upon it. . . . Christ bore our sins in His own body. That suffering, that agony, is the price of your redemption. {FLB 97.5}

The bitter cup was apportioned to us to drink. Our sins mingled it. But our dear Saviour took the cup from our lips and drank it Himself, and in its stead He presents to us a cup of . . . salvation. {FLB 97.6}

We cannot measure how much deeper our afflictions would have been, how much greater our woes, had not Jesus encircled us with His human arm of sympathy and love, and lifted us up. {FLB 97.7}

We may rejoice in hope. . . . Through His {our Advocate's} merits we have pardon and peace. He died that He might wash away our sins, clothe us with His righteousness, and fit us for the society of heaven, where we may dwell in light forever. {FLB 97.8}

### **The Sinner's Friend**

A man that hath friends must shew himself friendly: and there is a friend that sticketh closer than a brother. Prov. 18:24. {FLB 98.1}

Jesus is the sinner's friend, His heart is ever open, ever touched with human woe; He has all power, both in heaven and upon earth. {FLB 98.2}

In the person of Christ we behold the eternal God engaged in an enterprise of boundless mercy toward fallen man. {FLB 98.3}

Christ came to this world to show that by receiving power from on high, man can live an unsullied life. . . . {FLB 98.4}

He could say to whom He pleased, "Follow Me," and the one addressed arose and followed Him. The spell of the world's enchantment was broken. At the sound of His voice the spirit of greed and ambition fled from the heart, and men arose, emancipated, to follow the Saviour. . . . {FLB 98.5}

He passed by no human being as worthless, but sought to apply the healing remedy to every soul. . . . He sought to inspire with hope the roughest and most unpromising, setting before them the assurance that they might become blameless and harmless, attaining such a character as would make them manifest as the children of God. {FLB 98.6}

Often He met those who had drifted under Satan's control, and who had no power to break from his snare. To such a one, discouraged, sick, tempted, fallen, Jesus would speak words of tenderest pity, words that were needed and could be understood. Others He met who were fighting a hand-to-hand battle with the adversary of souls. These He encouraged to persevere, assuring them that they would win; for angels of God were on their side and would give them the victory. {FLB 98.7}

The Sinless One pities the weakness of the sinner. . . . {FLB 98.8}

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Men hate the sinner, while they love the sin. Christ hates the sin, but loves the sinner. This will be the spirit of all who follow Him. Christian love is slow to censure, quick to discern penitence, ready to forgive, to encourage, to set the wanderer in the path of holiness, and to stay his feet therein. {FLB 98.9}

### **A Wellspring of Life**

But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life. John 4:14. {FLB 99.1}

Many are suffering from maladies of the soul far more than from diseases of the body, and they will find no relief until they come to Christ, the wellspring of life. . . . Christ is the mighty Healer of the sin-sick soul. {FLB 99.2}

If we let go of Jesus we have nothing to hold on to. . . . Perpetual grace in ever-flowing streams is blessing those who will, if athirst, come unto Him and drink. {FLB 99.3}

He who seeks to quench his thirst at the fountains of this world will drink only to thirst again. Everywhere men are unsatisfied. They long for something to supply the need of the soul. Only One can meet that want. The need of the world, "the desire of all nations," is Christ. The divine grace which He alone can impart, is as living water, purifying, refreshing, and invigorating the soul. . . . {FLB 99.4}

He who tastes of the love of Christ will continually long for more; but he seeks for nothing else. The riches, honors, and pleasures of the world do not attract him. The constant cry of his heart is, More of Thee. And He who reveals to the soul its necessity is waiting to satisfy its hunger and thirst. Every human resource and dependence will fail. The cisterns will be emptied, the pools become dry; but our Redeemer is an inexhaustible fountain. We may drink, and drink again, and ever find a fresh supply. He in whom Christ dwells has within himself the fountain of blessing--"a well of water springing up into everlasting life." From this source he may draw strength and grace sufficient for all his needs. {FLB 99.5}

He who drinks of the living water becomes a fountain of life. The receiver becomes a giver. The grace of Christ in the soul is like a spring in the desert, welling up to refresh all, and making those who are ready to perish eager to drink of the water of life. {FLB 99.6}

### **My Guide and Pilot**

I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye. Ps. 32:8. {FLB 100.1}

Often the Christian life is beset with dangers, and duty seems hard to perform. The imagination pictures impending ruin before, and bondage and death behind. Yet the voice of God speaks clearly, Go forward. . . . Faith looks beyond the difficulties, and lays hold of the unseen, even Omnipotence, therefore it cannot be baffled. Faith is the clasp of the hand of Christ in every emergency. {FLB 100.2}

Every ship sailing the sea of life needs to have the divine Pilot on board; but when storms arise, when tempests threaten, many persons push their Pilot overboard, and commit their bark into the hand of finite man, or try to steer it themselves. Then disaster and wreckage generally follow, and the Pilot is blamed for running them into such dangerous waters. Do not commit yourselves into the keeping of men, but say, "The Lord is my helper"; I will seek His counsel; I will be a doer of His will. . . . It is as impossible for us to receive qualification from man, without the divine enlightenment, as it was for the gods of Egypt to deliver those who trusted in them. . . . Do not trust yourself to men. Act under the divine Guide. {FLB 100.3}

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You have been chosen by Christ. You have been redeemed by the precious blood of the Lamb. Plead before God the efficacy of that blood. Say unto Him: "I am Thine by creation; I am Thine by redemption. I respect human authority, and the advice of my brethren; but I cannot depend wholly upon these. I want Thee, O God, to teach me. I have covenanted with Thee to adopt the divine standard of character, and make Thee my counselor and guide--a party to every plan of my life; therefore teach me." Let the glory of the Lord be your first consideration. . . . Let every act of your life be sanctified by a holy endeavor to do the Lord's will, that your influence may not lead others into forbidden paths. {FLB 100.4}

### **The Sacrificial Blood of Christ**

Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot. 1 Peter 1:18, 19. {FLB 101.1}

Upon Christ as our substitute and surety was laid the iniquity of us all. He was counted a transgressor, that He might redeem us from the condemnation of the law. {FLB 101.2}

Hating sin with a perfect hatred, He yet gathered to His soul the sins of the whole world. Guiltless, He bore the punishment of the guilty. Innocent, yet offering Himself as a substitute for the transgressor. The guilt of every sin pressed its weight upon the divine soul of the world's Redeemer. The evil thoughts, the evil words, the evil deeds of every son and daughter of Adam, called for retribution upon Himself; for He had become man's substitute. {FLB 101.3}

Behold Him in the wilderness, in Gethsemane, upon the cross! The spotless Son of God took upon Himself the burden of sin. He who had been one with God, felt in His soul the awful separation that sin makes between God and man. This wrung from His lips the anguished cry, "My God, my God, why hast thou forsaken me?" Matt. 27:46. It was the burden of sin, the sense of its terrible enormity, of its separation of the soul from God--it was this that broke the heart of the Son of God. {FLB 101.4}

"Ye know," says Peter, "that ye were not redeemed with corruptible things, as silver and gold." 1 Peter 1:18. Oh, had these been sufficient to purchase the salvation of man, how easily it might have been accomplished by Him who says, "The silver is mine, and the gold is mine"! Haggai 2:8. But the sinner could be redeemed only by the precious blood of the Son of God. {FLB 101.5}

By pouring the whole treasury of heaven into this world, by giving us in Christ all heaven, God has purchased the will, the affections, the mind, the soul, of every human being. {FLB 101.6}

### **Justified by His Blood**

Much more then, being now justified by his blood, we shall be saved from wrath through him. Rom. 5:9. {FLB102.1}

God calls for faith in Christ as our atoning sacrifice. His blood is the only remedy for sin. {FLB 102.2}

It is not God's will that you should be distrustful, and torture your soul with the fear that God will not accept you because you are sinful and unworthy. . . . You can say: "I know I am a sinner, and that is the reason I need a Saviour. . . . I have no merit or goodness whereby I may claim salvation, but I present before God the all-atoning blood of the spotless Lamb of God, which taketh away the sin of the world. This is my only plea." {FLB 102.3}

God is approached through Jesus Christ, the Mediator, the only way through which He forgives sins. God cannot forgive sins at the expense of His justice, His holiness, and His truth. But He does forgive sins and that fully. There are no sins He will not forgive in and through the Lord Jesus Christ. This is the sinner's

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only hope, and if he rests here in sincere faith, he is sure of pardon and that full and free. There is only one channel and that is accessible to all, and through that channel a rich and abundant forgiveness awaits the penitent, contrite soul and the darkest sins are forgiven. These lessons were taught to the chosen people of God thousands of years ago, and repeated in various symbols and figures, that the work of truth might be riveted in every heart, that without the shedding of blood there is no remission of sins. . . . Justice demanded the sufferings of man; but Christ rendered the sufferings of a God. He needed no atonement of suffering for Himself; all His sufferings were for us; all His merits and holiness were open to fallen man, presented as a gift. {FLB 102.4}

Christ calls upon us to lay our sins upon Him, the Sin-Bearer. . . . But if we refuse to let them go, taking the responsibility ourselves, we will be lost. We may fall upon Christ, the living stone, and be broken, but if that Stone falls upon us, it will grind us to powder. {FLB 102.5}

### **Peace Through the Cross**

There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. Rom. 8:1. {FLB 103.1}

If sinners can be led to give one earnest look at the cross, if they can obtain a full view of the crucified Saviour, they will realize the depth of God's compassion and the sinfulness of sin. {FLB 103.2}

As your conscience has been quickened by the Holy Spirit, you have seen something of the evil of sin, of its power, its guilt, its woe; and you look upon it with abhorrence. . . . You long to be forgiven, to be cleansed, to be set free. Harmony with God, likeness to Him-- what can you do to obtain it? {FLB 103.3}

It is peace that you need--Heaven's forgiveness and peace and love in the soul. Money cannot buy it, intellect cannot procure it, wisdom cannot attain to it; you can never hope, by your own efforts, to secure it. But God offers it to you as a gift, "without money and without price." Isa. 55:1. . . . {FLB 103.4}

Go to Him, and ask that He will wash away your sins, and give you a new heart. Then believe that He does this because He has promised . . . . It is our privilege to go to Jesus and be cleansed, and to stand before the law without shame or remorse. {FLB 103.5}

When at the foot of the cross the sinner looks up to the One who died to save him, he may rejoice with fullness of joy; for his sins are pardoned. Kneeling in faith at the cross, he has reached the highest place to which man can attain. {FLB 103.6}

Thank God for the gift of His dear Son, and pray that He may not have died for you in vain. The spirit invites you today. Come with your whole heart to Jesus, and you may claim His blessing. {FLB 103.7}

As you read the promises, remember they are the expression of unutterable love and pity. . . . Yes, only believe that God is your helper. He wants to restore His moral image in man. As you draw near to Him with confession and repentance, He will draw near to you with mercy and forgiveness. {FLB 103.8}

### **A Glorious Substitution**

Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree. Gal. 3:13. {FLB 104.1}

It is the province of the law to condemn, but there is in it no power to pardon or to redeem. {FLB 104.2}

Without Christ the law of itself was only condemnation and death to the transgressor. It has no saving quality--no power to shield the transgressor from its penalty. . . . {FLB 104.3}

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The transgression of God's law made the death of Christ essential to save man and yet maintain the dignity and honor of the law. Christ took upon Himself the condemnation of sin. He opened His bosom to the woes of man. He who knew no sin became sin for us. {FLB 104.4}

As man's substitute and surety, the iniquity of men was laid upon Christ; He was counted a transgressor that He might redeem them from the curse of the law. . . . He, the Sin-Bearer, endures judicial punishment for iniquity and becomes sin itself for man. {FLB 104.5}

Sin, so hateful to His sight, was heaped upon Him till He groaned beneath its weight. The despairing agony of the Son of God was so much greater than His physical pain, that the latter was hardly felt by Him. {FLB 104.6}

God permits His Son to be delivered up for our offenses. He Himself assumes toward the Sin-Bearer the character of a judge, divesting Himself of the endearing qualities of a father. {FLB 104.7}

Herein His love commends itself in the most marvelous manner to the rebellious race. {FLB 104.8}

The sin of the whole world was laid upon Jesus, and divinity gave its highest value to the suffering of humanity in Jesus, that the whole world might be pardoned through faith in the Substitute. The most guilty need have no fear that God will not pardon, for because of the efficacy of the divine sacrifice the penalty of the law will be remitted. Through Christ the sinner may return to allegiance to God. {FLB 104.9}

### **A Perfect Atonement**

And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement. Rom. 5:11. {FLB 105.1}

The infinite sufficiency of Christ is demonstrated by His bearing the sins of the whole world. He occupies the double position of offerer and of offering, of priest and of victim. {FLB 105.2}

In the atonement made for him the believer sees such breadth, and length, and height, and depth of efficiency--sees such completeness of salvation, purchased at such infinite cost, that his soul is filled with praise and thanksgiving. He sees as in a glass the glory of the Lord, and is changed into the same image as by the Spirit of the Lord. {FLB 105.3}

The great High Priest has made the only sacrifice that will be of any value. The incense that is offered now by men, the masses that are said for the deliverance of souls from purgatory, are not of the least avail with God. All the altars and sacrifices, the traditions and inventions whereby men hope to earn salvation, are fallacies. . . . Christ is the only sin-bearer, the only sin-offering. . . . {FLB 105.4}

Priests and rulers have no right to interpose between Christ and the souls for whom He has died, as though invested with the Saviour's attributes, and able to pardon transgression and sin. They themselves are sinners. They are only human. {FLB 105.5}

Prayer and confession are to be offered only to Him who has entered once for all into the holy place. Christ has declared, "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." 1 John 2:1. He will save to the uttermost all who come to Him in faith. {FLB 105.6}

The Elder Brother of our race is by the eternal throne. He looks upon every soul who is turning his face toward Him as the Saviour. {FLB 105.7}

The heaviest burden that we bear is the burden of sin. . . . He will take the load from our weary shoulders. He will give us rest. The burden of care and sorrow also He will bear. He invites us to cast all our care upon Him; for He carries us upon His heart. {FLB 105.8}



## **Type Meets Antitype**

But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. Eph. 2:13. {FLB 106.1}

God's people, whom He calls His peculiar treasure, were privileged with a twofold system of law; the moral and ceremonial. . . . {FLB 106.2}

From the creation the moral law was an essential part of God's divine plan, and was as unchangeable as Himself. The ceremonial law was to answer a particular purpose in Christ's plan for the salvation of the race. The typical system of sacrifices and offerings was established that through these services the sinner might discern the great offering, Christ. . . . The ceremonial law was glorious; it was the provision made by Jesus Christ in counsel with His Father, to aid in the salvation of the race. The whole arrangement of the typical system was founded on Christ. Adam saw Christ prefigured in the innocent beast suffering the penalty of his transgression of Jehovah's law. {FLB 106.3} The need for the service of sacrifices and offerings ceased when type met antitype in the death of Christ. In Him the shadow reached the substance. . . . The law of God will maintain its exalted character as long as the throne of Jehovah endures. This law is the expression of God's character. . . . Types and shadows, offerings and sacrifices, had no virtue after Christ's death on the cross; but God's law was not crucified with Christ. . . . Today he {Satan} is deceiving human beings in regard to the law of God. {FLB 106.4}

The law of the ten commandments lives and will live through the eternal ages. . . . {FLB 106.5}

God did not make the infinite sacrifice of giving His only-begotten Son to our world, to secure for man the privilege of breaking the commandments of God in this life and in the future eternal life. {FLB 106.6}

He {Jesus} gave His precious, innocent life to save guilty human beings from eternal ruin, that through faith in Him they might stand guiltless before the throne of God. {FLB 106.7}

## **Redemption and Forgiveness**

In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace. Eph. 1:7. {FLB 107.1}

The grace of Christ is freely to justify the sinner without merit or claim on his part. Justification is a full, complete pardon of sin. The moment a sinner accepts Christ by faith, that moment he is pardoned. The righteousness of Christ is imputed to him, and he is no more to doubt God's forgiving grace. {FLB 107.2}

There is nothing in faith that makes it our saviour. Faith cannot remove our guilt. Christ is the power of God unto salvation to all them that believe. The justification comes through the merits of Jesus Christ. He has paid the price for the sinner's redemption. Yet it is only through faith in His blood that Jesus can justify the believer. {FLB 107.3}

The sinner cannot depend upon his own good works as a means of justification. He must come to the point where he will renounce all his sin, and embrace one degree of light after another as it shines upon his pathway. He simply grasps by faith the free and ample provision made in the blood of Christ. He believes the promises of God, which through Christ are made unto him sanctification and righteousness and redemption. And if he follows Jesus, he will walk humbly in the light, rejoicing in the light and diffusing that light to others. {FLB 107.4}

Let the repenting sinner fix his eyes upon "the Lamb of God, which taketh away the sin of the world." . . . When we see Jesus, a Man of Sorrows and acquainted with grief, working to save the lost, slighted, scorned, derided, driven from city to city till His mission was accomplished; when we behold Him in Gethsemane, sweating great drops of blood, and on the cross dying in agony--when we see this, self will

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no longer clamor to be recognized. Looking unto Jesus, we shall be ashamed of our coldness, our lethargy, our self-seeking. We shall be willing to be anything or nothing, so that we may do heart service for the Master. We shall rejoice to bear the cross after Jesus, to endure trial, shame, or persecution for His dear sake. {FLB 107.5}

### **Self-righteousness Insufficient**

For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven. Matt. 5:20. {FLB 108.1}

The greatest deception of the human mind in Christ's day was that a mere assent to the truth constitutes righteousness. In all human experience a theoretical knowledge of the truth has been proved to be insufficient for the saving of the soul. It does not bring forth the fruits of righteousness. . . . The Pharisees claimed to be children of Abraham, and boasted of their possession of the oracles of God; yet these advantages did not preserve them from selfishness, malignity, greed for gain, and the basest hypocrisy. . . . {FLB 108.2}

The same danger still exists. Many take it for granted that they are Christians, simply because they subscribe to certain theological tenets. But they have not brought the truth into practical life. They have not believed and loved it, therefore they have not received the power and grace that come through sanctification of the truth. Men may profess faith in the truth; but if it does not make them sincere, kind, patient, forbearing, heavenly-minded, it is a curse to its possessors, and through their influence it is a curse to the world. {FLB 108.3}

The righteousness which Christ taught is conformity of heart and life to the revealed will of God. Sinful men can become righteous only as they have faith in God and maintain a vital connection with Him. Then true godliness will elevate the thoughts and ennoble the life. Then the external forms of religion accord with the Christian's internal purity. Then the ceremonies required in the service of God are not meaningless rites, like those of the hypocritical Pharisees. {FLB 108.4}

Salvation is God's free gift to the believer, given to him for Christ's sake alone. The troubled soul may find peace through faith in Christ, and his peace will be in proportion to his faith and trust. He cannot present his good works as a plea for the salvation of his soul. {FLB 108.5}

### **Filled With His Righteousness**

Blessed are they which do hunger and thirst after righteousness: for they shall be filled. Matt. 5:6. {FLB 109.1}

Righteousness is holiness, likeness to God, and "God is love." 1 John 4:16. It is conformity to the law of God, for "all thy commandments are righteousness" (Ps. 119:172), and "love is the fulfilling of the law" (Rom. 13:10). Righteousness is love, and love is the light and the life of God. The righteousness of God is embodied in Christ. We receive righteousness by receiving Him. {FLB 109.2}

Not by painful struggles or wearisome toil, not by gift or sacrifice, is righteousness obtained; but it is freely given to every soul who hungers and thirsts to receive it. "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; . . . without money and without price." Isa. 55:1. "Their righteousness is of me, saith the Lord," and, "This is his name whereby he shall be called, The Lord our righteousness." Isa. 54:17; Jer. 23:6. {FLB 109.3}

No human agent can supply that which will satisfy the hunger and thirst of the soul. But Jesus says, . . . "I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst." John 6:35. . . . {FLB 109.4}

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The more we know of God, the higher will be our ideal of character and the more earnest our longing to reflect His likeness. A divine element combines with the human when the soul reaches out after God and the longing heart can say, "My soul, wait thou only upon God; for my expectation is from him." Ps. 62:5. . . . {FLB 109.5}

The continual cry of the heart is, "More of Thee," and ever the Spirit's answer is, "Much more." Rom. 5:9, 10. . . . It was the good pleasure of the Father that in Christ should "all the fulness dwell," and "in him ye are made full." Col. 1:19, R.V.; 2:10, R.V. {FLB 109.6}

Christ is the great depository of justifying righteousness and sanctifying grace. {FLB 109.7}

All may come to Him, and receive of His fullness. {FLB 109.8}

### **The First Steps in Justification**

Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. Act 5:31. {FLB 110.1}

Many are confused as to what constitutes the first steps in the work of salvation. Repentance is thought to be a work the sinner must do for himself in order that he may come to Christ. They think that the sinner must procure himself a fitness in order to obtain the blessing of God's grace. But while it is true that repentance must precede forgiveness, for it is only the broken and contrite heart that is acceptable to God, yet the sinner cannot bring himself to repentance, or prepare himself to come to Christ. . . . The very first step to Christ is taken through the drawing of the Spirit of God; as man responds to this drawing, he advances toward Christ in order that he may repent. . . . {FLB 110.2}

When before the high priests and Sadducees, Peter clearly presented the fact that repentance is the gift of God. Speaking of Christ, he said, "Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins." Repentance is no less the gift of God than are pardon and justification, and it cannot be experienced except as it is given to the soul by Christ. If we are drawn to Christ, it is through His power and virtue. The grace of contrition comes through Him, and from Him comes justification. {FLB 110.3}

Who is desirous of becoming truly repentant? What must he do? He must come to Jesus, just as he is, without delay. He must believe that the word of Christ is true, and, believing the promise, ask, that he may receive. When sincere desire prompts men to pray, they will not pray in vain. The Lord will fulfill His word, and will give the Holy Spirit to lead to repentance. . . . With prayer he {the repentant sinner} will mingle faith, and not only believe in but obey the precepts of the law. . . . He will renounce all habits and associations that tend to draw the heart from God. {FLB 110.4}

### **The Righteousness of Christ Sufficient**

But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference. Rom. 3:21, 22. {FLB 111.1}

What is justification by faith? It is the work of God in laying the glory of man in the dust, and doing for man that which it is not in his power to do for himself. When men see their own nothingness, they are prepared to be clothed with the righteousness of Christ. {FLB 111.2}

Those whom heaven recognizes as holy ones are the last to parade their own goodness. The apostle Peter became a faithful minister of Christ, and he was greatly honored with divine light and power; he had an active part in the upbuilding of Christ's church; but Peter never forgot the fearful experience of

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his humiliation; his sin was forgiven; yet well he knew that for the weakness of character which had caused his fall only the grace of Christ could avail. He found in himself nothing in which to glory. {FLB 111.3}

None of the apostles or prophets ever claimed to be without sin. Men who have lived nearest to God, men who would sacrifice life itself rather than knowingly commit a wrong act, men whom God had honored with divine light and power, have confessed the sinfulness of their own nature. They have put no confidence in the flesh, have claimed no righteousness of their own, but have trusted wholly in the righteousness of Christ. So will it be with all who behold Christ. {FLB 111.4}

The righteousness of Christ, as a pure white pearl, has no defect, no stain, no guilt. This righteousness may be ours. Salvation, with its blood-bought, inestimable treasures, is the pearl of great price. {FLB 111.5}

The thought that the righteousness of Christ is imputed to us, not because of any merit on our part, but as a free gift from God, is a precious thought. The enemy of God and man is not willing that this truth should be clearly presented; for he knows that if the people receive it fully, his power will be broken. {FLB 111.6}

### **His Righteousness Obtained by Faith**

But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Rom. 4:5. {FLB 112.1}

The faith that is unto salvation is not a casual faith, it is not the mere consent of the intellect, it is belief rooted in the heart, that embraces Christ as a personal Saviour, assured that He can save unto the uttermost all that come unto God by Him. . . . {FLB 112.2}

The perishing sinner may say: "I am a lost sinner; but Christ came to seek and to save that which was lost. He says, 'I came not to call the righteous, but sinners to repentance.' I am a sinner, and He died upon Calvary's cross to save me. I need not remain a moment longer unsaved. He died and rose again for my justification, and He will save me now. I accept the forgiveness He has promised." . . . {FLB 112.3}

The great work that is wrought for the sinner who is spotted and stained by evil is the work of justification. By Him who speaketh truth he is declared righteous. The Lord imputes unto the believer the righteousness of Christ and pronounces him righteous before the universe. He transfers his sins to Jesus, the sinner's representative, substitute, and surety. Upon Christ He lays the iniquity of every soul that believeth. "He hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." 2 Cor. 5:21. . . . {FLB 112.4}

Through repentance and faith we are rid of sin, and look unto the Lord our righteousness. Jesus suffered, the just for the unjust. {112.5}

Having made us righteous through the imputed righteousness of Christ, God pronounces us just, and treats us as just. He looks upon us as His dear children. Christ works against the power of sin, and where sin abounded, grace much more abounds. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." Rom. 5:1, 2. {FLB 112.6}

God has made ample provision that we may stand perfect in His grace, wanting in nothing, waiting for the appearing of our Lord. {FLB 112.7}

## **Clothed in His Righteousness**

I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels. Isa. 61:10. {FLB 113.1}

Only the covering which Christ Himself has provided can make us meet to appear in God's presence. This covering, the robe of His own righteousness, Christ will put upon every repenting, believing soul. "I counsel thee," He says, "to buy of me . . . white raiment, that thou mayest be clothed. . . ." Rev. 3:18. {FLB 113.2}

This robe, woven in the loom of heaven, has in it not one thread of human devising. Christ in His humanity wrought out a perfect character, and this character He offers to impart to us. "All our righteousnesses are as filthy rags." Isa. 64:6. Everything that we of ourselves can do is defiled by sin. But the Son of God "was manifested to take away our sins; and in him is no sin." Sin is defined to be "the transgression of the law." 1 John 3:5, 4. But Christ was obedient to every requirement of the law. . . . {FLB 113.3}

By His perfect obedience He has made it possible for every human being to obey God's commandments. When we submit ourselves to Christ, the heart is united with His heart, the will is merged in His will, the mind becomes one with His mind, the thoughts are brought into captivity to Him; we live His life. This is what it means to be clothed with the garment of His righteousness. Then as the Lord looks upon us He sees, not the fig-leaf garment, not the nakedness and deformity of sin, but His own robe of righteousness, which is perfect obedience to the law of Jehovah. {FLB 113.4}

Those who . . . accept of Christ are looked upon by God, not as they are in Adam, but as they are in Jesus Christ, as the sons and daughters of God. {FLB 113.5}

We are not to be anxious about what Christ and God think of us, but about what God thinks of Christ, our Substitute. {FLB 113.6}

## **Proving the Will of God**

And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God. Rom. 12:2. {FLB 114.1}

Christ came to the world to counteract Satan's falsehood that God had made a law which men could not keep. Taking humanity upon Himself, He came to this earth, and by a life of obedience showed that God has not made a law that man cannot keep. He showed that it is possible for man perfectly to obey the law. Those who accept Christ as their Saviour, becoming partakers of His divine nature, are enabled to follow His example, living in obedience to every precept of the law. Through the merits of Christ, man is to show by his obedience that he could be trusted in heaven, that he would not rebel. {FLB 114.2}

In all His Godlike deeds, the world's Redeemer declares, "I can of mine own self do nothing." "This commandment have I received of my Father." John 5:30; 10:18. All I do is in fulfillment of the counsel and will of My heavenly Father. The history of the daily earthly life of Jesus is the exact record of the fulfillment of the purposes of God toward man. His life and character were the unfolding or representation of the perfection of the character that man may attain by becoming a partaker of the divine nature, and overcoming the world through daily conflicts. {FLB 114.3}

The youth need to keep ever before them the course that Christ followed. . . . In the study of His life we shall learn how much God through Him will do for His children. And we shall learn that, however great our trials may be, they cannot exceed what Christ endured. {FLB 114.4}

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Those who walk even as Christ walked, who are patient, gentle, kind, meek and lowly in heart, those who yoke up with Christ and lift His burdens, who yearn for souls as He yearned for them--these will enter into the joy of their Lord. They will see with Christ the travail of His soul, and be satisfied. Heaven will triumph, for the vacancies made in heaven by the fall of Satan and his angels will be filled by the redeemed of the Lord. {FLB 114.5}

### **Faith Demonstrated by Works**

Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. James 2:18. {FLB 115.1}

The part man has to act in the salvation of the soul is to believe on Jesus Christ as a perfect Redeemer, not for some other man, but for his own self. {FLB 115.2}

Christ imputes His perfection and righteousness to the believing sinner when he does not continue in sin, but turns from transgression to obedience of the commandments. {FLB 115.3}

While God can be just, and yet justify the sinner through the merits of Christ, no man can cover his soul with the garments of Christ's righteousness while practicing known sins, or neglecting known duties. {FLB 115.4}

The apostle James saw that dangers would arise in presenting the subject of justification by faith, and he labored to show that genuine faith cannot exist without corresponding works. The experience of Abraham is presented. "Seest thou," he says, "how faith wrought with his works, and by works was faith made perfect?" James 2:22. Thus genuine faith does a genuine work in the believer. Faith and obedience bring a solid, valuable experience. {FLB 115.5}

Faith and works are two oars which we must use equally if we {would} press our way up the stream against the current of unbelief. {FLB 115.6}

The so-called faith that does not work by love and purify the soul will not justify any man. "Ye see," says the apostle, "how that by works a man is justified, and not by faith only." James 2:24. Abraham believed God. How do we know that he believed? His works testified to the character of his faith, and his faith was accounted to him for righteousness. We need the faith of Abraham in our day, to lighten the darkness that gathers around us, shutting out the sweet sunlight of God's love, and dwarfing spiritual growth. Our faith should be prolific of good works; for faith without works is dead. {FLB 115.7}

### **Sanctification the Work of a Lifetime**

And for their sakes I sanctify myself, that they also might be sanctified through the truth. John 17:19. {FLB 116.1}

The righteousness by which we are justified is imputed; the righteousness by which we are sanctified is imparted. The first is our title to heaven, the second is our fitness for heaven. {FLB 116.2}

Many commit the error of trying to define minutely the fine points of distinction between justification and sanctification. Into the definitions of these two terms they often bring their own ideas and speculations. Why try to be more minute than is Inspiration on the vital question of righteousness by faith? {FLB 116.3}

As the penitent sinner, contrite before God, discerns Christ's atonement in his behalf, and accepts this atonement as his only hope in this life and the future life, his sins are pardoned. This is justification by faith. {FLB 116.4}

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Sanctification is not the work of a moment, an hour, a day, but of a lifetime. It is not gained by a happy flight of feeling, but is the result of constantly dying to sin, and constantly living for Christ. Wrongs cannot be righted nor reformations wrought in the character by feeble, intermittent efforts. It is only by long, persevering effort, sore discipline, and stern conflict, that we shall overcome. {FLB 116.5}

It {sanctification} is not merely a theory, an emotion, or a form of words, but a living, active principle, entering into the everyday life. It requires that our habits of eating, drinking, and dressing be such as to secure the preservation of physical, mental, and moral health, that we may present to the Lord our bodies--not an offering corrupted by wrong habits but--"a living sacrifice, holy, acceptable unto God." {FLB 116.6}

The Scriptures are the great agency in the transformation of character. . . . If studied and obeyed, the Word of God works in the heart, subduing every unholy attribute. {FLB 116.7}

There is no such thing as instantaneous sanctification. True sanctification is a daily work, continuing as long as life shall last. {FLB 116.8}

### **A Hatred of Sin**

Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows. Heb. 1:9. {FLB 117.1}

When in conversion the sinner finds peace with God through the blood of the atonement, the Christian life has but just begun. {FLB 117.2}

The grace that Christ implants in the soul . . . creates in man enmity against Satan. Without this converting grace and renewing power, man would continue the captive of Satan, a servant ever ready to do his bidding. But the new principle in the soul creates conflict where hitherto had been peace. The power which Christ imparts, enables man to resist the tyrant and usurper. Whoever is seen to abhor sin instead of loving it, whoever resists and conquers those passions that have held sway within, displays the operation of a principle wholly from above. {FLB 117.3}

Conformity to the world and harmony with Christ cannot be maintained. Worldly maxims and worldly practices sap spirituality from heart and life. Conformity to the world means resemblance to the world in meeting the world's standard. . . . No man can serve the world and Jesus Christ at the same time. There is an irreconcilable antagonism, between Christ and the world. {FLB 117.4}

How few can say: "I am dead to the world; the life I now live is by faith in the Son of God!" . . . While those around us may be vain and engaged in pleasure-seeking and folly, our conversation is in heaven, whence we look for the Saviour; the soul is reaching out after God for pardon and peace, for righteousness and true holiness. Converse with God and contemplation of things above transform the soul into the likeness of Christ. {FLB 117.5}

Let your heart be softened and melted under the divine influence of the Spirit of God. You should not talk so much about yourself, for this will strengthen no one. . . . Talk of Jesus, and let self go; let it be submerged in Christ. {FLB 117.6}

### **"If Any Man Sin--"**

If any man sin, we have an advocate with the Father, Jesus Christ the righteous. 1 John 2:1. {FLB 118.1}

When we are clothed with the righteousness of Christ, we shall have no relish for sin; for Christ will be working with us. We may make mistakes, but we will hate the sin that caused the suffering of the Son of God. {FLB 118.2}

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If one who daily communes with God errs from the path, if he turns a moment from looking steadfastly unto Jesus, it is not because he sins willfully; for when he sees his mistake, he turns again, and fastens his eyes upon Jesus, and the fact that he has erred does not make him less dear to the heart of God. He knows that he has communion with the Saviour; and when reprov'd for his mistake in some matter of judgment, he does not walk sullenly, and complain of God, but turns the mistake into a victory. {FLB 118.3}

There are those who have known the pardoning love of Christ, and who really desire to be children of God, yet they realize that their character is imperfect, their life faulty, and they are ready to doubt whether their hearts have been renewed by the Holy Spirit. To such I would say, Do not draw back in despair. We shall often have to bow down and weep at the feet of Jesus because of our shortcomings and mistakes; but we are not to be discouraged. Even if we are overcome by the enemy, we are not cast off, not forsaken and rejected of God. No; Christ is at the right hand of God, who also maketh intercession for us. Said the beloved John, "These things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous." And do not forget the words of Christ, "The Father himself loveth you." John 16:27. He desires to restore you to Himself, to see His own purity and holiness reflected in you. And if you will but yield yourself to Him, He that hath begun a good work in you will carry it forward to the day of Jesus Christ. {FLB 118.4}

All sin . . . may be overcome by the Holy Spirit's power. {FLB 118.5}

### **The Test of Character**

And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Mal. 3:3. {FLB 119.1}

Many who profess sanctification are entirely ignorant of the work of grace upon the heart. . . . The lay aside reason and judgment, and depend wholly upon their feelings, basing their claims to sanctification upon emotions which they have at some time experienced. . . . {FLB 119.2}

Bible sanctification does not consist in strong emotion. Here is where many are led into error. They make feelings their criterion. When they feel elated or happy, they claim that they are sanctified. Happy feelings or the absence of joy is no evidence that a person is or is not sanctified. . . . Those who are battling with daily temptations, overcoming their own sinful tendencies, and seeking for holiness of heart and life, make no boastful claims of holiness. They are hungering and thirsting for righteousness. Sin appears to them exceedingly sinful. {FLB 119.3}

In summer, as we look upon the trees of the distant forest, all clothed with a beautiful mantle of green, we may not be able to distinguish between the evergreens and the other trees. But as winter approaches, and the frost king encloses them in his icy embrace, stripping the other trees of their beautiful foliage, the evergreens are readily discerned. Thus it will be with all who are walking in humility, distrustful of self, but clinging tremblingly to the hand of Christ. While those who are self-confident, and trust in their own perfection of character, lose their false robe of righteousness when subjected to the storms of trial, the truly righteous, who sincerely love and fear God, wear the robe of Christ's righteousness in prosperity and adversity alike. {FLB 119.4}

It requires the testing time to reveal the pure gold of love and faith in the character. When trials and perplexities come upon the church, then the steadfast zeal and warm affections of Christ's true followers are developed. {FLB 119.5}



## **The Ladder to Perfection**

According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue. 2 Peter 1:3. {FLB 120.1}

Jesus is the ladder to heaven, . . . and God calls upon us to mount this ladder. But we cannot do this while we load ourselves down with earthly treasures. We wrong ourselves when we place our convenience and personal advantages before the things of God. There is no salvation in earthly possessions or surroundings. A man is not exalted in God's sight, or accredited by Him as possessing goodness, because he has earthly riches. If we gain a genuine experience in climbing, . . . we must leave every hindrance behind. Those who mount must place their feet firmly on every round of the ladder. {FLB 120.2}

We are saved by climbing round after round of the ladder, looking to Christ, clinging to Christ, mounting step by step to the height of Christ, so that He is made unto us wisdom and righteousness and sanctification and redemption. Faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity are the rounds of this ladder. {FLB 120.3}

Courage, fortitude, faith, and implicit trust in God's power to save are needed. These heavenly graces do not come in a moment; they are acquired by the experience of years. But every sincere and earnest seeker will become a partaker of the divine nature. His soul will be filled with intense longing to know the fullness of that love which passes knowledge. As he advances in the divine life, he will be better able to grasp the elevated, ennobling truths of the Word of God, until, by beholding, he becomes changed, and is enabled to reflect the likeness of his Redeemer. {FLB 120.4}

Child of God, angels are watching the character you develop, they are weighing your words and actions; therefore take heed to your ways, . . . prove whether you are in the love of God. {FLB 120.5}

To love God supremely and our neighbor as ourselves is genuine sanctification. {FLB 120.6}

## **Joy and Peace in the Holy Ghost**

For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost. Rom. 14:17. {FLB 121.1}

The promises are, "A new heart will I give you"; "I will put my Spirit within you." This provision is made for us through the merit of Christ's righteousness: "And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever." Isa. 32:17. Those who experience the change spoken of in these words will find that their restlessness and disquietude are all taken away, and they will find rest unto their souls in Christ. His merit, His righteousness, are imputed to the believing soul, and the believer has inward peace and joy in the Holy Ghost. {FLB 121.2}

The Lord would have all His sons and daughters happy, peaceful, and obedient. . . . {FLB 121.3}

Happiness that is sought from selfish motives, outside of the path of duty, is ill-balanced, fitful, and transitory; it passes away, and the soul is filled with loneliness and sorrow; but there is joy and satisfaction in the service of God; the Christian is not left to walk in uncertain paths; he is not left to vain regrets and disappointments. If we do not have the pleasures of this life, we may still be joyful in looking to the life beyond. {FLB 121.4}

But even here Christians may have the joy of communion with Christ; they may have the light of His love, the perpetual comfort of His presence. Every step in life may bring us closer to Jesus, may give us a deeper experience of His love, and may bring us one step nearer to the blessed home of peace. {FLB 121.5}

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There is peace in believing, and joy in the Holy Ghost. Believing brings peace, and trusting in God brings joy. Believe, believe! my soul says, believe. Rest in God. He is able to keep that which you have committed to His trust. He will bring you off more than conqueror through Him who hath loved you. {FLB 121.6}

### **What Is Faith?**

Now faith is the substance of things hoped for, the evidence of things not seen. Heb. 11:1. {FLB 122.1}

It is not essential to the exercise of faith that the feelings should be wrought up to a high pitch of excitement; neither is it necessary, in order to gain the hearing of the Lord, that our petitions should be noisy, or attended with physical exercise. {FLB 122.2}

It is true that Satan frequently creates in the heart of the suppliant such a conflict with doubt and temptation that strong cries and tears are involuntarily forced from him; and it is also true that the penitent's sense of guilt is sometimes so great that a repentance commensurate with his sin causes him to experience an agony that finds vent in cries and groans, which the compassionate Saviour hears with pity. But Jesus does not fail to answer the silent prayer of faith. He who simply takes God at His word, and reaches out to connect himself with the Saviour, will receive His blessing in return. {FLB 122.3}

Faith is not feeling. . . . True faith is in no sense allied to presumption. Only he who has true faith is secure against presumption, for presumption is Satan's counterfeit of faith. {FLB 122.4}

Faith claims God's promises, and brings forth fruit in obedience. Presumption also claims the promises, but uses them as Satan did, to excuse transgression. Faith would have led our first parents to trust the love of God and to obey His commands. Presumption led them to transgress His law, believing that His great love would save them from the consequences of their sin. It is not faith that claims the favor of Heaven without complying with the conditions on which mercy is to be granted. Genuine faith has its foundation in the promises and provisions of the Scriptures. {FLB 122.5}

To abide in faith is to put aside feeling and selfish desires, to walk humbly with the Lord, to appropriate His promises, and apply them to all occasions, believing that God will work out His own plans and purposes in your heart and life. {FLB 122.6}

### **Faith Comes Through the Promises**

So then faith cometh by hearing, and hearing by the word of God. Rom. 10:17. {FLB 123.1}

The truths of the Word of God meet man's great practical necessity--the conversion of the soul through faith. These grand principles are not to be thought too pure and holy to be brought into the daily life. They are truths which reach to heaven and compass eternity, yet their vital influence is to be woven into human experience. They are to permeate all the great things and all the little things of life. {FLB 123.2}

How far we come from representing the character of Christ! But we must lay hold of His merits by living faith, and claim Him as our Saviour. He died on Calvary to save us. Each should make it a personal work between God and his own soul, as though there were no one in the world but himself. When we exercise personal faith, our hearts will not be as cold as an iron wedge; we shall be able to realize what is meant by the psalmist when he says, "Blessed is he . . . whose sin is covered." Ps. 32:1. {FLB 123.3}

God invites us to prove for ourselves the reality of His Word, the truth of His promises. He bids us "taste and see that the Lord is good." Ps. 34:8. . . . He declares, "Ask, and ye shall receive." John 16:24. His promises will be fulfilled. They have never failed; they never can fail. {FLB 123.4}

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Our Saviour wants you to keep in close relation to Himself, that He may make you happy. When Christ lets His blessing rest upon us, we should offer thanksgiving and praise to His dear name. But, you say, if I could only know that He is my Saviour! Well, what kind of evidence do you want? Do you want a special feeling or emotion to prove that Christ is yours? Is this more reliable than pure faith in God's promises? Would it not be better to take the blessed promises of God and apply them to yourself, bearing your whole weight upon them? This is faith. {FLB 123.5}

### **The Good Fight of Faith**

Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses. 1 Tim. 6:12. {FLB 124.1}

The earnest counsel given by the apostle Paul to Timothy, that he might not fail in doing his duty, should be set before the youth of today: "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." 1 Tim. 4:12. Besetting sins must be battled with and overcome. Objectionable traits of character, whether hereditary or cultivated, should be taken up separately, and compared with the great rule of righteousness; and in the light reflected from the Word of God, they should be firmly resisted and overcome, through the strength of Christ. . . . {FLB 124.2}

Day by day, and hour by hour, there must be a vigorous process of self-denial and of sanctification going on within; and then the outward works will testify that Jesus is abiding in the heart by faith. Sanctification does not close the avenues of the soul to knowledge, but it comes to expand the mind, and to inspire it to search for truth, as for hidden treasure; and the knowledge of God's will advances the work of sanctification. There is a heaven, and O, how earnestly we should strive to reach it. I appeal to you . . . to believe in Jesus as your Saviour. Believe that He is ready to help you by His grace, when you come to Him in sincerity. You must fight the good fight of faith. You must be wrestlers for the crown of life. Strive, for the grasp of Satan is upon you; and if you do not wrench yourselves from him, you will be palsied and ruined. The foe is on the right hand, and on the left, before you, and behind you; and you must trample him under your feet. Strive, for there is a crown to be won. {FLB 124.3}

Soon we shall witness the coronation of our King. Those whose lives have been hidden with Christ, those who on this earth have fought the good fight of faith, will shine forth with the Redeemer's glory in the kingdom of God. {FLB 124.4}

### **The Just Shall Live by Faith**

As ye have therefore received Christ Jesus the Lord, so walk ye in him. Col. 2:6. {FLB 125.1}

Our growth in grace, our joy, our usefulness--all depend upon our union with Christ. It is by communion with Him, daily, hourly--by abiding in Him--that we are to grow in grace. He is not only the author, but the finisher of our faith. It is Christ first and last and always. He is to be with us, not only at the beginning and the end of our course, but at every step of the way. . . . {FLB 125.2}

Do you ask, "How am I to abide in Christ?" In the same way as you received Him at first. "As ye have therefore received Christ Jesus the Lord, so walk ye in him." Col. 2:6. "The just shall live by faith." Heb. 10:38. You gave yourself to God, to be His wholly, to serve and obey Him, and you took Christ as your Saviour. You could not yourself atone for your sins or change your heart; but having given yourself to God, you believe that He for Christ's sake did all this for you. By faith you became Christ's, and by faith you are to grow up in Him--by giving and taking. You are to give all--your heart, your will, your service--give yourself to Him to obey all His requirements; and you must take all--Christ, the fullness of all

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blessing, to abide in your heart, to be your strength, your righteousness, your everlasting helper --to give you power to obey. {FLB 125.3}

Consecrate yourself to God in the morning; make this your very first work. Let your prayer be, "Take me, O Lord, as wholly Thine. I lay all my plans at Thy feet. Use me today in Thy service. Abide with me, and let all my work be wrought in Thee." This is a daily matter. Each morning consecrate yourself to God for that day. Surrender all your plans to Him, to be carried out or given up as His providence shall indicate. Thus day by day you may be giving your life into the hands of God, and thus your life will be molded more and more after the life of Christ. {FLB 125.4}

### **Faith Is the Victory**

For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. 1 John 5:4. {FLB 126.1}

The Christian's life should be one of faith, of victory, and joy in God. "Whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith." Truly spake God's servant Nehemiah, "The joy of the Lord is your strength." Neh. 8:10. And Paul says: "Rejoice in the Lord alway: and again I say, Rejoice." Phil. 4:4. "Rejoice evermore. Pray without ceasing. In every thing give thanks. . . ." 1 Thess. 5:16-18. {FLB 126.2}

God is able and willing to bestow upon His servants all the strength they need, and to give them the wisdom that their varied necessities demand. He will more than fulfill the highest expectations of those who put their trust in Him. {FLB 126.3}

Jesus does not call on us to follow Him, and then forsake us. If we surrender our lives to His service, we can never be placed in a position for which God has not made provision. Whatever may be our situation, we have a Guide to direct our way; whatever our perplexities, we have a sure Counselor; whatever our sorrow, bereavement, or loneliness, we have a sympathizing Friend. If in our ignorance we make missteps, Christ does not leave us. . . . "He shall deliver the needy when he crieth; the poor also, and him that hath no helper." Ps. 72:12. {FLB 126.4}

Faith . . . enables us to look beyond the present, with its burdens and cares, to the great hereafter, where all that now perplexes us shall be made plain. Faith sees Jesus standing as our Mediator at the right hand of God. Faith beholds the mansions that Christ has gone to prepare for those who love Him. Faith sees the robe and crown prepared for the overcomer, and hears the song of the redeemed. {FLB 126.5}

We may claim much of our kind heavenly Father. . . . We may believe in God, we may trust Him, and by so doing glorify His name. {FLB 126.6}

The strength of those who, in faith, love and serve God, will be renewed day by day. {FLB 126.7}

## ***NL---A New Life (Revival and Beyond)/ Chapter 2 "How to Be a Born Again Christian"***

### **Faith—Belief--Trust**

When God pardons the sinner, remits the punishment he deserves, and treats him as though he had not sinned, He receives him into divine favor, and justifies him through the merits of Christ's righteousness. The sinner can be justified only through faith in the atonement made through God's dear Son, who became a sacrifice for the sins of the guilty world. No one can be justified by any works of his own. He

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can be delivered from the guilt of sin, from the condemnation of the law, from the penalty of transgression, only by virtue of the suffering, death, and resurrection of Christ. Faith is the only condition upon which justification can be obtained, and faith includes not only belief but trust. . . . {NL 20.1}

Many concede that Jesus Christ is the Saviour of the world, but at the same time they hold themselves away from Him, and fail to repent of their sins, fail to accept of Jesus as their personal Saviour. Their faith is simply the assent of the mind and judgment to the truth; but the truth is not brought into the heart, that it might sanctify the soul and transform the character. . . . {NL 20.2}

### **Can I Repent Without Help?**

Many are confused as to what constitutes the first steps in the work of salvation. Repentance is thought to be a work the sinner must do for himself in order that he may come to Christ. They think that the sinner must procure for himself a fitness in order to obtain the blessing of God's grace. But while it is true that repentance must precede forgiveness, for it is only the broken and contrite heart that is acceptable to God, yet the sinner cannot bring himself to repentance, or prepare himself to come to Christ. Except the sinner repent, he cannot be forgiven; but the question to be decided is as to whether repentance is the work of the sinner or the gift of Christ. Must the sinner wait until he is filled with remorse for his sin before he can come to Christ? The very first step to Christ is taken through the drawing of the Spirit of God; as man responds to this drawing, he advances toward Christ in order that he may repent. {NL 20.3}

The sinner is represented as a lost sheep, and a lost sheep never returns to the fold unless he is sought after and brought back to the fold by the shepherd. No man of himself can repent, and make himself worthy of the blessing of justification. The Lord Jesus is constantly seeking to impress the sinner's mind and attract him to behold Himself, the Lamb of God, which taketh away the sins of the world. We cannot take a step toward spiritual life save as Jesus draws and strengthens the soul, and leads us to experience that repentance which needeth not to be repented of. . . . {NL 21.1}

When before the high priests and Sadducees, Peter clearly presented the fact that repentance is the gift of God. Speaking of Christ, he said, "Him hath God exalted with His right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins" (Acts 5:31). Repentance is no less the gift of God than are pardon and justification, and it cannot be experienced except as it is given to the soul by Christ. If we are drawn to Christ, it is through His power and virtue. The grace of contrition comes through Him, and from Him comes justification. . . . {NL 21.2}

### **Faith Is More Than Talk**

The faith that is unto salvation is not a casual faith, it is not the mere consent of the intellect, it is belief rooted in the heart, that embraces Christ as a personal Saviour, assured that He can save unto the uttermost all that come unto God by Him. To believe that He will save others, but will not save you is not genuine faith; but when the soul lays hold upon Christ as the only hope of salvation, then genuine faith is manifested. This faith leads its possessor to place all the affections of the soul upon Christ; his understanding is under the control of the Holy Spirit, and his character is molded after the divine likeness. His faith is not a dead faith, but a faith that works by love, and leads him to behold the beauty of Christ, and to become assimilated to the divine character. . . . {NL 22.1}

The whole work is the Lord's from the beginning to the end. The perishing sinner may say: "I am a lost sinner; but Christ came to seek and to save that which was lost. He says, 'I came not to call the righteous, but sinners to repentance' (Mark 2:17). I am a sinner, and He died upon Calvary's cross to

save me. I need not remain a moment longer unsaved. He died and rose again for my justification, and He will save me now. I accept the forgiveness He has promised." {NL 22.2}

## **Righteous in Him**

Christ is a risen Saviour; for, though He was dead, He has risen again, and ever liveth to make intercession for us. We are to believe with the heart unto righteousness, and with the mouth make confession unto salvation. Those who are justified by faith will make confession of Christ. "He that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (John 5:24). The great work that is wrought for the sinner who is spotted and stained by evil is the work of justification. By Him who speaketh truth he is declared righteous. The Lord imputes unto the believer the righteousness of Christ and pronounces him righteous before the universe. He transfers his sins to Jesus, the sinner's representative, substitute, and surety. Upon Christ He lays the iniquity of every soul that believeth. "He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him" (2 Cor. 5:21). {NL 22.3}

Christ made satisfaction for the guilt of the whole world, and all who will come to God in faith, will receive the righteousness of Christ, "who His own self bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed" (1 Peter 2:24). Our sin has been expiated, put away, cast into the depths of the sea. Through repentance and faith we are rid of sin, and look unto the Lord our righteousness. Jesus suffered, the just for the unjust. {NL 23.1}

## **What Repentance Is**

Although as sinners we are under the condemnation of the law, yet Christ by His obedience rendered to the law, claims for the repentant soul the merit of His own righteousness. In order to obtain the righteousness of Christ, it is necessary for the sinner to know what that repentance is which works a radical change of mind and spirit and action. The work of transformation must begin in the heart, and manifest its power through every faculty of the being; but man is not capable of originating such a repentance as this, and can experience it alone through Christ, who ascended up on high, led captivity captive, and gave gifts unto men. {NL 23.2}

## **Who Wants to Repent?**

Who is desirous of becoming truly repentant? What must he do? He must come to Jesus, just as he is, without delay. He must believe that the word of Christ is true, and, believing the promise, ask, that he may receive. When sincere desire prompts men to pray, they will not pray in vain. The Lord will fulfill His word, and will give the Holy Spirit to lead to repentance toward God and faith toward our Lord Jesus Christ. He will pray and watch, and put away his sins, making manifest his sincerity by the vigor of his endeavor to obey the commandments of God. With prayer he will mingle faith, and not only believe in but obey the precepts of the law. He will announce himself as on Christ's side of the question. He will renounce all habits and associations that tend to draw the heart from God. {NL 24.1}

He who would become a child of God must receive the truth that repentance and forgiveness are to be obtained through nothing less than the atonement of Christ. Assured of this the sinner must put forth an effort in harmony with the work done for him, and with unwearied entreaty he must supplicate the throne of grace, that the renovating power of God may come into his soul. Christ pardons none but the penitent, but whom He pardons He first makes penitent. The provision made is complete, and the eternal righteousness of Christ is placed to the account of every believing soul. The costly, spotless robe, woven in the loom of heaven, has been provided for the repenting, believing sinner, and he may say: "I

## Righteousness by Faith

will greatly rejoice in the Lord, my soul shall be joyful in my God; for He hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness" (Isa. 61:10). {NL 24.2}

### **Amazing Grace**

Abundant grace has been provided that the believing soul may be kept free from sin; for all heaven, with its limitless resources, has been placed at our command. We are to draw from the well of salvation. Christ is the end of law for righteousness to everyone who believeth. In ourselves we are sinners; but in Christ we are righteous. Having made us righteous through the imputed righteousness of Christ, God pronounces us just, and treats us as just. He looks upon us as His dear children. Christ works against the power of sin, and where sin abounded, grace much more abounds. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God" (Rom. 5:1, 2). {NL 25.1}

"Being justified freely by His grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time His righteousness: that He might be just, and the justifier of him which believeth in Jesus" (Rom. 3:24-26). "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God" (Eph. 2:8). [John 1:14-16 quoted.] {NL 25.2}

### **Fit To Be Saved**

The Lord would have His people sound in the faith--not ignorant of the great salvation so abundantly provided for them. They are not to look forward, thinking that at some future time a great work is to be done for them; for the work is now complete. The believer is not called upon to make his peace with God; he never has nor ever can do this. He is to accept Christ as his peace, for with Christ is God and peace. Christ made an end of sin, bearing its heavy curse in His own body on the tree, and He hath taken away the curse from all those who believe in Him as a personal Saviour. He makes an end of the controlling power of sin in the heart, and the life and character of the believer testify to the genuine character of the grace of Christ. {NL 25.3}

To those that ask Him, Jesus imparts the Holy Spirit; for it is necessary that every believer should be delivered from pollution, as well as from the curse and condemnation of the law. Through the work of the Holy Spirit, the sanctification of the truth, the believer becomes fitted for the courts of heaven; for Christ works within us, and His righteousness is upon us. Without this no soul will be entitled to heaven. We would not enjoy heaven unless qualified for its holy atmosphere by the influence of the Spirit and the righteousness of Christ. {NL 26.1}

In order to be candidates for heaven we must meet the requirement of the law: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself" (Luke 10:27). We can do this only as we grasp by faith the righteousness of Christ. By beholding Jesus we receive a living, expanding principle in the heart, and the Holy Spirit carries on the work, and the believer advances from grace to grace, from strength to strength, from character to character. He conforms to the image of Christ, until in spiritual growth he attains unto the measure of the full stature in Christ Jesus. Thus Christ makes an end of the curse of sin, and sets the believing soul free from its action and effect. {NL 26.2}

## **Is There Anything Between Me and God?**

Christ alone is able to do this, for "in all things it behoved Him to be made like unto His brethren, that He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that He Himself hath suffered being tempted, He is able to succour them that are tempted" (Heb. 2:17, 18). Reconciliation means that every barrier between the soul and God is removed, and that the sinner realizes what the pardoning love of God means. By reason of the sacrifice made by Christ for fallen men, God can justly pardon the transgressor who accepts the merits of Christ. Christ was the channel through which the mercy, love, and righteousness might flow from the heart of God to the heart of the sinner. "He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness"(1 John 1:9). . . . {NL 27.1}

Every soul may say: "By His perfect obedience He has satisfied the claims of the law, and my only hope is found in looking to Him as my substitute and surety, who obeyed the law perfectly for me. By faith in His merits I am free from the condemnation of the law. He clothes me with His righteousness, which answers all the demands of the law. I am complete in Him who brings in everlasting righteousness. He presents me to God in the spotless garment of which no thread was woven by any human agent. All is of Christ, and all the glory, honor, and majesty are to be given to the Lamb of God, which taketh away the sins of the world." {NL 27.2}

Many think that they must wait for a special impulse in order that they may come to Christ; but it is necessary only to come in sincerity of purpose, deciding to accept the offers of mercy and grace that have been extended to us. We are to say: "Christ died to save me. The Lord's desire is that I should be saved, and I will come to Jesus just as I am without delay. I will venture upon the promise. As Christ draws me, I will respond." The apostle says, "With the heart man believeth unto righteousness" (Rom. 10:10). No one can believe with the heart unto righteousness, and obtain justification by faith, while continuing the practice of those things which the Word of God forbids, or while neglecting any known duty. {NL 27.3}

## **Good Works The Fruit of Faith**

Genuine faith will be manifested in good works; for good works are the fruits of faith. As God works in the heart, and man surrenders his will to God, and cooperates with God, he works out in the life what God works in by the Holy Spirit, and there is harmony between the purpose of the heart and the practice of the life. Every sin must be renounced as the hateful thing that crucified the Lord of life and glory, and the believer must have a progressive experience by continually doing the works of Christ. It is by continual surrender of the will, by continual obedience, that the blessing of justification is retained. {NL 28.1}

Those who are justified by faith must have a heart to keep the way of the Lord. It is an evidence that a man is not justified by faith when his works do not correspond to his profession. James says, "Seest thou how faith wrought with his works, and by works was his faith made perfect?" (James 2:22). {NL 28.2}

The faith that does not produce good works does not justify the soul. "Ye see then how that by works a man is justified, and not by faith only" (James 2:24). "Abraham believed God, and it was counted unto him for righteousness" (Rom. 4:3). . . . {NL 28.3}

## **In His Steps**

Where faith is, good works appear. The sick are visited, the poor are cared for, the fatherless and the widows are not neglected, the naked are clothed, the destitute are fed. Christ went about doing good,



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and when men are united with Him, they love the children of God, and meekness and truth guide their footsteps. The expression of the countenance reveals their experience, and men take knowledge of them that they have been with Jesus and learned of Him. Christ and the believer become one, and His beauty of character is revealed in those who are vitally connected with the Source of power and love. Christ is the great depository of justifying righteousness and sanctifying grace. {NL 29.1}

All may come to Him, and receive of His fullness. He says, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11:28). Then why not cast aside all unbelief and heed the words of Jesus? You want rest; you long for peace. Then say from the heart, "Lord Jesus, I come, because Thou hast given me this invitation." Believe in Him with steadfast faith, and He will save you. Have you been looking unto Jesus, who is the author and finisher of your faith? Have you been beholding Him who is full of truth and grace? Have you accepted the peace which Christ alone can give? If you have not, then yield to Him, and through His grace seek for a character that will be noble and elevated. Seek for a constant, resolute, cheerful spirit. Feed on Christ, who is the bread of life, and you will manifest His loveliness of character and spirit. [SELECTED MESSAGES, BOOK 1, PP. 389-398.] {NL 29.2}

### ***1SM---Selected Messages book 1 / Chapter 12 "Angels Are Amazed"***

Angels are amazed that men regard so lightly and indifferently the vital truths which mean so much to the sinner, and continue willing subjects under the captivity of Satan and sin, when so much has been endured in the divine person of the Son of God. O that we may cultivate habits of contemplation of the self-denial and self-sacrifice of the life of Christ, until we shall have a deep sense of the aggravating character of sin, and hate it as the vile thing it is. {1SM 106.1}

Let the mind awaken to gratitude that through Christ Jesus, the Father is faithful to fulfill the promise to forgive all sin. His mercy and His love are forever an assurance as we look upon Christ uplifted upon the cross of Calvary. Will we individually rise to the appreciation as far as we have capacity to comprehend the truth, that God Jehovah loves and forgives us if we believe in and love Jesus? {1SM 106.2}

O what a glorious truth! God is waiting to forgive all who come unto Him with repentance. Preach it. Lift up Jesus high that the people may behold Him. . . . {1SM 106.3}

The Jews saw in the sacrificial offerings the symbol of Christ whose blood was shed for the salvation of the world. All these offerings were to typify Christ and to rivet the great truth in their hearts that the blood of Jesus Christ alone cleanseth from all sin, and without the shedding of blood there is no remission of sins. Some wonder why God desired so many sacrifices and appointed the offering of so many bleeding victims in the Jewish economy. {1SM 106.4}

Every dying victim was a type of Christ, which lesson was impressed on mind and heart in the most solemn, sacred ceremony, and explained definitely by the priests. Sacrifices were explicitly planned by God Himself to teach this great and momentous truth, that through the blood of Christ alone there is forgiveness of sins. {1SM 107.1}

This grand and saving truth is oft repeated in the hearing of believers and unbelievers, and yet it is with amazement that angels behold the indifference of men to whom these truths mean so much. How little is evidenced that the church feels the force of the wonderful plan of redemption. How few make this truth, that only through faith in the cleansing blood of Jesus Christ there is forgiveness of the sins that cling to human beings like the foul leprosy, a living reality. {1SM 107.2}

What depths of thought should this awaken in every mind! He needed no suffering to atone for Himself. His was a depth of suffering proportionate to the dignity of His person and His sinless, exalted character.--Letter 43, 1892. {1SM 107.3}

### **Spasmodic Repentance**

"Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne" (Rev. 3:20, 21). {1SM 107.4}

Some may say, Why is this message sounded so constantly in our ears? It is because you do not thoroughly repent. You do not live in Christ and have Christ abiding in you. When one idol is expelled from the soul, Satan has another prepared to supply its place. Unless you make an entire consecration to Christ and live in communion with Him, unless you make Him your Counselor, you will find that your heart, open to evil thoughts, is easily diverted from the service of God to the service of self. {1SM 107.5}

At times you may have a desire to repent. But unless you decidedly reform and put into practice the truths you have learned, unless you have an active, working faith, a faith that is constantly increasing in strength, your repentance is as the morning dew. It will give no permanent relief to the soul. A repentance caused by a spasmodic exercise of the feelings is a repentance that needs to be repented of; for it is delusive. A violent exercise of the feelings, which does not produce in you the peaceable fruits of righteousness, leaves you in a worse state than you were in before. {1SM 108.1}

Every day the tempter will be on your track with some delusive, plausible excuse for your self-serving, your self-pleasing, and you will fall back into your old practices, neglecting the work of serving God, by which you would gain hope and comfort and assurance. {1SM 108.2}

God calls for willing service--a service inspired by the love of Jesus in the heart. God is never satisfied with halfhearted, selfish service. He requires the whole heart, the undivided affections, and a complete faith and trust in His power to save from sin.... {1SM 108.3}

God will honor and uphold every truehearted, earnest soul who is seeking to walk before Him in the perfection of the grace of Christ. The Lord Jesus will never leave nor forsake one humble, trembling soul. Shall we believe that God will work in our hearts? that if we allow Him to do so, He will make us pure and holy, by His rich grace qualifying us to be laborers together with Him? Can we with keen, sanctified perception appreciate the strength of the promises of God, and appropriate them to our individual selves, not because we are worthy, but because Christ is worthy, not because we are righteous, but because by living faith we claim the righteousness of Christ in our behalf?--Manuscript 125, 1901. {1SM 108.4}

### ***1SM---Selected Messages book 1 / Chapter 13 "Importance of Receiving the Holy Spirit"***

During the night of the first Sabbath of the Newcastle meeting, I seemed to be in meeting, presenting the necessity and importance of our receiving the Spirit. This was the burden of my labor--the opening of our hearts to the Holy Spirit. On one occasion Christ told His disciples, "I have yet many things to say unto you, but ye cannot bear them now." Their limited comprehension put a restraint on Him. He could not open to them the truths He longed to unfold; for while their hearts were closed to them, His unfolding of these truths would be labor lost. They must receive the Spirit before they could fully understand Christ's lessons. "The Comforter, which is the Holy Ghost," Christ said, "whom the Father will

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send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." {1SM 109.1}

In my dream a sentinel stood at the door of an important building, and asked every one who came for entrance, "Have ye received the Holy Ghost?" A measuring-line was in his hand, and only very, very few were admitted into the building. "Your size as a human being is nothing," he said. "But if you have reached the full stature of a man in Christ Jesus, according to the knowledge you have had, you will receive an appointment to sit with Christ at the marriage supper of the Lamb; and through the eternal ages, you will never cease to learn of the blessings granted in the banquet prepared for you. {1SM 109.2}

"You may be tall and well-proportioned in self, but you cannot enter here. None can enter who are grown-up children, carrying with them the disposition, the habits, and the characteristics which pertain to children. If you have nurtured suspicions, criticism, temper, self-dignity, you cannot be admitted; for you would spoil the feast. All who go in through this door have on the wedding garment, woven in the loom of heaven. Those who educate themselves to pick flaws in the characters of others, reveal a deformity that makes families unhappy, that turns souls from the truth to choose fables. Your leaven of distrust, your want of confidence, your power of accusing, closes against you the door of admittance. Within this door nothing can enter that could possibly mar the happiness of the dwellers by marring their perfect trust in one another. You cannot join the happy family in the heavenly courts; for I have wiped all tears from their eyes. You can never see the King in His beauty if you are not yourself a representative of His character. {1SM 110.1}

"When you give up your own will, your own wisdom, and learn of Christ, you will find admittance into the kingdom of God. He requires entire, unreserved surrender. Give up your life for Him to order, mold, and fashion. Take upon your neck His yoke. Submit to be led and taught by Him. Learn that unless you become as a little child, you can never enter the kingdom of heaven. {1SM 110.2}

"Abiding in Christ is choosing only the disposition of Christ, so that His interests are identified with yours. Abide in Him, to be and to do only what He wills. These are the conditions of discipleship, and unless they are complied with, you can never find rest. Rest is in Christ; it cannot be as something apart from Him. {1SM 110.3}

"The moment His yoke is adjusted to your neck, that moment it is found easy; then the heaviest spiritual labor can be performed, the heaviest burdens borne, because the Lord gives the strength and the power, and He gives gladness in doing the work. Mark the points: 'Learn of me; for I am meek and lowly in heart' (Matt. 11:29). Who is it that speaks thus?--The Majesty of heaven, the King of glory. He desires that your conception of spiritual things shall be purified from the dross of selfishness, the defilement of a crooked, coarse, unsympathetic nature. You must have an inward, higher experience. You must obtain a growth in grace by abiding in Christ. When you are converted, you will not be a hindrance, but will strengthen your brethren." {1SM 110.4}

As these words were spoken, I saw that some turned sadly away and mingled with the scoffers. Others, with tears, all broken in heart, made confession to those whom they had bruised and wounded. They did not think of maintaining their own dignity, but asked at every step, "What must I do to be saved?" (Acts 16:30). The answer was, "Repent, and be converted, that your sins may go beforehand to judgment, and be blotted out." Words were spoken which rebuked spiritual pride. This God will not tolerate. It is inconsistent with His Word and with our profession of faith. Seek the Lord, all ye who are ministers of His. Seek Him while He may be found, call upon Him while He is near. "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon" (Isa. 55:7). {1SM 111.1}

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As I presented these principles to the people in the Sabbath meeting, all seemed to feel that the Lord had spoken through the feeble instrument.--The Review and Herald, April 11, 1899. {1SM 111.2}

The time has come when we must expect the Lord to do great things for us. Our efforts must not flag or weaken. We are to grow in grace and in the knowledge of the Lord. Before the work is closed up and the sealing of God's people is finished, we shall receive the outpouring of the Spirit of God. Angels from heaven will be in our midst. The present is a fitting-up time for heaven when we must walk in full obedience to all the commands of God.--Letter 30, 1907. {1SM 111.3}

### ***1SM---Selected Messages book 1 / Chapter 57 "Christ the Way of Life"***

"Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel" (Mark 1:14,15). {1SM 365.1}

Repentance is associated with faith, and is urged in the gospel as essential to salvation. Paul preached repentance. He said, "I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house, testifying both to the Jews and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ" (Acts 20:20, 21). There is no salvation without repentance. No impenitent sinner can believe with his heart unto righteousness. Repentance is described by Paul as a godly sorrow for sin, that "worketh repentance to salvation not to be repented of" (2 Cor. 7:10). This repentance has in it nothing of the nature of merit, but it prepares the heart for the acceptance of Christ as the only Saviour, the only hope of the lost sinner. {1SM 365.2}

As the sinner looks to the law, his guilt is made plain to him, and pressed home to his conscience, and he is condemned. His only comfort and hope is found in looking to the cross of Calvary. As he ventures upon the promises, taking God at His word, relief and peace come to his soul. He cries, "Lord, Thou hast promised to save all who come unto Thee in the name of Thy Son. I am a lost, helpless, hopeless soul. Lord, save, or I perish." His faith lays hold on Christ, and he is justified before God. {1SM 365.3}

But while God can be just, and yet justify the sinner through the merits of Christ, no man can cover his soul with the garments of Christ's righteousness while practicing known sins, or neglecting known duties. God requires the entire surrender of the heart, before justification can take place; and in order for man to retain justification, there must be continual obedience, through active, living faith that works by love and purifies the soul. {1SM 366.1}

James writes of Abraham and says, "Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God. Ye see then how that by works a man is justified, and not by faith only" (James 2:21-24). In order for man to be justified by faith, faith must reach a point where it will control the affections and impulses of the heart; and it is by obedience that faith itself is made perfect. {1SM 366.2}

### **Faith the Condition of Promise**

Without the grace of Christ, the sinner is in a hopeless condition; nothing can be done for him; but through divine grace, supernatural power is imparted to the man, and works in mind and heart and character. It is through the impartation of the grace of Christ that sin is discerned in its hateful nature, and finally driven from the soul temple. It is through grace that we are brought into fellowship with Christ, to be associated with Him in the work of salvation. Faith is the condition upon which God has seen fit to promise pardon to sinners; not that there is any virtue in faith whereby salvation is merited,

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but because faith can lay hold of the merits of Christ, the remedy provided for sin. Faith can present Christ's perfect obedience instead of the sinner's transgression and defection. When the sinner believes that Christ is his personal Saviour, then, according to His unfailing promises, God pardons his sin, and justifies him freely. The repentant soul realizes that his justification comes because Christ, as his substitute and surety, has died for him, is his atonement and righteousness. {1SM 366.3}

"Abraham believed God, and it was counted unto him for righteousness. Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness" (Rom. 4:3-5). Righteousness is obedience to the law. The law demands righteousness, and this the sinner owes to the law; but he is incapable of rendering it. The only way in which he can attain to righteousness is through faith. By faith he can bring to God the merits of Christ, and the Lord places the obedience of His Son to the sinner's account. Christ's righteousness is accepted in place of man's failure, and God receives, pardons, justifies, the repentant, believing soul, treats him as though he were righteous, and loves him as He loves His Son. This is how faith is accounted righteousness; and the pardoned soul goes on from grace to grace, from light to a greater light. He can say with rejoicing, "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life" (Titus 3:5-7). {1SM 367.1}

Again: it is written, "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1:12, 13). Jesus declared, "Except a man be born again, he cannot see the kingdom of God" (John 3:3). "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John 3:5). It is not a low standard that is placed before us; for we are to become the children of God. We are to be saved as individuals; and in the day of test and trial we shall be able to discern between him that serveth God and him that serveth Him not. We are saved as individual believers in the Lord Jesus Christ. {1SM 367.2}

Many are losing the right way, in consequence of thinking that they must climb to heaven, that they must do something to merit the favor of God. They seek to make themselves better by their own unaided efforts. This they can never accomplish. Christ has made the way by dying our sacrifice, by living our example, by becoming our great high priest. He declares, "I am the way, the truth, and the life" (John 14:6). If by an effort of our own we could advance one step toward the ladder, the words of Christ would not be true. But when we accept Christ, good works will appear as fruitful evidence that we are in the way of life, that Christ is our way, and that we are treading the true path that leads to heaven. {1SM 368.1}

### **He Becomes Our Righteousness**

Christ looks at the spirit, and when He sees us carrying our burden with faith, His perfect holiness atones for our shortcomings. When we do our best, He becomes our righteousness. It takes every ray of light that God sends to us to make us the light of the world.--Letter 22, 1889. {1SM 368.2}

### ***1SM---Selected Messages book 1 / Chapter 62 "Justified by Faith"***

When God pardons the sinner, remits the punishment he deserves, and treats him as though he had not sinned, He receives him into divine favor, and justifies him through the merits of Christ's righteousness. The sinner can be justified only through faith in the atonement made through God's dear Son, who became a sacrifice for the sins of the guilty world. No one can be justified by any works of his own. He

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can be delivered from the guilt of sin, from the condemnation of the law, from the penalty of transgression, only by virtue of the suffering, death, and resurrection of Christ. Faith is the only condition upon which justification can be obtained, and faith includes not only belief but trust. {1SM 389.1}

Many have a nominal faith in Christ, but they know nothing of that vital dependence upon Him which appropriates the merits of a crucified and risen Saviour. Of this nominal faith James says: "Thou believest that there is one God; thou doest well: the devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead? (James 2:19, 20). Many concede that Jesus Christ is the Saviour of the world, but at the same time they hold themselves away from Him, and fail to repent of their sins, fail to accept of Jesus as their personal Saviour. Their faith is simply the assent of the mind and judgment to the truth; but the truth is not brought into the heart, that it might sanctify the soul and transform the character. "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified" (Rom. 8:29, 30). Calling and justification are not one and the same thing. Calling is the drawing of the sinner to Christ, and it is a work wrought by the Holy Spirit upon the heart, convicting of sin, and inviting to repentance. {1SM 389.2}

Many are confused as to what constitutes the first steps in the work of salvation. Repentance is thought to be a work the sinner must do for himself in order that he may come to Christ. They think that the sinner must procure for himself a fitness in order to obtain the blessing of God's grace. But while it is true that repentance must precede forgiveness, for it is only the broken and contrite heart that is acceptable to God, yet the sinner cannot bring himself to repentance, or prepare himself to come to Christ. Except the sinner repent, he cannot be forgiven; but the question to be decided is as to whether repentance is the work of the sinner or the gift of Christ. Must the sinner wait until he is filled with remorse for his sin before he can come to Christ? The very first step to Christ is taken through the drawing of the Spirit of God; as man responds to this drawing, he advances toward Christ in order that he may repent. {1SM 390.1}

The sinner is represented as a lost sheep, and a lost sheep never returns to the fold unless he is sought after and brought back to the fold by the shepherd. No man of himself can repent, and make himself worthy of the blessing of justification. The Lord Jesus is constantly seeking to impress the sinner's mind and attract him to behold Himself, the Lamb of God, which taketh away the sins of the world. We cannot take a step toward spiritual life save as Jesus draws and strengthens the soul, and leads us to experience that repentance which needeth not to be repented of. {1SM 390.2}

When before the high priests and Sadducees, Peter clearly presented the fact that repentance is the gift of God. Speaking of Christ, he said, "Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins" (Acts 5: 31). Repentance is no less the gift of God than are pardon and justification, and it cannot be experienced except as it is given to the soul by Christ. If we are drawn to Christ, it is through His power and virtue. The grace of contrition comes through Him, and from Him comes justification. {1SM 391.1}

### **The Meaning of Faith**

Paul writes: "But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:) or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.) But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; that if thou shalt confess with

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thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Rom. 10:6-10). {1SM 391.2}

The faith that is unto salvation is not a casual faith, it is not the mere consent of the intellect, it is belief rooted in the heart, that embraces Christ as a personal Saviour, assured that He can save unto the uttermost all that come unto God by Him. To believe that He will save others, but will not save you is not genuine faith; but when the soul lays hold upon Christ as the only hope of salvation, then genuine faith is manifested. This faith leads its possessor to place all the affections of the soul upon Christ; his understanding is under the control of the Holy Spirit, and his character is molded after the divine likeness. His faith is not a dead faith, but a faith that works by love, and leads him to behold the beauty of Christ, and to become assimilated to the divine character. {Deut. 30:11-14 quoted.} "And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live" (Deut. 30:6). {1SM 391.3}

It is God that circumcises the heart. The whole work is the Lord's from the beginning to the end. The perishing sinner may say: "I am a lost sinner; but Christ came to seek and to save that which was lost. He says, 'I came not to call the righteous, but sinners to repentance' (Mark 2:17). I am a sinner, and He died upon Calvary's cross to save me. I need not remain a moment longer unsaved. He died and rose again for my justification, and He will save me now. I accept the forgiveness He has promised." {1SM 392.1}

### **Imputed Righteousness**

Christ is a risen Saviour; for, though He was dead, He has risen again, and ever liveth to make intercession for us. We are to believe with the heart unto righteousness, and with the mouth make confession unto salvation. Those who are justified by faith will make confession of Christ. "He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (John 5:24). The great work that is wrought for the sinner who is spotted and stained by evil is the work of justification. By Him who speaketh truth he is declared righteous. The Lord imputes unto the believer the righteousness of Christ and pronounces him righteous before the universe. He transfers his sins to Jesus, the sinner's representative, substitute, and surety. Upon Christ He lays the iniquity of every soul that believeth. "He hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (2 Cor. 5:21). {1SM 392.2}

Christ made satisfaction for the guilt of the whole world, and all who will come to God in faith, will receive the righteousness of Christ, "who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed" (1 Peter 2:24). Our sin has been expiated, put away, cast into the depths of the sea. Through repentance and faith we are rid of sin, and look unto the Lord our righteousness. Jesus suffered, the just for the unjust. {1SM 392.3}

Although as sinners we are under the condemnation of the law, yet Christ by His obedience rendered to the law, claims for the repentant soul the merit of His own righteousness. In order to obtain the righteousness of Christ, it is necessary for the sinner to know what that repentance is which works a radical change of mind and spirit and action. The work of transformation must begin in the heart, and manifest its power through every faculty of the being; but man is not capable of originating such a repentance as this, and can experience it alone through Christ, who ascended up on high, led captivity captive, and gave gifts unto men. {1SM 393.1}

Who is desirous of becoming truly repentant? What must he do?--He must come to Jesus, just as he is, without delay. He must believe that the word of Christ is true, and, believing the promise, ask, that he may receive. When sincere desire prompts men to pray, they will not pray in vain. The Lord will fulfill His

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word, and will give the Holy Spirit to lead to repentance toward God and faith toward our Lord Jesus Christ. He will pray and watch, and put away his sins, making manifest his sincerity by the vigor of his endeavor to obey the commandments of God. With prayer he will mingle faith, and not only believe in but obey the precepts of the law. He will announce himself as on Christ's side of the question. He will renounce all habits and associations that tend to draw the heart from God. {1SM 393.2}

He who would become a child of God must receive the truth that repentance and forgiveness are to be obtained through nothing less than the atonement of Christ. Assured of this the sinner must put forth an effort in harmony with the work done for him, and with unwearied entreaty he must supplicate the throne of grace, that the renovating power of God may come into his soul. Christ pardons none but the penitent, but whom He pardons He first makes penitent. The provision made is complete, and the eternal righteousness of Christ is placed to the account of every believing soul. The costly, spotless robe, woven in the loom of heaven, has been provided for the repenting, believing sinner, and he may say: "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness" (Isa. 61:10). {1SM 393.3}

Abundant grace has been provided that the believing soul may be kept free from sin; for all heaven, with its limitless resources, has been placed at our command. We are to draw from the well of salvation. Christ is the end of law for righteousness to everyone who believeth. In ourselves we are sinners; but in Christ we are righteous. Having made us righteous through the imputed righteousness of Christ, God pronounces us just, and treats us as just. He looks upon us as His dear children. Christ works against the power of sin, and where sin abounded, grace much more abounds. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God" (Rom. 5:1, 2). {1SM 394.1}

"Being justified freely by his grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus" (Rom. 3:24-26). "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God" (Eph. 2:8). {John 1:14-16 quoted.} {1SM 394.2}

### **The Promise of the Spirit**

The Lord would have His people sound in the faith-- not ignorant of the great salvation so abundantly provided for them. They are not to look forward, thinking that at some future time a great work is to be done for them; for the work is now complete. The believer is not called upon to make his peace with God; he never has nor ever can do this. He is to accept Christ as his peace, for with Christ is God and peace. Christ made an end of sin, bearing its heavy curse in His own body on the tree, and He hath taken away the curse from all those who believe in Him as a personal Saviour. He makes an end of the controlling power of sin in the heart, and the life and character of the believer testify to the genuine character of the grace of Christ. To those that ask Him, Jesus imparts the Holy Spirit; for it is necessary that every believer should be delivered from pollution, as well as from the curse and condemnation of the law. Through the work of the Holy Spirit, the sanctification of the truth, the believer becomes fitted for the courts of heaven; for Christ works within us, and His righteousness is upon us. Without this no soul will be entitled to heaven. We would not enjoy heaven unless qualified for its holy atmosphere by the influence of the Spirit and the righteousness of Christ. {1SM 394.3}

In order to be candidates for heaven we must meet the requirement of the law: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and



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thy neighbour as thyself" (Luke 10:27). We can do this only as we grasp by faith the righteousness of Christ. By beholding Jesus we receive a living, expanding principle in the heart, and the Holy Spirit carries on the work, and the believer advances from grace to grace, from strength to strength, from character to character. He conforms to the image of Christ, until in spiritual growth he attains unto the measure of the full stature in Christ Jesus. Thus Christ makes an end of the curse of sin, and sets the believing soul free from its action and effect. {1SM 395.1}

Christ alone is able to do this, for "in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted" (Heb. 2:17, 18). Reconciliation means that every barrier between the soul and God is removed, and that the sinner realizes what the pardoning love of God means. By reason of the sacrifice made by Christ for fallen men, God can justly pardon the transgressor who accepts the merits of Christ. Christ was the channel through which the mercy, love, and righteousness might flow from the heart of God to the heart of the sinner. "He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9). {1SM 395.2}

In the prophecy of Daniel it was recorded of Christ that He shall "make reconciliation for iniquity, and bring in everlasting righteousness" (Dan. 9:24). Every soul may say: "By His perfect obedience He has satisfied the claims of the law, and my only hope is found in looking to Him as my substitute and surety, who obeyed the law perfectly for me. By faith in His merits I am free from the condemnation of the law. He clothes me with His righteousness, which answers all the demands of the law. I am complete in Him who brings in everlasting righteousness. He presents me to God in the spotless garment of which no thread was woven by any human agent. All is of Christ, and all the glory, honor, and majesty are to be given to the Lamb of God, which taketh away the sins of the world." {1SM 396.1}

Many think that they must wait for a special impulse in order that they may come to Christ; but it is necessary only to come in sincerity of purpose, deciding to accept the offers of mercy and grace that have been extended to us. We are to say: "Christ died to save me. The Lord's desire is that I should be saved, and I will come to Jesus just as I am without delay. I will venture upon the promise. As Christ draws me, I will respond." The apostle says, "With the heart man believeth unto righteousness" (Rom. 10:10). No one can believe with the heart unto righteousness, and obtain justification by faith, while continuing the practice of those things which the Word of God forbids, or while neglecting any known duty. {1SM 396.2}

### **Good Works the Fruit of Faith**

Genuine faith will be manifested in good works; for good works are the fruits of faith. As God works in the heart, and man surrenders his will to God, and cooperates with God, he works out in the life what God works in by the Holy Spirit, and there is harmony between the purpose of the heart and the practice of the life. Every sin must be renounced as the hateful thing that crucified the Lord of life and glory, and the believer must have a progressive experience by continually doing the works of Christ. It is by continual surrender of the will, by continual obedience, that the blessing of justification is retained. {1SM 397.1}

Those who are justified by faith must have a heart to keep the way of the Lord. It is an evidence that a man is not justified by faith when his works do not correspond to his profession. James says, "Seest thou how faith wrought with his works, and by works was his faith made perfect?" (James 2:22). {1SM 397.2}

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The faith that does not produce good works does not justify the soul. "Ye see then how that by works a man is justified, and not by faith only" (James 2:24). "Abraham believed God, and it was counted unto him for righteousness" (Rom. 4:3). {1SM 397.3}

Imputation of the righteousness of Christ comes through justifying faith, and is the justification for which Paul so earnestly contends. He says: "Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: for all have sinned, and come short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God. . . . Do we then make void the law through faith? God forbid: yea, we establish the law" (Rom. 3:20-31). {1SM 397.4}

Grace is unmerited favor, and the believer is justified without any merit of his own, without any claim to offer to God. He is justified through the redemption that is in Christ Jesus, who stands in the courts of heaven as the sinner's substitute and surety. But while he is justified because of the merit of Christ, he is not free to work unrighteousness. Faith works by love and purifies the soul. Faith buds and blossoms and bears a harvest of precious fruit. Where faith is, good works appear. The sick are visited, the poor are cared for, the fatherless and the widows are not neglected, the naked are clothed, the destitute are fed. Christ went about doing good, and when men are united with Him, they love the children of God, and meekness and truth guide their footsteps. The expression of the countenance reveals their experience, and men take knowledge of them that they have been with Jesus and learned of Him. Christ and the believer become one, and His beauty of character is revealed in those who are vitally connected with the Source of power and love. Christ is the great depository of justifying righteousness and sanctifying grace. {1SM 398.1}

All may come to Him, and receive of His fullness. He says, "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11:28). Then why not cast aside all unbelief and heed the words of Jesus? You want rest; you long for peace. Then say from the heart, "Lord Jesus, I come, because Thou hast given me this invitation." Believe in Him with steadfast faith, and He will save you. Have you been looking unto Jesus, who is the author and finisher of your faith? Have you been beholding Him who is full of truth and grace? Have you accepted the peace which Christ alone can give? If you have not, then yield to Him, and through His grace seek for a character that will be noble and elevated. Seek for a constant, resolute, cheerful spirit. Feed on Christ, who is the bread of life, and you will manifest His loveliness of character and spirit. {1SM 398.2}

### ***SD---Sons and Daughters of God/ chapter 11 "We make Constant Advancement"***

#### **Seek Constantly to Improve Your Powers**

For the Lord giveth wisdom: out of his mouth cometh knowledge and understanding. Prov. 2:6. {SD 312.1}

You need to seek constantly the highest culture of mind and soul, that you may bring to the education and training of your children a restful spirit, a loving heart; that you may imbue them with pure aspirations, and cultivate in them a love for things honest and pure and holy. . . . Seek constantly to

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improve your powers, that you may do the most perfect, thorough work at home, by both precept and example. {SD 312.2}

You should not follow your own inclinations. You should be very careful to set a right example in all things. Do not be inactive. Arouse your dormant energies. . . . Take up the duties essential to be done. Study how to perform with alacrity the plain, uninteresting, homely, but most needful duties. {SD 312.3}

Parents have not yet aroused to understand the amazing power of Christian culture. There are mines of truth to be worked that have been strangely neglected. This careless indifference does not meet the approval of God. Parents, God calls upon you to look at this matter with anointed eyes. You have as yet only skimmed the surface. Take up your long-neglected work, and God will co-operate with you. Do your work with wholeheartedness, and God will help you to make improvement. Begin by bringing the gospel into the home life. {SD 312.4}

The higher soul-culture, which gives purity and elevation to the thoughts and a spiritual fragrance to words and actions, requires careful, painstaking effort. It takes patience to keep every evil motive weeded from the garden of the Lord. {SD 312.5}

### **Glorify God by Improving Health Habits**

For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's. 1 Cor. 6:20. {SD 313.1}

Our first duty toward God and our fellow beings is that of self-development. Every faculty with which the Creator has endowed us should be cultivated to the highest degree of perfection, that we may be able to do the greatest amount of good which we are capable. Hence that time is spent to good account which is directed to the establishment and preservation of sound physical and mental health. {SD 313.2}

Man is God's workmanship, His masterpiece, created for a high and holy purpose; and on every part of the human tabernacle God desires to write His law. . . . Every nerve and muscle, every mental and physical endowment, is to be kept pure. {SD 313.3}

God designs that the body shall be as a temple for His Spirit. Solemn is the accountability resting upon every soul. Your individual influence is exercised for good or for evil. If you defile your body, you are not only doing harm to yourself, but to many others. Christians are under obligation to God to keep soul, body, and spirit free from all that will defile; for they have been bought with a price. . . . {SD 313.4}

No man or woman has any right to form habits which lessen the healthful action of one organ of mind or body. . . . Those who give themselves up to the use of tobacco and liquor do not appreciate their intellect. They do not realize the value of the faculties God has given them, to be cultivated and improved. Thus men allow their powers to wither and decay. God desires all who believe in Him to feel the necessity of improvement. Every entrusted faculty is to be enlarged. Not one gift is to be laid aside. As God's husbandry and building, man is under His supervision in every sense of the word, and the better he becomes acquainted with his Maker, the more sacred will his life become in his estimation. {SD 313.5}

### **God's Temple Is to Receive Constant Care**

Ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. 2 Cor. 6:16. {SD 314.1}

We are to obey the laws of His kingdom, making ourselves all that it is possible for us to be. Earnestly we are to cultivate the highest powers of our being, remembering that we are God's property, God's

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building. We are required to improve every day. Even in this world of sin and sorrow, we may, by earnest, persevering effort, rise to the highest spiritual efficiency. . . . We are to please God. This we may do; for Enoch pleased God, though living in a degenerate age. And there are Enochs in this our day. {SD 314.2}

The human house, God's building, His temple, requires close, vigilant, watchful guardianship. With David we can exclaim, "I am fearfully and wonderfully made." God's workmanship is to be preserved, that it may be revealed to the heavenly universe and to the apostate race that men and women are temples of the living God. {SD 314.3}

The perfection of character which God requires is the fitting up of the whole being as a temple for the indwelling of the Holy Spirit. The Lord requires the service of the entire human machinery. He desires men and women to be all that He has made it possible for them to be. It is not enough for certain parts of the machinery to be used. All parts must be brought into action, or the service is deficient. . . . {SD 314.4}

The physical life is to be carefully educated, cultivated, and developed, that through men and women the divine nature may be revealed in its fullness. God expects men to use the intellect He has given them. He expects them to use every reasoning power for Him. They are to give the conscience the place of supremacy that has been assigned it. The mental and physical powers, with the affections, are to be so cultivated that they can reach the highest efficiency. {SD 314.5}

### **God Wants Us to Have the Best Manners**

Be not deceived: evil communications corrupt good manners. 1 Cor. 15:33. {SD 315.1}

The religion of Christ never degrades the receiver, never makes him coarse or rough or uncourteous. {SD 315.2}

There is much to do in order to fit us for the courts of the Lord. The roughness of spirit, the coarseness of speech, the cheapness of character, must be put away, or we can never wear the garment woven in the heavenly loom,--the righteousness of Christ. . . . {SD 315.3}

Those who, under the education of Christ, make it possible to reach the highest attainments will take every divine improvement with them to the higher school. But those who are unwilling to have their characters molded after the divine similitude make the angels sad; for by clinging to their sinful habits and practices they spoil the design of God. {SD 315.4}

Be polite to God and to one another. Remember that He wants you to have the best of manners, that you may glorify Him before the world. He desires you to live in unity with one another and to love one another. Remember that if you love one another here, you will live with the redeemed through the ceaseless ages of eternity. {SD 315.5}

Selfishness and pride hinder the pure love that unites us in spirit with Jesus Christ. If this love is truly cultivated, finite will blend with finite, and all will center in the Infinite. Humanity will unite with humanity, and all will be bound up with the heart of Infinite love. Sanctified love for one another is sacred. In this great work Christian love for one another,--far higher, more constant, more courteous, more unselfish, than has been seen,--preserves Christian tenderness, Christian benevolence, and politeness, and enfolds the human brotherhood in the embrace of God, acknowledging the dignity with which God has invested the rights of man. This dignity Christians must ever cultivate for the honor and glory of God. {SD 315.6}

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As sons and daughters of God, we should have a conscious dignity of character, in which pride and self-importance have no part. {SD 315.7}

### **We are to Behave Ourselves Wisely**

I will behave myself wisely in a perfect way.... I will walk within my house with a perfect heart. Ps. 101:2. {SD 316.1}

None are to be forward or obtrusive, but we are quietly to live out our religion, with an eye single to the glory of God. . . . Then we shall shine as lights in the world, without noise or friction. None need fail; for One is with them who is wise in counsel, excellent in working, and mighty to accomplish His designs. He works through His agents, seen and unseen, human and divine. This work is a grand work, and will be carried forward to the glory of God, if all who are connected with it will make their works correspond to their profession of faith. Purity of thought must be cherished as indispensable to the work of influencing others. The soul must be surrounded by a pure, holy atmosphere, an atmosphere that will tend to quicken the spiritual life of all who inhale it. {SD 316.2}

Jesus is honored or dishonored by the words and deportment of His professed followers. The heart must be kept pure and holy, for out of it are the issues of life. If the heart is purified through obedience to the truth, there will be no selfish preferences, no corrupt motives. There will be no partiality, no hypocrisy. . . . {SD 316.3}

In the present state of society, with the lax morals of not only youth but those of age and experience, there is great danger of becoming careless, and giving especial attention to favorites, and thus creating envy, jealousy, and evil-surmising. But few realize that they drive away the Spirit of God with their selfish thoughts and feelings, their foolish, trifling talk. . . . If the grace of Christ were planted in their hearts, and striking its roots down deep into good soil, they would bear fruit of an altogether different character. . . . The converting power of God is alone sufficient to establish pure principles in the heart, so that the wicked one may find nothing to assail. . . . Purity in speech, and true Christian courtesy should be constantly practised. {SD 316.4}

### **Mercies of God Preserve and Elevate Us**

Withhold not thou thy tender mercies from me, O Lord: let thy lovingkindness and thy truth continually preserve me. Ps. 40:11. {SD 317.1}

The religion of Christ will uplift the life to an elevated standard. The inward work of the Spirit of God humbles human pride, by causing us to understand something of the tender mercies and lovingkindness of God. . . . When you discover your own inefficiency, and look to the source of your strength, with yearning entreaty, saying, "Withhold not thou thy tender mercies from me, O Lord: let thy loving kindness and thy truth continually preserve me," you will obtain light. . . . {SD 317.2}

You cannot have faith that the Lord will keep you by His lovingkindness, and by His truth continually preserve you, when you do not place yourselves in the channel of light. Then shun bad companions, and choose the good. The seed of truth sown in the heart must receive the bright beams of the Sun of Righteousness in order to grow. The seeds of truth which do not spring up and grow, soon lose their power to germinate, and they perish. But weeds of evil habits will spring up and flourish. The precious plants of love, joy, patience, courtesy, meekness, and humility, need to be carefully cultivated if they grow and improve. {SD 317.3}

Do not be content with a superficial piety, but, young friends, grow in grace and the knowledge of Jesus Christ. Are you making advancement? Is the plant of grace waxing into a tree, or withering away?

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Present yourselves humbly and often at the throne of grace, and tell Jesus your every want, and do not think anything is too small for Him to notice. The Lord loves to have you seek Him, and tell Him your trials, as a child would talk with his parent. When you pray, believe Jesus hears you, and will do the things you ask of Him. Show that you have perfect trust in Jesus, and ever seek to do those things that you know will please Him, and you will have peace in Christ. {SD 317.4}

### **Adorned With Divine Loveliness**

One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his temple. Ps. 27:4. {SD 318.1}

Exalted powers are within the reach of every one. Under God's supervision, a man may have an uncorrupted, sanctified, elevated, ennobled mind. Through the grace of Christ, man's mind is qualified to love and glorify God, the Creator. {SD 318.2}

The Lord Jesus came to our world to represent the Father. . . . Christ was the express image of His Father's person; and He came to our world to restore in man God's moral image, in order that man although fallen, might through obedience to God's commandments become enstamped with the divine image and character. {SD 318.3}

God wants children to be lovely, not with artificial adornment, but with beauty of character, the charms of kindness and affection, which will make their hearts bound with joy and happiness. {SD 318.4}

Girls should be taught that the true charm of womanliness is not alone in beauty of form or feature, nor in the possession of accomplishments; but in a meek and quiet spirit, in patience, generosity, kindness, and a willingness to do and suffer for others. They should be taught to work, to study to some purpose, to live for some object, to trust in God and fear Him, and to respect their parents. Then as they advance in years, they will grow more pure-minded, self-reliant, and beloved. It will be impossible to degrade such a woman. She will escape the temptations and trials that have been the ruin of so many. {SD 318.5}

Christ was sent as our pattern and shall we not show that we have all His love and kindness and . . . charms? And the love of Jesus Christ will take possession of our characters and our lives, and our conversation will be holy and we will dwell on heavenly things. {SD 318.6}

### **Rough Stones Polished for a Holy Temple**

In whom all the building fitly framed together groweth unto an holy temple in the Lord. Eph. 2:21. {SD 319.1}

Through the grace of Christ you will make decided endeavors to overcome all cold, rough, harsh, uncourteous ways and manners. . . . {SD 319.2}

The mighty cleaver of truth has taken you out of the quarry of the world. You were rough stones with jagged edges, bruising and marring whoever you came in contact with; there is a work to be done to smooth off the rough edges. If you appreciated the value of the work that is to be done in the workshop of God, you would welcome the blows of the ax and the hammer. Your self-esteem will be hurt, your high opinion of yourself will be cut away by the ax and the hammer, and the roughness of your character will be smoothed off; and when self and carnal propensities are worked away, then the stone will assume proper proportions for the heavenly building, and then the polishing, refining, subduing, burnishing processes will begin, and you will be molded after the model of Christ's character. His own image is to be reflected in the polished character of His human agent, and the stone is to be fitted for the heavenly building. . . . {SD 319.3}

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If we are not better men and women, if we are not more kindhearted, more pitiful, more courteous, more full of tenderness and love; if we do not manifest to others the love that led Jesus to the world on His mission of mercy, we are not witnesses to the world of the power of Jesus Christ. Jesus lived not to please Himself. . . . He came to elevate, to ennoble, to make happy all with whom He came in contact. . . . He never did a rude action, never spoke a discourteous word. {SD 319.4} pg.65

It is the privilege of every youth to make of his character a beautiful structure. . . . Seek the Lord most earnestly, that you may become more and more refined, more spiritually cultured. {SD 319.5}

### **Joseph a Christian Gentleman**

But the Lord was with Joseph, and shewed him mercy, and gave him favour in the sight of the keeper of the prison. Gen. 39:21. {SD 320.1}

Joseph regarded his being sold into Egypt as the greatest calamity that could have befallen him; but he saw the necessity of trusting in God as he had never done when protected by his father's love. Joseph brought God with him into Egypt, and the fact was made apparent by his cheerful demeanor amid his sorrow. As the ark of God brought rest and prosperity to Israel, so did this God-loving, God-fearing youth bring a blessing to Egypt. This was manifested in so marked a manner that Potiphar, in whose house he served, attributed all his blessings to his purchased slave. {SD 320.2}

Joseph's religion kept his temper sweet and his sympathy with humanity warm and strong, notwithstanding all his trials. There are those who if they feel they are not rightly used, become sour, ungenerous, crabbed and uncourteous in their words and deportment. They sink down discouraged, hateful and hating others. But Joseph was a Christian. No sooner does he enter upon prison life, than he brings all the brightness of his Christian principles into active exercise; he begins to make himself useful to others. He enters into the troubles of his fellow prisoners. He is cheerful, for he is a Christian gentleman. God was preparing him under this discipline for a situation of great responsibility, honor, and usefulness, and he was willing to learn; he took kindly to the lessons the Lord would teach him. He learned to bear the yoke in his youth. He learned to govern by first learning obedience himself. . . . {SD 320.3}

The part which Joseph acted in connection with the scenes of the gloomy prison, was that which raised him finally to prosperity and honor. God designed that he should obtain an experience by temptations, adversity, and hardships, to prepare him to fill an exalted position. Joseph carried his religion everywhere, and this was the secret of his unwavering fidelity. {SD 320.4}

### **Abraham Ever Displayed Unselfish Courtesy**

Is not the whole land before thee? separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left. Gen. 13:9. {SD 321.1}

Abraham's household comprised more than a thousand souls. Those who were led by his teachings to worship the true God found a home in his encampment; and here, as in a school, they received such instruction as would prepare them to be representatives of the faith. Abraham's affection for his children and his household led him to guard their religious faith, to impart to them a knowledge of the divine statutes, as the most precious legacy he could transmit to them, and through them to the world.

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All were taught that they were under the rule of the God of heaven. There was to be no oppression on the part of parents, and no disobedience on the part of children. God's law had appointed to each his duties, and only in obedience could any secure happiness and prosperity. {SD 321.2}

His own example, the silent influence of his daily life, was a constant lesson. The unswerving integrity, the benevolence and unselfish courtesy which had won the admiration of kings, were displayed in the home. There was a fragrance about the life, a nobility and loveliness of character, which revealed to all that he was connected with heaven. He did not neglect the soul of the humblest servant. In his household there was not one law for the master, and one for the servant; a royal way for the rich, and another for the poor. All were treated with justice and compassion. {SD 321.3}

He was a man of faith, who always followed principles of the strictest integrity. In all his business transactions he was courteous and honorable. His life was controlled by Christian politeness, and he placed the service of the Lord before all else. He would not swerve a hair's breadth from pure, Christian principles. {SD 321.4}

It is in the power of every one to practise true Christlike courtesy. {SD 321.5}

### **Capabilities Increase as Spirituality Increases**

As for these four children, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams. Dan. 1:17. {SD 322.1}

The ignorance of many is voluntary and inexcusable. {SD 322.2}

Some young persons . . . do not improve their advantages. They would like to read and write accurately, but the price of excellence is hard work, and they will not pay it. They remind me of the youth whose father sent him to school, and gave him every advantage for gaining a good education; but he neglected to study, saying that his father was able to give him a liberal education, and he was not going to bother his brains about it. You will all say at once that he would remain ignorant, for there is no royal road to learning. But wishing for a healthy religious experience without making earnest, self-denying effort, will be equally useless. Sighing over your ignorance of divine things will never make you wise unto salvation. There are ten thousand sluggish tears and sighs toward heaven that will never win one smile of approval from Jesus. Do not think that a Christian experience will come to you of itself. When you make up your mind to do something on which your heart is set, you do not give up for difficulties, but try again and again. {SD 322.3}

Daniel and his three companions . . . were well-balanced because they had yielded themselves to the control of the Holy Spirit. These youth gave to God all the glory of their secular, scientific, and religious endowments. Their learning did not come by chance; they obtained knowledge by the faithful use of their powers; and God gave them skill and understanding. {SD 322.4}

As in the case of Daniel, in exact proportion as the spiritual character is developed, the intellectual capabilities are increased. {SD 322.5}

The Lord will co-operate with all who earnestly strive to be faithful in His service, as He co-operated with Daniel and his three companions. {SD 322.6}

### **Seek New Heights in Faith**

As the hart panteth after the water brooks, so panteth my soul after thee, O God. Ps. 42:1. {SD 323.1}



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Many of the youth . . . sink under every cloud, and have no power of endurance. They do not grow in grace. . . . Their carnal hearts must be changed. They must see beauty in holiness; then they will pant after it as the hart panteth after the water-brooks. . . . {SD 323.2}

If your steps are ordered by the Lord, dear youth, you must not expect that your path will always be one of outward peace and prosperity. The path that leads to eternal day is not the easiest to travel, and at times it will seem dark and thorny. But you have the assurance that God's everlasting arms encircle you, to protect you from evil. He wants you to exercise earnest faith in Him, and learn to trust Him in the shadow as well as in the sunshine. . . . {SD 323.3}

In her endeavors to reach her home, the eagle is often beaten down by the tempest to the narrow defiles of the mountains. The clouds, in black, angry masses sweep between her and the sunny heights where she secures her nest. For a while she seems bewildered, and dashes this way and that, beating her strong wings as if to sweep back the dense clouds. . . . At last she dashes upward into the blackness, and gives a shrill scream of triumph as she emerges, a moment later, in the calm sunshine above. The darkness and tempest are all below her, and the light of heaven is shining about her. She reaches her loved home in the lofty crag, and is satisfied. It was through darkness that she reached the light. It cost her an effort to do this, but she is rewarded in gaining the object which she sought. {SD 323.4}

This is the only course we can pursue as followers of Christ. We must exercise that living faith which will penetrate the clouds that, like a thick wall, separate us from heaven's light. We have heights of faith to reach, where all is peace and joy in the Holy Spirit. {SD 323.5}

### **We are to Increase Spiritually**

We beseech you, brethren, that ye increase more and more. 1 Thess. 4:10. {SD 324.1}

You have within your reach more than finite possibilities. A man, as God applies the term, is a son of God. "Now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. . . ." It is your privilege to turn away from that which is cheap and inferior, and rise to a high standard,--to be respected by men and beloved by God. {SD 324.2}

The religious work which the Lord gives to young men, and to men of all ages, shows His respect for them as His children. He gives them the work of self-government. He calls them to be sharers with Him in the great work of redemption and uplifting. As a father takes his son into partnership in his business, so the Lord takes His children into partnership with Himself. . . . {SD 324.3}

Young men and women need more of the grace of Christ that they may bring the principles of Christianity into the daily life. The preparation for Christ's coming is a preparation made through Christ for the exercise of our highest qualities. . . . But there is a positive need of keeping close to Jesus. He is our strength and efficiency and power. We can not depend on self for one moment. {SD 324.4}

Young men and young women, exercise your ability with faithfulness, generously imparting the light that God gives you. Study how best to give to others peace, and light, and truth, and the many rich blessings of heaven. Constantly improve. Keep reaching higher and still higher. It is the ability to put to the tax the powers of mind and body, ever keeping eternal realities in view, that is of value now....Persevere in the work that you have begun, until you gain victory after victory. Educate yourselves for a purpose. Keep in view the highest standard that you may accomplish greater and still greater good, thus reflecting the glory of God. {SD 324.5}

## **God Does Not Limit Our Advancement**

That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness. Col. 1:10, 11. {SD 325.1}

God fixes no limit to the advancement of those who are "filled with the knowledge of his will in all wisdom and spiritual understanding." Through prayer, through watchfulness, through growth in understanding, we are "strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness." . . . {SD 325.2}

God's plan for us is so broad, so full, so complete, that we have every reason for co-operating wholeheartedly with Him in carrying it out. There is no reason for hesitancy on our part. . . . We need to draw fresh supplies daily from the great storehouse of God's Word. This will give no time for novel reading, or for anything else that does not edify and strengthen for every good work. . . . The riches of heaven are at the command of God's children. {SD 325.3}

Every day the tempter will be on your track with some delusive, plausible excuse for your self-serving, your self-pleasing. . . . The one whose heart is wholly given to God, the one who by faith receives Jesus Christ as a personal Saviour, will reveal a steady growth in spirituality, in vigor of piety, in fixedness of purpose, in fidelity at any cost to the principles of our faith. . . . {SD 325.4}

God will honor and uphold every true-hearted, earnest soul who is seeking to walk before Him in the perfection of the grace of Christ. The Lord Jesus will never leave nor forsake one humble, trembling soul. . . . Can we with keen, sanctified perception appreciate the strength of the promises of God, and appropriate them to our individual selves, not because we are worthy, but because Christ is worthy? Not because we are righteous, but by living faith we claim the righteousness of Christ in our behalf? {SD 325.5}

## **Break Up the Fallow Ground**

Sow to yourselves in righteousness, reap in mercy; break up your fallow ground: for it is time to seek the Lord, till he come and rain righteousness upon you. Hosea 10:12. {SD 326.1}

The principles of the truth must be interwoven with our character and life. We should cherish every ray of light that falls upon our pathway, and live up to the requirements of God. We should grow in spirituality. We are losing a great deal of the blessing . . . because we do not take advance steps in the Christian life. . . . {SD 326.2}

The members of the church of Christ should gather up the divine rays of light from Jesus, and reflect them to others, leaving a bright track heavenward in the world. They are to be as the wise virgins, having their lamps trimmed and burning, representing the character of Christ to the world. We are not to be satisfied with anything short of this. We are not to be satisfied with our own righteousness, and content without the deep movings of the Spirit of God. {SD 326.3}

Christ says, "Without me ye can do nothing." It is this marked nothingness, so apparent in the labors of many . . . that alarms us; for we know that this is an evidence that they have not felt the converting power of Christ upon their hearts. You may look from the topmost bough to the lowest branch of their work, and you will find nothing but leaves. God desires us to come up to a higher standard. It is not His will that we should have such a dearth of spirituality. . . . {SD 326.4}

I remember visiting in Iowa when the country was new, and I saw the farmers breaking the new ground. I noticed that they had heavy teams, and made tremendous efforts to make deep furrows, but the

laborers gained strength and muscle by the exercise of their physical powers. It will make our young men strong to go into new fields, and break up the fallow ground of men's hearts. This work will drive them nearer to God. . . . They will gain efficiency and ability by mastering difficulties and overcoming obstacles. {SD 326.5}

### **Continually Store Mind With Divine Truth**

Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. 2 Peter 1:4. {SD 327.1}

It is the duty of every child of God to store his mind with divine truth; and the more he does this, the more strength and clearness of mind he will have to fathom the deep things of God. And he will be more and more earnest and vigorous, as the principles of truth are carried out in his daily life. {SD 327.2}

That which will bless humanity is spiritual life. He who is in harmony with God, will constantly depend upon Him for strength. "Be ye therefore perfect, even as your Father which is in heaven is perfect." It should be our life work to be constantly reaching forward to the perfection of Christian character, ever striving for conformity to the will of God. The efforts begun here will continue through eternity. The advancement made here will be ours when we enter upon the future life. {SD 327.3}

Those who are partakers of Christ's meekness, purity, and love, will be joyful in God, and will shed light and gladness upon all around them. The thought that Christ died to obtain for us the gift of everlasting life, is enough to call forth from our hearts the most sincere and fervent gratitude, and from our lips the most enthusiastic praise. God's promises are rich, and full, and free. Whoever will, in the strength of Christ, comply with the conditions, may claim these promises, with all their wealth of blessing, as his own. And being thus abundantly supplied from the treasure-house of God, he may, in the journey of life, "walk worthy of the Lord unto all pleasing;" by a godly example blessing his fellow-men, and honoring his Creator. While our Saviour would guard His followers from self-confidence by the reminder, "Without me, ye can do nothing," He has coupled with it for our encouragement the gracious assurance, "He that abideth in me . . . bringeth forth much fruit." {SD 327.4}

### **Put on the Whole Armor of God**

Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Eph. 6:13. {SD 328.1}

Let us, under all circumstances, preserve our confidence in Christ. He is to be everything to us,—the first, the last, the best in everything. Then let us educate our tongues to speak forth His praise, not only when we feel gladness and joy, but at all times. {SD 328.2}

Let us keep the heart full of God's precious promises, that we may speak words that will be a comfort and strength to others. Thus we may learn the language of the heavenly angels, who, if we are faithful, will be our companions through the eternal ages. Every day we should make advancement in gaining perfection of character, and this we shall certainly do if we press toward the mark of the prize of our high calling in Christ Jesus. Let us not talk of the great power of Satan, but of the great power of God. . . . {SD 328.3}

In every soul two powers are struggling earnestly for the victory. Unbelief marshals its forces, led by Satan, to cut us off from the Source of our strength. Faith marshals its forces, led by Christ, the author and finisher of our faith. Hour by hour, in the sight of the heavenly universe, the conflict goes forward. This is a hand-to-hand fight, and the great question is, Which shall obtain the mastery? This question

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each must decide for himself. In this warfare all must take a part, fighting on one side or the other. From the conflict there is no release. . . . We are urged to prepare for this conflict. "Be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil." The warning is repeated, "Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand." {SD 328.4}

He . . . to whom all power in heaven and earth has been given, will come to the help of those who trust in Him. {SD 328.5}

### **God Works in Us to Do His Good Pleasure**

Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure. Phil. 2:12, 13. {SD 329.1}

Our relation to God is the same as that of little children to their parents. The God of heaven is watching His people, His church, just as loving parents watch their children. And we are as foolish as little children are; for how prone we are to think that we know everything, when really we have not begun to know what God is waiting to teach us when we show willingness to follow in His footsteps. {SD 329.2}

Will we come down from our position of self-righteousness, and as little children take hold of God's work? Will we be willing to be taught and led of Him? With tottering steps we are just beginning to walk. In time we shall learn to take firmer steps, but now we are liable at any moment to stumble and fall. From the highest to the lowest, we each have spiritual weaknesses and troubles similar to the weaknesses and troubles of helpless children. And as these inexperienced children can not place their dependence on one another, but must depend on their parents, so we must learn not to hang our helpless souls on any human being, but cling to the One mighty to save. . . . {SD 329.3}

God calls upon us to make our movements in His fear and to walk tremblingly before Him. "Work out your own salvation," He says, "with fear and trembling. . . ." {SD 329.4}

So long as we work in Christ's lines, laying hold of the arm of the Mighty One, we are safe; but just as soon as we loosen our grasp of His arm, and begin to depend upon human beings, we are in great danger. This very day the Lord desires us to reach a higher standard than we have ever reached in the past. Day by day we are to advance upward, ever upward, until it can be said of us as a people, "Ye are complete in him." {SD 329.5}

### **We Put Away Childish Things**

When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. 1 Cor. 13:11. {SD 330.1}

We are not always to remain children in our knowledge and experience in spiritual things. We are not always to express ourselves in the language of one who has just received Christ; but our prayers and exhortations are to grow in intelligence as we advance in experience in the truth. The language of a child of six in a child of ten years of age would not be pleasing to us, and how painful would it be to hear expressions of childish intelligence in one who had arrived at years of maturity. When a person becomes of age, we expect from him a corresponding intelligence, according to his years and opportunities. . . . But if we expect this manifestation of growing intelligence in the child, as he advances in years, should we not also expect to see the Christian grow in grace and experience? . . . {SD 330.2}

God has given us many advantages and opportunities, and when the last great day shall be ushered in, and we shall see what we might have attained, had we taken advantage of the helps that Heaven vouchsafed to us; when we see how we might have grown in grace, and look upon these things as God

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looks upon them, seeing what we have lost by failing to grow up into the full stature of men and women in Christ, we shall wish that we had been more in earnest. {SD 330.3}

God does not desire you to remain novices. He needs in His work everything that you can gain here in the lines of mental culture and clear discernment. He desires to have you reach the very highest round of the ladder, and then step off it into the kingdom of God. {SD 330.4}

The Lord desires you to understand the position you occupy as sons and daughters of the Most High, children of the heavenly King. {SD 330.5}

### **We Grow Up in Christ**

That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, . . . but speaking the truth in love, may grow up into him in all things, which is the head, even Christ. Eph. 4:14, 15. {SD 331.1}

You cannot weaken your own influence and standing more than in trying to weaken each other. {SD 331.2}

Constantly let your confidence in your brethren increase, for when you think evil, you speak evil. Thus you hurt yourself and make yourself weak when you ought to be strong in God. {SD 331.3}

It is not our privilege to measure the actions of others or to criticize their failings. God has not made us the bearers of others' sins. It is with our own selves we have to do. The more thorough the work of repentance and reform in our own lives, the less we shall see to criticize in others. We do wrong when we measure ourselves by the defects we see in others. God does not do so. He understands the circumstances of every life, and He measures the human being by the advantages that each one has had for perfecting a Christian character. He takes into consideration the opportunities the human agent has had for obtaining a knowledge of God and His truth. He who has a true estimation of the law of God will not compare his character with the character of others. He will judge his life by the holy law of God. . . . {SD 331.4}

In His instruction to His disciples the Saviour shows how complete must be the work of eradication of evil. "If thy right eye offend thee," He declares, "pluck it out, and cast it from thee." . . . {SD 331.5}

We are to make continual advancement in the perfecting of Christian character, that we may be no more "children, tossed to and fro, and carried about with every wind of doctrine, . . . but speaking the truth in love, may grow up unto him in all things, which is the head, even Christ." {SD 331.6}

The growing is a continuous work. {SD 331.7}

### **Our Faith Grows Exceedingly**

We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly. 2 Thess. 1:3. {SD 332.1}

It is positively necessary for those who believe the truth, to be making continual advancement, growing up into the full stature of men and women in Christ Jesus. There is no time for backsliding and indifference. Each one must have a living experience in the things of God. Have root in yourselves. Become grounded in the faith, so that having done all you may stand, with unwavering confidence in God, through the time that will try every man's work and character. Exercise your powers in spiritual things, till you can appreciate the deep things of God's Word, and go on from strength to strength. {SD 332.2}

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There are thousands who claim to have the light of truth who take no steps in advance. They have no living experience, notwithstanding they have had every advantage. . . . The Word of God offers spiritual liberty and enlightenment to those who seek for it earnestly. Those who accept the promises of God, and act on them with living faith, will have the light of heaven in their lives. They will drink of the fountain of life, and lead others to the waters that have refreshed their own souls. . . . {SD 332.3}

The fruits of doubt are not desirable. Oh! look around you and see what havoc has been wrought by the . . . evil one. Error and falsehood and heresy have held high carnival in the deceived hearts of men. From century to century the adversary has repeated his experiments with growing success; for, in spite of the sad records of lives that have gone out in darkness, as moths fly to the fire, so men rush on into the ruinous deceptions that he has prepared to entrap them. . . . "Heaven and earth shall pass away," but "the word of the Lord endureth forever;" and unwavering faith in His Word is the only faith that will endure through the perils of the last days. {SD 332.4}

### **Seek to Excel**

Even so ye, forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church. 1 Cor. 14:12. {SD 333.1}

Let the youth be taught from childhood that there is no excellence without great labor. Aspirations for eminence will not avail. Young friends, the mountain-top cannot be reached by standing still, and wishing yourselves there. You can gain your object only by taking one step at a time, advancing slowly perhaps, but holding every step gained. It is the energetic, persevering worker that will scale the Alps. Every youth should make the most of his talents, improving to the utmost present opportunities. He who will do this, may reach almost any height in moral and intellectual attainments. But he must possess a brave and resolute spirit. He will need to close his ears to the voice of pleasure; he must often refuse the solicitations of young companions. He must stand on guard continually, lest he be diverted from his purpose. . . . {SD 333.2}

Leave a field uncultivated, and it will grow up to thorns and briars. You will never see a lovely flower or a choice shrub peering above the unsightly, poisonous weeds. The worthless bramble will grow luxuriantly without thought or care, while plants that are valued for use or beauty require thorough culture. Thus it is with our youth. If right habits are formed, and right principles established, there is earnest work to be done. If wrong habits are corrected, diligence and perseverance are required to accomplish the task. . . . It is far easier to yield to evil influences than to resist them. {SD 333.3}

Unless they feel the importance of making the improvement that is essential in their characters in order to be better men every day, and thus be enabled to carry the responsibilities that rest upon them, they will be found on the losing side. {SD 333.4}

Grow in grace, in self-reliance, in self-control. Let every day find you more nearly prepared to unite with the royal family in the heavenly courts. {SD 333.5}

### **Attain to the Full Stature of Christ**

Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ. Eph. 4:13 {SD 334.1}

As you make advances in the Christian life, you will be constantly growing up into the measure of the stature of the fullness of Christ. In your experience, you will be proving what is the length and breadth, the depth and height, of the love of God, which passeth knowledge. You will feel your unworthiness.

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You will have no disposition to claim perfection of character, but only to exalt the perfection of your Redeemer. The more thorough and rich your experience in the knowledge of Jesus, the more humble will be your views of self. . . . {SD 334.2}

To love God supremely, and your neighbor as yourself, is true sanctification. Bible conversion will lead to constant and abiding activity, which will be free from all selfishness, all self-exaltation, and all boastful claims of holiness. If you are truly converted to God, you will exert a strong and telling influence on the side of truth. An intelligent knowledge of what it means to be a Christian will make you a blessing wherever you go. Whether you have one, two, or five talents, all will be devoted to the service of Him who has committed them to you in trust. . . . {SD 334.3}

God does not intend that your light shall so shine that your good words or works shall bring the praise of men to yourself; but that the Author of all good shall be glorified and exalted. Jesus, in His life, gave to men a model of character. How little power did the world have over Him to mold Him according to its standard! All its influence was thrown off. {SD 334.4}

You cannot stand still; you must either advance or retrograde. . . . Where there is spiritual health there is growth. The child of God grows up to the full stature of a man or woman in Christ. There is no limit to his improvement. {SD 334.5}

### **Going Forth Is Prepared as the Morning**

Then shall we know, if we follow on to know the Lord: his going forth is prepared as the morning. Hosea 6:3. {SD 335.1}

The end of all things is at hand. What we have done must not be allowed to place the period to our work. The Captain of our salvation says, "Advance. The night cometh, in which no man can work." Constantly we are to increase in usefulness. Our lives are always to be under the power of Christ. . . . {SD 335.2}

Prayer is a heaven-ordained means of success. Appeals, petitions, entreaties, between man and man, move men, and act as a part in controlling the affairs of nations. But prayer moves heaven. That power alone that comes in answer to prayer will make men wise in the wisdom of heaven, and enable them to work in the unity of the Spirit, joined together by the bonds of peace. Prayer, faith, confidence in God, bring a divine power that sets human calculations at their real worth,--nothingness. {SD 335.3}

In all ages God has given human beings divine revelations, that thus He may fulfill His purpose of unfolding gradually to the mind the doctrines of grace. His manner of imparting the truth is illustrated by the words, "His going forth is prepared as the morning." He who places himself where God can enlighten him, advances, as it were, from the partial obscurity of dawn to the full radiance of noonday.... As the sun goes forth upon its errand of mercy and love, as the golden beams of the day flood the canopy of heaven, and beautify forest and mountain, awakening the world by dispelling the darkness of night, so the followers of Christ should go forth upon their mission of love. {SD 335.4}

It is the duty of every youth to place himself decidedly and without reserve on the side of Christ in order that he may . . . grow up to the full stature of a man in Christ Jesus. He will then be written as a man in the book of God, and will be a man not only in the estimation of men, but in the sight of God. {SD 335.5}

### **We Must Constantly Look to Jesus**

Looking unto Jesus the author and finisher of our faith. Heb. 12:2. {SD 336.1}

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Many of the youth repine because they have not ability to do some large work, and they covet talents by which they might do some wonderful things; but while they are spending their time in vain desires, they are making a failure of life. They are overlooking opportunities which they might improve in doing deeds of love in the path of life in which their feet are set. . . . {SD 336.2}

O that you would now consider the things that make for your peace, and devote your affections, your thoughts, your time, your service, to Christ. Satan is concentrating all his energies to bend your will to his, to make you his agent in opposing the plans of Christ, that you may refuse to have Jesus reign over you. Although you know that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life," Satan . . . will seek to draw you away from Christ, that you may become his agent in drawing others away, and thus frustrate the plans of God. He is the father of lies, and he weaves a net of falsehood in which he binds you with cords of lies to his service. The more intelligent you are, the more attractive, the harder he will work that he may persuade you to lay your talents at his feet, and aid him to accomplish his ends in alluring others under his black banner. If he can only keep the mind infatuated, he will do it. Paul inquires, "Who hath bewitched you, that ye should not obey the truth?" Satan is the bewitcher, and he has wrought, that Christ may be expelled from the soul, and that he himself may be there enthroned. {SD 336.3}

I beg of you, sons and daughters, to break from the infatuation of the evil one. Flee to Jesus as your refuge, and lay hold upon eternal life. {SD 336.4}

Each day be determined that you will keep nigh to God, looking unto Jesus, the author and finisher of your faith. {SD 336.5}

### **Our Experience Will Reach Into Eternity**

Now we see through a glass, darkly; but then face to face: now I know in part; but then I shall know even as also I am known. 1 Cor. 13:12. {SD 337.1}

Our life-work here is a preparation for the life eternal. The education begun here will not be completed in this life; it will be going forward through all eternity,--ever progressing, never completed. More and more fully will be revealed the wisdom and love of God in the plan of redemption. The Saviour, as He leads His children to the fountains of living waters, will impart rich stores of knowledge. And day by day the wonderful works of God, the evidences of His power in creating and sustaining the universe, will open before the mind in new beauty. In the light that shines from the throne, mysteries will disappear, and the soul will be filled with astonishment at the simplicity of the things that were never before comprehended. Now we see through a glass, darkly; but then face to face; now we know in part; but then we shall know even as also we are known. {SD 337.2}

Think what it will mean to study through the eternal ages under the personal instruction of Christ! Amidst the present conflicts and temptations, in this our day of probation, we are to form characters that will prepare us to obtain a life that measures with the life of God. {SD 337.3}

We are to have an eye single to the glory of God, and thus grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. The more earnestly and diligently we seek for divine wisdom, the more firmly established we shall be in the truth. {SD 337.4}

By beholding Christ, by talking of Him, by beholding the loveliness of His character we become changed. Changed from glory to glory. And what is glory? Character,--and he becomes changed from character to character. Thus we see that there is a work of purification that goes on by beholding Jesus. {SD 337.5}



## **Look Upon Christ--Assimilate His Image**

And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. John 1:14. {SD 338.1}

The strength of nations and of individuals is not found in the opportunities and facilities that appear to make them invincible; it is not found in their boasted greatness. That which alone can make them great or strong is the power of God. They themselves, by their attitude toward His purpose, decide their own destiny. {SD 338.2}

Human histories relate man's achievements, his victories in battle, his success in attaining worldly greatness. God's history describes man as heaven views him. In the divine records all his merit is seen to consist in his obedience to God's requirements. . . . {SD 338.3}

The centuries have their mission. Every moment has its work. Each is passing into eternity with its burden. . . . God is still dealing with earthly kingdoms. He is in the great cities. His eyes behold, His eyelids try, the doings of the children of men. We are not to say, God was, but, God is. He sees the very sparrow's fall, the leaf that falls from the tree, and the king who is dethroned. All are under the control of the Infinite One. Everything is changing. Cities and nations are being measured by the plummet in the hand of God. He never makes a mistake. He reads correctly. Everything earthly is unsettled, but the truth abides forever. {SD 338.4}

In the eyes of the world, those who serve God may appear weak. They may be apparently sinking beneath the billows, but with the next billow, they are seen rising nearer to their heaven. I give unto them eternal life, saith our Lord, and none shall be able to pluck them out of My hand. Though kings shall be cast down, and nations removed, the souls that through faith link themselves with God's purpose shall abide forever. {SD 338.5}

Fasten your eyes upon Jesus, and by beholding you will become assimilated to His image. {SD 338.6}

## **We Long to Catch Glimpses of His Glory**

I beseech thee, shew me thy glory. Ex. 33:18. {SD 339.1}

It is our privilege to reach high and still higher, for clearer revealings of the character of God. When Moses prayed, "I beseech thee, shew me thy glory," the Lord did not rebuke him, but He granted his prayer. . . . {SD 339.2}

It is sin that darkens our minds and dims our perceptions. As sin is purged from our hearts, the light of the knowledge of the glory of God in the face of Jesus Christ, illuminating His word, and reflected from the face of nature, more and more fully will declare Him "merciful and gracious, long-suffering, and abundant in goodness and truth." {SD 339.3}

In His light shall we see light, until mind and heart and soul are transformed into the image of His holiness. {SD 339.4}

For those who thus lay hold of the divine assurances of God's Word, there are wonderful possibilities. Before them lie vast fields of truth, vast resources of power. Glorious things are to be revealed. Privileges and duties which they do not even suspect to be in the Bible will be made manifest. All who walk in the path of humble obedience, fulfilling His purpose, will know more and more of the oracles of God. . . . {SD 339.5}

The precious faith inspired of God imparts strength and nobility of character. As His goodness, His mercy, and His love are dwelt upon, clearer and still clearer will be the perception of truth; higher,

holier, the desire for purity of heart and clearness of thought. The soul dwelling in the pure atmosphere of holy thought is transformed by intercourse with God through the study of His Word. Truth is so large, so far-reaching, so deep, so broad, that self is lost sight of. The heart is softened and subdued into humility, kindness, and love. And the natural powers are enlarged because of holy obedience. {SD 339.6}

## **We Are Filled With Praise**

I will bless the Lord at all times: his praise shall continually be in my mouth. Ps. 34:1. {SD 340.1}

It would be well for us to spend a thoughtful hour each day in contemplation of the life of Christ. We should take it point by point, and let the imagination grasp each scene, especially the closing ones. As we thus dwell upon His great sacrifice for us, our confidence in Him will be more constant, our love will be quickened, and we shall be more deeply imbued with His Spirit. . . . {SD 340.2}

As we associate together, we may be a blessing to one another. If we are Christ's, our sweetest thoughts will be of Him. We shall love to talk of Him; and as we speak to one another of His love, our hearts will be softened by divine influences. Beholding the beauty of His character, we shall be "changed into the same image from glory to glory." {SD 340.3}

The Lord Jesus . . . loves you. If you doubt His love, look to Calvary. The light reflected from the cross shows you the magnitude of that love which no tongue can tell. . . . {SD 340.4}

The mercies of God surround you every moment; and it would be profitable for you to consider how and whence your blessings come every day. Let the precious blessings of God awaken gratitude in you. Pg. 78

You cannot number the blessings of God, the constant loving-kindness expressed to you, for they are as numerous as the refreshing drops of rain. Clouds of mercy are hanging over you, and ready to drop upon you. If you will appreciate the valuable gift of salvation, you will be sensible of daily refreshment, of the protection and love of Jesus; you will be guided in the way of peace.... {SD 340.5}

See Him, by the eye of faith, bending over you in love. . . . He wants you to live in His presence; to have eternal life and a crown of glory. {SD 340.6}

## **We Become Like Him**

Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. John 17:24. {SD 341.1}

In our work we meet with many discouragements. But we shall not gain a particle of strength by dwelling on the discouragements. By beholding we become changed. As we look in faith to Jesus, His image is engraven on the heart. We are transformed in character. {SD 341.2}

There are many who, in dwelling too largely upon theory, have lost sight of the living power of the Saviour's example. They have lost sight of Him as the humble, self-denying worker. What they need is to behold Jesus. Daily we need the fresh revealing of His presence. {SD 341.3}

As we discern the perfection of our Saviour's character, we shall desire to become wholly transformed, and renewed in the image of His purity. The more we know of God, the higher will be our ideal of character, and the more earnest our longing to reflect His likeness. A divine element combines with the human when the soul reaches out after God. {SD 341.4}

As one becomes acquainted with the history of the Redeemer he discovers in himself serious defects. . . . He catches the looks, the spirit, of his beloved Master. . . . It is not by looking away from Him that we imitate the life of Jesus, but by talking of Him, by dwelling upon His perfections, by seeking to refine the taste and elevate the character, by trying, through faith and love, and by earnest, persevering effort, to approach the perfect Pattern. By having a knowledge of Christ,--His words, His habits, and His lessons of instructions,-- we borrow the virtues of the character we have so closely studied, and become imbued with the spirit we have so much admired. Jesus becomes to us "the chiefest among ten thousand," the One "altogether lovely." {SD 341.5}

### ***5T---Testimonies for the Church Volume 5 / Chapter 25 "An Appeal"***

[THIS APPEAL WAS WRITTEN AT HEALDSBURG, CALIFORNIA, MAY 30, 1882, TO BE READ AT THE CAMP MEETINGS. IT PRESENTS WARNINGS AND INSTRUCTION WHICH THE WRITER, BEING ABSENT IN PERSON, FELT URGED TO GIVE TO THE CHURCH. FOR THE BENEFIT OF THOSE WHO WERE NOT PRESENT AT THOSE MEETINGS, AND ALSO FOR ALL WHO MAY DESIRE TO PRESERVE IT IN PERMANENT FORM, IT IS INSERTED HERE.]

I am filled with sadness when I think of our condition as a people. The Lord has not closed heaven to us, but our own course of continual backsliding has separated us from God. Pride, covetousness, and love of the world have lived in the heart without fear of banishment or condemnation. Grievous and presumptuous sins have dwelt among us. And yet the general opinion is that the church is flourishing and that peace and spiritual prosperity are in all her borders. {5T 217.1}

The church has turned back from following Christ her Leader and is steadily retreating toward Egypt. Yet few are alarmed or astonished at their want of spiritual power. Doubt, and even disbelief of the testimonies of the Spirit of God, is leavening our churches everywhere. Satan would have it thus. Ministers who preach self instead of Christ would have it thus. The testimonies are unread and unappreciated. God has spoken to you. Light has been shining from His word and from the testimonies, and both have been slighted and disregarded. The result is apparent in the lack of purity and devotion and earnest faith among us. {5T 217.2}

Let each put the question to his own heart: "How have we fallen into this state of spiritual feebleness and dissension? Have we not brought upon ourselves the frown of God because our actions do not correspond with our faith? Have we not been seeking the friendship and applause of the world rather than the presence of Christ and a deeper knowledge of His will?" Examine your own hearts, judge your own course. Consider what associates you are choosing. Do you seek the company of the wise, or are you willing to choose worldly associates, companions who fear not God and obey not the gospel? {5T 217.3}

Are your recreations such as to impart moral and spiritual vigor? Will they lead to purity of thought and action? Impurity is today widespread, even among the professed followers of Christ. Passion is unrestrained; the animal propensities are gaining strength by indulgence, while the moral powers are constantly becoming weaker. Many are eagerly participating in worldly, demoralizing amusements which God's word forbids. Thus they sever their connection with God and rank themselves with the pleasure lovers of the world. The sins that destroyed the antediluvians and the cities of the plain exist today--not merely in heathen lands, not only among popular professors of Christianity, but with some who profess to be looking for the coming of the Son of man. If God should present these sins before you as they appear in His sight, you would be filled with shame and terror. {5T 218.1}

And what has caused this alarming condition? Many have accepted the theory of the truth who have had no true conversion. I know whereof I speak. There are few who feel true sorrow for sin, who have

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deep, pungent convictions of the depravity of the unregenerate nature. The heart of stone is not exchanged for a heart of flesh. Few are willing to fall upon the Rock and be broken. {5T 218.2}

No matter who you are or what your life has been, you can be saved only in God's appointed way. You must repent; you must fall helpless on the Rock, Christ Jesus. You must feel your need of a physician and of the one only remedy for sin, the blood of Christ. This remedy can be secured only by repentance toward God and faith toward our Lord Jesus Christ. Here the work is yet to be begun by many who profess to be Christians and even to be ministers of Christ. Like the Pharisees of old many of you feel no need of a Saviour. You are self-sufficient, self-exalted. Said Christ: "I came not to call the righteous, but sinners to repentance." The blood of Christ will avail for none but those who feel their need of its cleansing power. {5T 218.3}

What surpassing love and condescension, that when we had no claim upon divine mercy, Christ was willing to undertake our redemption! But our great Physician requires of every soul unquestioning submission. We are never to prescribe for our own case. Christ must have the entire management of will and action. {5T 219.1}

Many are not sensible of their condition and their danger; and there is much in the nature and manner of Christ's work averse to every worldly principle and opposed to the pride of the human heart. Jesus requires us to trust ourselves wholly to His hands and confide in His love and wisdom. {5T 219.2}

We may flatter ourselves, as did Nicodemus, that our moral character has been correct and we need not humble ourselves before God like the common sinner. But we must be content to enter into life in the very same way as the chief of sinners. We must renounce our own righteousness and plead for the righteousness of Christ to be imputed to us. We must depend wholly upon Christ for our strength. Self must die. We must acknowledge that all we have is from the exceeding riches of divine grace. Let this be the language of our hearts: "Not unto us, O Lord, not unto us, but unto Thy name give glory, for Thy mercy, and for Thy truth's sake." {5T 219.3}

Genuine faith is followed by love, and love by obedience. All the powers and passions of the converted man are brought under the control of Christ. His Spirit is a renewing power, transforming to the divine image all who will receive it. It makes me sad to say that this experience is understood but by few who profess the truth. Very many follow on in their own ways and indulge their sinful desires and yet profess to be disciples of Christ. They have never submitted their hearts to God. Like the foolish virgins they have neglected to obtain the oil of grace in their vessels with their lamps. I tell you, my brethren, that a large number who profess to believe and even to teach the truth are under the bondage of sin. Base passions defile the mind and corrupt the soul. Some who are in the vilest iniquity have borrowed the livery of heaven, that they may serve Satan more effectively. {5T 219.4}

"Whosoever is born of God doth not commit sin." He feels that he is the purchase of the blood of Christ and bound by the most solemn vows to glorify God in his body and in his spirit, which are God's. The love of sin and the love of self are subdued in him. He daily asks: "What shall I render unto the Lord for all His benefits toward me?" "Lord, what wilt Thou have me to do?" The true Christian will never complain that the yoke of Christ is galling to the neck. He accounts the service of Jesus as the truest freedom. The law of God is his delight. Instead of seeking to bring down the divine commands, to accord with his deficiencies, he is constantly striving to rise to the level of their perfection. {5T 220.1}

Such an experience must be ours if we would be prepared to stand in the day of God. Now, while probation lingers, while mercy's voice is still heard, is the time for us to put away our sins. While moral darkness covers the earth like a funeral pall, the light of God's standard-bearers must shine the more brightly, showing the contrast between heaven's light and Satan's darkness. {5T 220.2}

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God has made ample provision that we may stand perfect in His grace, wanting in nothing, waiting for the appearing of our Lord. Are you ready? Have you the wedding garment on? That garment will never cover deceit, impurity, corruption, or hypocrisy. The eye of God is upon you. It is a discerner of the thoughts and intents of the heart. We may conceal our sins from the eyes of men, but we can hide nothing from our Maker. {5T 220.3}

God spared not His own Son, but delivered Him to death for our offenses and raised Him again for our justification. Through Christ we may present our petitions at the throne of grace. Through Him, unworthy as we are, we may obtain all spiritual blessings. Do we come to Him, that we may have life? {5T 221.1}

How shall we know for ourselves God's goodness and His love? The psalmist tells us--not, hear and know, read and know, or believe and know; but--"Taste and see that the Lord is good." Instead of relying upon the word of another, taste for yourself. {5T 221.2}

Experience is knowledge derived from experiment. Experimental religion is what is needed now. "Taste and see that the Lord is good." Some--yes, a large number--have a theoretical knowledge of religious truth, but have never felt the renewing power of divine grace upon their own hearts. These persons are ever slow to heed the testimonies of warning, reproof, and instruction indited by the Holy Spirit. They believe in the wrath of God, but put forth no earnest efforts to escape it. They believe in heaven, but make no sacrifice to obtain it. They believe in the value of the soul and that ere long its redemption ceaseth forever. Yet they neglect the most precious opportunities to make their peace with God. {5T 221.3}

They may read the Bible, but its threatenings do not alarm or its promises win them. They approve things that are excellent, yet they follow the way in which God has forbidden them to go. They know a refuge, but do not avail themselves of it. They know a remedy for sin, but do not use it. They know the right, but have no relish for it. All their knowledge will but increase their condemnation. They have never tasted and learned by experience that the Lord is good. {5T 221.4}

To become a disciple of Christ is to deny self and follow Jesus through evil as well as good report. Few are doing this now. Many prophesy falsely, and the people love to have it so; but what will be done in the end thereof? What will be the decision when their work, with all its results, shall be brought in review before God? {5T 222.1}

The Christian life is a warfare. The apostle Paul speaks of wrestling against principalities and powers as he fought the good fight of faith. Again, he declares: "Ye have not yet resisted unto blood, striving against sin." Ah, no. Today sin is cherished and excused. The sharp sword of the Spirit, the word of God, does not cut to the soul. Has religion changed? Has Satan's enmity to God abated? A religious life once presented difficulties and demanded self-denial. All is made very easy now. And why is this? The professed people of God have compromised with the power of darkness. {5T 222.2}

There must be a revival of the strait testimony. The path to heaven is no smoother now than in the days of our Saviour. All our sins must be put away. Every darling indulgence that hinders our religious life must be cut off. The right eye or the right hand must be sacrificed if it cause us to offend. Are we willing to renounce our own wisdom and to receive the kingdom of heaven as a little child? Are we willing to part with self-righteousness? Are we willing to give up our chosen worldly associates? Are we willing to sacrifice the approbation of men? The prize of eternal life is of infinite value. Will we put forth efforts and make sacrifices proportionate to the worth of the object to be attained? {5T 222.3}

Every association we form, however limited, exerts some influence upon us. The extent to which we yield to that influence will be determined by the degree of intimacy, the constancy of the intercourse,

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and our love and veneration for the one with whom we associate. Thus by acquaintance and association with Christ we may become like Him, the one faultless Example. {5T 222.4}

Communion with Christ--how unspeakably precious! Such communion it is our privilege to enjoy if we will seek it, if we will make any sacrifice to secure it. When the early disciples heard the words of Christ, they felt their need of Him. They sought, they found, they followed Him. They were with Him in the house, at the table, in the closet, in the field. They were with Him as pupils with a teacher, daily receiving from His lips lessons of holy truth. They looked to Him as servants to their master, to learn their duty. They served Him cheerfully, gladly. They followed Him, as soldiers follow their commander, fighting the good fight of faith. "And they that are with Him are called, and chosen, and faithful." {5T 223.1}

"He that saith he abideth in Him ought himself also so to walk, even as He walked." "Now if any man have not the spirit of Christ, he is none of His." This conformity to Jesus will not be unobserved by the world. It is a subject of notice and comment. The Christian may not be conscious of the great change; for the more closely he resembles Christ in character the more humble will be his opinion of himself; but it will be seen and felt by all around him. Those who have had the deepest experience in the things of God are the farthest removed from pride or self-exaltation. They have the humblest thoughts of self, and the most exalted conceptions of the glory and excellence of Christ. They feel that the lowest place in His service is too honorable for them. {5T 223.2}

Moses did not know that his face shone with a brightness painful and terrifying to those who had not, like himself, communed with God. Paul had a very humble opinion of his own advancement in the Christian life. He says: "Not as though I had already attained, either were already perfect." He speaks of himself as the "chief" of sinners. Yet Paul had been highly honored of the Lord. He had been taken in holy vision to the third heaven and had there received revelations of divine glory which he could not be permitted to make known. {5T 223.3}

John the Baptist was pronounced by our Saviour the greatest of prophets. Yet what a contrast between the language of this man of God and that of many who profess to be ministers of the cross. When asked if he was the Christ, John declares himself unworthy even to unloose his Master's sandals. When his disciples came with the complaint that the attention of the people was turned to the new Teacher, John reminded them that he himself had claimed to be only the forerunner of the Promised One. To Christ, as the bridegroom, belongs the first place in the affections of His people. "The friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled. He must increase, but I must decrease. He that cometh from above is above all." "He that hath received His testimony hath set to his seal that God is true." {5T 224.1}

It is such workers that are needed in the cause of God today. The self-sufficient, the envious and jealous, the critical and faultfinding, can well be spared from His sacred work. They should not be tolerated in the ministry, even though they may apparently have accomplished some good. God is not straitened for men or means. He calls for workers who are true and faithful, pure and holy; for those who have felt their need of the atoning blood of Christ and the sanctifying grace of His Spirit. {5T 224.2}

My brethren, God is grieved with your envying and jealousies, your bitterness and dissension. In all these things you are yielding obedience to Satan and not to Christ. When we see men firm in principle, fearless in duty, zealous in the cause of God, yet humble and lowly, gentle and tender, patient toward all, ready to forgive, manifesting love for souls for whom Christ died, we do not need to inquire: Are they Christians? They give unmistakable evidence that they have been with Jesus and learned of Him. When men reveal the opposite traits, when they are proud, vain, frivolous, worldly-minded, avaricious, unkind, censorious, we need not be told with whom they are associating, who is their most intimate

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friend. They may not believe in witchcraft; but, notwithstanding this, they are holding communion with an evil spirit. {5T 224.3}

To this class I would say: "Glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish.

For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace." {5T 225.1}

When the Pharisees and Sadducees flocked to the baptism of John, that fearless preacher of righteousness addressed them: "O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance." These men were actuated by unworthy motives in coming to John. They were men of poisonous principles and corrupt practices. Yet they had no sense of their true condition. Filled with pride and ambition, they would not hesitate at any means to exalt themselves and strengthen their influence with the people. They came to receive baptism at the hand of John that they might better carry out these designs. {5T 225.2}

John read their motives, and met them with the searching inquiry: "Who hath warned you to flee from the wrath to come?" Had they heard the voice of God speaking to their hearts they would have given evidence of the fact by bringing forth fruit meet for repentance. No such fruit was seen. They had heard the warning as merely the voice of man. They were charmed with the power and boldness with which John spoke, but the Spirit of God did not send conviction to their hearts and as the sure result bring forth fruit unto eternal life. They gave no evidence of a change of heart. Without the transforming power of the Holy Spirit, John would have them understand that no outward ceremony could benefit them. {5T 225.3}

The reproof of the prophet is applicable to many in our day. They cannot gainsay the clear and convincing arguments that sustain the truth, but they accept it more as the result of human reasoning than of divine revelation. They have no true sense of their condition as sinners, they manifest no real brokenness of heart; but, like the Pharisees, they feel that it is a great condescension for them to accept the truth. {5T 226.1}

None are further from the kingdom of heaven than self-righteous formalists, filled with pride at their own attainments, while they are wholly destitute of the spirit of Christ; while envy, jealousy, or love of praise and popularity controls them. They belong to the same class that John addressed as a generation of vipers, children of the wicked one. Such persons are among us, unseen, unsuspected. They serve the cause of Satan more effectively than the vilest profligate; for the latter does not disguise his true character; he appears what he is. {5T 226.2}

God requires fruit meet for repentance. Without such fruit our profession of faith is of no value. The Lord is able to raise up true believers among those who have never heard His name. "Think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham." {5T 226.3}

God is not dependent upon men who are unconverted in heart and life. He will never favor any man who practices iniquity. "And now also the ax is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire." {5T 226.4}

Those who laud and flatter the minister, while they neglect the works of righteousness, give unmistakable evidence that they are converted to the minister and not to God. We inquire: "Who hath warned you to flee from the wrath to come?" Was it the voice of the Holy Spirit or merely the voice of

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man which you heard in the message sent from God? The fruit borne will testify to the character of the tree. {5T 227.1}

No outward forms can make us clean; no ordinance, administered by the saintliest of men, can take the place of the baptism of the Holy Ghost. The Spirit of God must do its work upon the heart. All who have not experienced its regenerating power are chaff among the wheat. Our Lord has His fan in His hand, and He will thoroughly purge His floor. In the coming day He will discern "between him that serveth God and him that serveth Him not." {5T 227.2}

The spirit of Christ will be revealed in all who are born of God. Strife and contention cannot arise among those who are controlled by His Spirit. "Be ye clean, that bear the vessels of the Lord." The church will rarely take a higher stand than is taken by her ministers. We need a converted ministry and a converted people. Shepherds who watch for souls as they that must give account will lead the flock on in paths of peace and holiness. Their success in this work will be in proportion to their own growth in grace and knowledge of the truth. When the teachers are sanctified, soul, body, and spirit, they can impress upon the people the importance of such sanctification. {5T 227.3}

To talk of religious things in a casual way, to pray for spiritual blessings without real soul hunger and living faith, avails little. The wondering crowd that pressed close about Christ realized no vital power from the contact. But when the poor, suffering woman, in her great need, put forth her hand and touched the hem of Jesus' garment, she felt the healing virtue. Hers was the touch of faith. Christ recognized that touch, and He determined there to give a lesson for all His followers to the close of time. He knew that virtue had gone out of Him, and turning about in the throng He said: "Who touched My clothes?" Surprised at such a question His disciples answered: "Thou seest the multitude thronging Thee, and sayest thou, Who touched Me?" {5T 227.4}

Jesus fixed His eyes upon her who had done this. She was filled with fear. Great joy was hers, but had she overstepped her duty? Knowing what was done in her, she came trembling and fell at His feet and told Him all the truth. Christ did not reproach her. He gently said: "Go in peace, and be whole of thy plague." {5T 228.1}

Here was distinguished the casual contact from the touch of faith. Prayer and preaching, without the exercise of living faith in God, will be in vain. But the touch of faith opens to us the divine treasure house of power and wisdom; and thus, through instruments of clay, God accomplishes the wonders of His grace. {5T 228.2}

This living faith is our great need today. We must know that Jesus is indeed ours, that His spirit is purifying and refining our hearts. If the ministers of Christ had genuine faith, with meekness and love, what a work they might accomplish! What fruit would be seen to the glory of God! {5T 228.3}

What can I say to you, my brethren, that shall arouse you from your carnal security? I have been shown your perils. There are both believers and unbelievers in the church. Christ represents these two classes in His parable of the vine and its branches. He exhorts His followers: "Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me. I am the Vine, ye are the branches: He that abideth in Me, and I in him, the same bringeth forth much fruit: for without Me ye can do nothing." {5T 228.4}

There is a wide difference between a pretended union and a real connection they have a vital connection with the living Vine. A rule is given by which the true disciple may be distinguished from those who claim to follow Christ but have not faith in Him. The one class are fruit bearing, the other, fruitless. The one are often subjected to the pruning knife of God that they may bring forth more fruit; the other, as withered branches, are erelong to be severed from the living Vine. {5T 228.5}



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I am deeply solicitous that our people should preserve the living testimony among them, and that the church should be kept pure from the unbelieving element. Can we conceive of a closer, more intimate relation to Christ than is set forth in the words: "I am the Vine, ye are the branches"? The fibers of the branch are almost identical with those of the vine. The communication of life, strength, and fruitfulness from the trunk to the branches is unobstructed and constant. The root sends its nourishment through the branch. Such is the true believer's relation to Christ. He abides in Christ and draws his nourishment from Him. {5T 229.1}

This spiritual relation can be established only by the exercise of personal faith. This faith must express on our part supreme preference, perfect reliance, entire consecration. Our will must be wholly yielded to the divine will, our feelings, desires, interests, and honor identified with the prosperity of Christ's kingdom and the honor of His cause, we constantly receiving grace from Him, and Christ accepting gratitude from us. {5T 229.2}

When this intimacy of connection and communion is formed, our sins are laid upon Christ; His righteousness is imputed to us. He was made sin for us that we might be made the righteousness of God in Him. We have access to God through Him; we are accepted in the Beloved. Whoever by word or deed injures a believer thereby wounds Jesus. Whoever gives a cup of cold water to a disciple because he is a child of God will be regarded by Christ as giving to Him. with Christ by faith. A profession of the truth places men in the church, but this does not prove that. {5T 229.3}

It was when Christ was about to take leave of His disciples that He gave them the beautiful emblem of His relation to believers. He had been presenting before them the close union with Himself by which they could maintain spiritual life when His visible presence was withdrawn. To impress it upon their minds He gave them the vine as its most striking and appropriate symbol. {5T 230.1}

The Jews had always regarded the vine as the most noble of plants and a type of all that was powerful, excellent, and fruitful. "The vine," our Lord would seem to say, "which you prize so highly, is a symbol. I am the reality: I am the True Vine. As a nation you prize the vine; as sinners you should prize Me above all things earthly. The branch cannot live separated from the vine; no more can you live unless you are abiding in Me." {5T 230.2}

All Christ's followers have as deep an interest in this lesson as had the disciples who listened to His words. In the apostasy, man alienated himself from God. The separation is wide and fearful; but Christ has made provision again to connect us with Himself. The power of evil is so identified with human nature that no man can overcome except by union with Christ. Through this union we receive moral and spiritual power. If we have the spirit of Christ we shall bring forth the fruit of righteousness, fruit that will honor and bless men, and glorify God. {5T 230.3}

The Father is the vinedresser. He skillfully and mercifully prunes every fruit-bearing branch. Those who share Christ's suffering and reproach now will share His glory hereafter. He "is not ashamed to call them brethren."

His angels minister to them. His second appearing will be as the Son of man, thus even in His glory identifying Himself with humanity. To those who have united themselves to Him, He declares: "Though a mother may forget her child, 'yet will not I forget thee. Behold, I have graven thee upon the palms of My hands.' Thou art continually before Me." {5T 230.4}

Oh, what amazing privileges are proffered us! {5T 231.1}

Will we put forth most earnest efforts to form this alliance with Christ, through which alone these blessings are attained? Will we break off our sins by righteousness and our iniquities by turning unto the Lord? Skepticism and infidelity are widespread. Christ asked the question: "When the Son of man

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cometh, shall He find faith on the earth?" We must cherish a living, active faith. The permanence of our faith is the condition of our union. {5T 231.2}

A union with Christ by living faith is enduring; every other union must perish. Christ first chose us, paying an infinite price for our redemption; and the true believer chooses Christ as first and last and best in everything. But this union costs us something. It is a union of utter dependence, to be entered into by a proud being. All who form this union must feel their need of the atoning blood of Christ. They must have a change of heart. They must submit their own will to the will of God. There will be a struggle with outward and internal obstacles. There must be a painful work of detachment as well as a work of attachment. Pride, selfishness, vanity, worldliness--sin in all its forms--must be overcome if we would enter into a union with Christ. The reason why many find the Christian life so deplorably hard, why they are so fickle, so variable, is that they try to attach themselves to Christ without first detaching themselves from these cherished idols. {5T 231.3}

After the union with Christ has been formed, it can be preserved only by earnest prayer and untiring effort. We must resist, we must deny, we must conquer self. Through the grace of Christ, by courage, by faith, by watchfulness, we may gain the victory. {5T 231.4}

Believers become one in Christ, but one branch cannot be sustained by another. The nourishment must be obtained through the vital connection with the vine. We must feel our utter dependence on Christ. We must live by faith on the Son of God. That is the meaning of the injunction: "Abide in Me." The life we live in the flesh is not to the will of men, not to please our Lord's enemies, but to serve and honor Him who loved us and gave Himself for us. A mere assent to this union, while the affections are not detached from the world, its pleasures and its dissipations, only emboldens the heart in disobedience. {5T 231.5}

As a people we are sadly destitute of faith and love. Our efforts are altogether too feeble for the time of peril in which we live. The pride and self-indulgence, the impiety and iniquity, by which we are surrounded have an influence upon us. Few realize the importance of shunning, so far as possible, all associations unfriendly to religious life. In choosing their surroundings, few make their spiritual prosperity the first consideration. {5T 232.1}

Parents flock with their families to the cities because they fancy it easier to obtain a livelihood there than in the country. The children, having nothing to do when not in school, obtain a street education. From evil associates they acquire habits of vice and dissipation. The parents see all this; but it will require a sacrifice to correct their error, and they stay where they are until Satan gains full control of their children. Better sacrifice any and every worldly consideration than to imperil the precious souls committed to your care. They will be assailed by temptations, and should be taught to meet them; but it is your duty to cut off every influence, to break up every habit, to sunder every tie, that keeps you from the most free, open, and hearty committal of yourselves and your family to God. {5T 232.2}

Instead of the crowded city seek some retired situation where your children will be, so far as possible, shielded from temptation, and there train and educate them for usefulness. The prophet Ezekiel thus enumerates the causes that led to Sodom's sin and destruction: "Pride, fullness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy." All who would escape the doom of Sodom must shun the course that brought God's judgments upon that wicked city. {5T 232.3}

My brethren, you are disregarding the most sacred claims of God by your neglect to consecrate yourselves and your children to Him. Many of you are reposing in false security, absorbed in selfish interests, and attracted by earthly treasures. You fear no evil. Danger seems a great way off. You will be

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deceived, deluded, to your eternal ruin unless you arouse and with penitence and deep humiliation return unto the Lord. {5T 233.1}

Again and again has the voice from heaven addressed you. Will you obey this voice? Will you heed the counsel of the True Witness to seek the gold tried in the fire, the white raiment, and the eyesalve? The gold is faith and love, the white raiment is the righteousness of Christ, the eyesalve is that spiritual discernment which will enable you to see the wiles of Satan and shun them, to detect sin and abhor it, to see truth and obey it. {5T 233.2}

The deadly lethargy of the world is paralyzing your senses. Sin no longer appears repulsive because you are blinded by Satan. The judgments of God are soon to be poured out upon the earth. "Escape for thy life" is the warning from the angels of God. Other voices are heard saying: "Do not become excited; there is no cause for special alarm." Those who are at ease in Zion cry "Peace and safety," while heaven declares that swift destruction is about to come upon the transgressor. The young, the frivolous, the pleasure loving, consider these warnings as idle tales and turn from them with a jest. Parents are inclined to think their children about right in the matter, and all sleep on at ease. Thus it was at the destruction of the old world and when Sodom and Gomorrah were consumed by fire. On the night prior to their destruction the cities of the plain rioted in pleasure. Lot was derided for his fears and warnings. But it was these scoffers that perished in the flames. That very night the door of mercy was forever closed to the wicked, careless inhabitants of Sodom. {5T 233.3}

It is God who holds in His hands the destiny of souls. He will not always be mocked; He will not always be trifled with. Already His judgments are in the land. Fierce and awful tempests leave destruction and death in their wake. The devouring fire lays low the desolate forest and the crowded city. Storm and shipwreck await those who journey upon the deep. Accident and calamity threaten all who travel upon the land. Hurricanes, earthquakes, sword and famine, follow in quick succession. Yet the hearts of men are hardened. They recognize not the warning voice of God. They will not flee to the only refuge from the gathering storm. {5T 234.1}

Many who have been placed upon the walls of Zion, to watch with eagle eye for the approach of danger and lift the voice of warning, are themselves asleep. The very ones who should be most active and vigilant in this hour of peril are neglecting their duty and bringing upon themselves the blood of souls. {5T 234.2}

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

In the instruction given by our Saviour to His disciples are words of admonition especially applicable to us: "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." Watch, pray, work--this is the true life of faith. "Pray always;" that is, be ever in the spirit of prayer, and then you will be in readiness for your Lord's coming. {5T 235.1}

The watchmen are responsible for the condition of the people. While you open the door to pride, envy, doubt, and other sins, there will be strife, hatred, and every evil work. Jesus, the meek and lowly One,

asks an entrance as your guest; but you are afraid to bid Him enter. He has spoken to us in both the Old and the New Testament; He is speaking to us still by His Spirit and His providences. His instructions are designed to make men true to God and true to themselves. {5T 235.2}

Jesus took upon Himself man's nature, that He might leave a pattern for humanity, complete, perfect. He proposes to make us like Himself, true in every purpose, feeling, and thought--true in heart, soul, and life. This is Christianity. Our fallen nature must be purified, ennobled, consecrated by obedience to the truth. Christian faith will never harmonize with worldly principles; Christian integrity is opposed to all deception and pretense. The man who cherishes the most of Christ's love in the soul, who reflects the Saviour's image most perfectly, is in the sight of God the truest, most noble, most honorable man upon the earth. {5T 235.3}

### ***TM---Testimonies to Ministers and Gospel Workers / Chapter 14 "Appeals for Truth and Loyalty" \*\*The Intercession of Christ\*\****

#### **The Intercession of Christ**

Jesus says, "Lo, I am with you always, even unto the end of the world." He walked once a man on earth, His divinity clothed with humanity, a suffering, tempted man, beset with Satan's devices. He was tempted in all points like as we are, and He knows how to succor those that are tempted. Now He is at the right hand of God, He is in heaven as our advocate, to make intercession for us. We must always take comfort and hope as we think of this. He is thinking of those who are subject to temptations in this world. He thinks of us individually, and knows our every necessity. When tempted, just say, He cares for me, He makes intercession for me, He loves me, He has died for me. I will give myself unreservedly to Him. We grieve the heart of Christ when we go mourning over ourselves as though we were our own savior. No; we must commit the keeping of our souls to God as unto a faithful Creator. He ever lives to make intercession for the tried, tempted ones. Open your heart to the bright beams of the Sun of Righteousness, and let not one breath of doubt, one word of unbelief, escape your lips, lest you sow the seeds of doubt. There are rich blessings for us; let us grasp them by faith. I entreat you to have courage in the Lord. Divine strength is ours; and let us talk courage and strength and faith. Read the third chapter of Ephesians. Practice the instruction given. Bear a living testimony for God under all circumstances. {TM 391.1}

#### **Periodicals**

#### ***PrT---The Present Truth January 30th, 1890 "How Shall We Draw Near to God"***

"Who is among you that feareth the Lord, that obeyeth the voice of His servant, that walketh in darkness, and hath no light? Let him trust in the name of the Lord, and stay upon his God." There are many who profess to be the sons and daughters of God, but who are walking in the darkness of unbelief. They say, "I have no light. I do not know that God accepts me." For years they have had a name to live, and ought to be far advanced in experience and in the knowledge of God and our Saviour Jesus Christ. They ought to be able to bear a clear, decided testimony to the effect that they have been justified by faith in Christ. No man has power to save himself. If he is walking in the shadow of unbelief, he must look away from himself to Jesus, and trust in that name which is above every name. {PrT, January 30, 1890 par. 1}

## Righteousness by Faith

When we yield to the temptations of Satan, and walk in darkness, we say to the world that we have found Christ an insufficient Saviour; we say that the legions of evil angels that surrounded His cross in the hour of His fiercest agony, proved too strong for Him. To indulge in gloomy thoughts and to brood over doubts, will blunt the senses of men, until they have no power to perceive that the Saviour is faithful, and that in the conflict with the powers of darkness, He will work out a complete victory for those who trust in Him. {PrT, January 30, 1890 par. 2}

Satan claimed man as his rightful property, but the Saviour became a ransom, and with His own precious blood paid the penalty of man's transgression. The great theme of redemption can be understood only as we eat the flesh and drink the blood of the Son of God. It is only as we are partakers of the Divine nature that we can comprehend the great plan of salvation. But it is painfully apparent that the higher truths of God's Word are not comprehended by the majority of those who profess to be followers of Christ. It is not a belief in a theory of the atonement that will save the soul; it is faith in the fact that Jesus died for our transgressions, that melts and subdues the heart. When we believe that Christ is our personal Saviour, we realize that His love has a constraining power over us. It is when we behold a dying Redeemer that we can say "He is my trust, my sanctification, my righteousness." {PrT, January 30, 1890 par. 3}

We are not to walk in sparks of our own kindling; for if we do, we shall lie down in darkness. If we look away from self to Jesus, abiding continually in Him, gladly and willingly becoming doers of His Word, we shall walk in the light as He is in the light. But if we fail to do the things that are pleasing in His sight, we cannot expect to be cheered by the enlivening influence of the Holy Spirit, and we cannot say, with assurance, "Christ is my strength and my portion for ever." {PrT, January 30, 1890 par. 4}

Are there any among our readers to whom these words apply? any "that feareth the Lord, that obeyeth the voice of His servant, that walketh in darkness, and hath no light?" To you are addressed the words, "Let him trust in the name of the Lord." I hope there are none who are unwilling to be helped to the platform of faith in God. I have met persons who seemed to feel that it was a virtue to be found mourning, and complaining of their darkness and spiritual misery. O that God would enlighten them, that they might see how faith in a dying Saviour is the stimulating power of the Christian's life! The broken body, the shed blood, of Him who died on Calvary, will avail for him who feels his lost condition. O that those who are in darkness might see the love, the forbearance, the goodness, of our heavenly Father! I would repeat these precious promises that are full of comfort, light, and hope. {PrT, January 30, 1890 par. 5}

Jesus is the only hope of the soul. By faith every soul may say with the Psalmist, "Whom have I in heaven but Thee? and there is none upon earth that I desire beside Thee." The moment the sinner lays hold of Christ by faith, his sins are no longer upon him. Christ stands in the sinner's place, and declares, "I have borne his guilt, I have been punished for his transgressions, I have taken his sins, and put My righteousness upon him." In Christ the sinner stands guiltless before the law. But how vain is the hope of entering heaven if we have no present faith in Christ, no delight in spiritual things, no joy in anticipating the joys of heaven. The child of God finds his comfort and peace in Christ. He delights to dwell upon the holiness of his future, immortal home. The Lord commands, "Be ye holy, for I am holy." The Christian's constant endeavour should be to come into perfect conformity to the life of Christ, we must look away from the darkness, and face the light. Do not, by your attitude of unbelief, charge God with partiality or unfaithfulness. Your doubt casts reflections upon the verity of His promises. When in living faith you come to Jesus, and become doers of His Word, you will taste and see that the Lord is good. You will say to all, "By His stripes we are healed." You will think of Jesus, you will talk of Jesus, as One who is willing and able to save to the uttermost all that come unto God by Him. If you believe in Christ as your Saviour, His perfect obedience is set to your account. You are pardoned as you look to Jesus as your substitute

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and surety. The promise of God is, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." {PrT, January 30, 1890 par. 6}

If you fail to come to Jesus because you are sinful, you will always remain sinful, and will die in your sins. You cannot feel His cleansing power unless you rely upon Him with implicit faith. You can do nothing yourself to remove one stain of sin. Jesus alone is able to make you clean. Will you come to Christ and be made whole, or will you remain away in unbelief, and still mourn over your wretched state? Look and live. By beholding, we become changed into His image. When you look at the darkness, and talk of the darkness, you are scattering seeds of evil. Words of discouragement and complaint are like tares sown in a field. They fall into other minds, and spring up and bear a harvest after their kind; and souls may be lost through your suggestions of unbelief. Long after your period of darkness and temptation has passed, the words forgotten by yourself will live in the memory of others, and when temptation comes upon them, the fruit of the seed sown will appear. {PrT, January 30, 1890 par. 7}

An infinite sacrifice has been made for us; a dear price has been paid. Let us show that we appreciate the great gift bestowed upon us through the merits of Him who shed His blood on the cross of Calvary, and let us permit the Lord to do all that His love has made possible for the sanctification of the soul. We should remember the words of the apostle, "What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." The purchase money has been paid for us, even if we perish. We may degrade the soul by sin, we may enslave the body by lust, but soul and body belong to God. Why not bring to God His own? Why not love Him with undivided affection, and be clothed with His salvation? Why not educate the tongue to praise God, the soul to make melody unto Him? {PrT, January 30, 1890 par. 8}

We claim to belong to the people of God; then why not show forth the praises of Him who hath called us out of darkness into His marvellous light? Never by thought, or word, or action, cast reflection upon God. Tell of His goodness, sing of His matchless love. Never let Satan hear you utter one word of distrust. Never say before him, "My sins are so great the Lord cannot forgive me." Satan delights to have those for whom Christ died, doubt the benefits of Divine grace, and by so doing bring in a testimony of unbelief in the efficacy of the infinite sacrifice made on Calvary. Is God pleased or honoured to have you remain under a cloud, failing to appropriate His rich promises, and saying by your despair that there has not been a sufficient offering made to avail in your case? What a terrible thing it is to bear such a testimony to the world! Away with your unbelief! Begin to work on the faith side of the question. {PrT, January 30, 1890 par. 9}

Many, instead of trusting in God, and resting in Him, are trusting in themselves. They make feeling their criterion. If their emotions are stirred they feel pleased, and build up their hopes upon their impulses. But when their feelings change, they become sad. Feeling is their god, but it will never work their sanctification; for they give evidence through this fact that they are trusting to their works for acceptance and salvation. When those who are walking in darkness take Christ as their Saviour, they will find peace and rest in a new life. Christ takes the place of self, and he who trusts in the Saviour, finds no longer a support in self. Jesus is his whole dependence. He can say with heart and soul, "I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." {PrT, January 30, 1890 par. 10}

Every day we are to gather strength from Jesus until we have grown to be like him. Through His grace we can say, "We have feared the Lord, we have obeyed the voice of his servants, we have trusted in the name of the Lord, and stayed upon our God; we do not trust in our own righteousness, we do not boast in our holiness, but we trust in Christ's merit. We accept by faith the robe of Christ's righteousness, and

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are one with Christ. We are righteous, because He is righteous. We present to the Father the merits of the blood of a crucified and risen Saviour." {PrT, January 30, 1890 par. 11}

Many say, "I am weak and ignorant and sinful. I must be in a different condition before I can come to Jesus." I would say to such, Do not parley with the enemy one moment, but come; for the Spirit of the Lord is drawing you. The Saviour said, "And I, if I be lifted up from the earth, will draw all men unto Me." Christ draws the souls of men, and though many refuse and resist, He still continues to woo them by His tender Spirit, and some respond to His love. You may be ignorant, but Christ invites you to unite your ignorance with His wisdom, your weakness with His strength, your frailty with His enduring might. You must come to Jesus just as you are; it is His grace that will remove the defects from your character. Without His Divine grace you can never do the work of cleansing your heart. Yet there are steps necessary for you to take in order that you may receive the heavenly gift; for you are to work out your salvation with fear and trembling, as God works in you to will and to do of His good pleasure. {PrT, January 30, 1890 par. 12}

God co-operates with man in the work of his salvation, but He can do nothing for man unless man is willing to become a co-labourer with Heaven. We must put our will on the side of God's will, but it is in the strength which Christ imparts, the grace which He gives, that the soul is strengthened and cleansed. If you have been jealous, if malice has had a place in your heart even toward those who have done you wrong, you must put it away, or you cannot come to God with pure desires, lifting up holy hands without wrath and doubting. It is sin that has hedged up the way; it is your own perverse will that has kept you from the favour of God. {PrT, January 30, 1890 par. 13}

We should endeavour to see our deficiencies, and escape from the control of sluggishness, envy, evil surmisings, jealousies, pride, and selfishness. The conscience must be fully aroused, that we may make decided efforts to clear the King's highway. We must not stand as stumbling-blocks to others, and thus hinder the work of God. {PrT, January 30, 1890 par. 14}

The Saviour has said, "If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." There are many who do not follow this instruction, and this is why their prayers are not heard. They ask the Lord to do for them that which they are unwilling to do for others. They ask God to forgive, and then refuse forgiveness to him who has trespassed against them. These are in controversy with God. We must cherish a forgiving spirit in our hearts, or we cannot expect that our heavenly Father will forgive our trespasses. {PrT, January 30, 1890 par. 15}

Jesus says, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest. 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." Brethren, Jesus says, "Come unto Me." He does not say, "Go unto your brethren, and lay your burden upon them." Do you follow the Lord's directions? Do you come with your load of care to the Burden-bearer? Do you lay it at His feet, and wear His yoke and carry His burden? How does His gracious promise of "rest unto your souls" harmonize with your complaints? Your experience of doubt and wretchedness does not agree in the least with this precious promise of rest. Has Jesus made a mistake in giving us such a blessed assurance, that if we will come to Him with our burdens, He will give us rest? The rest He promises is found in learning of Him who is meek and lowly in heart, in wearing His yoke and carrying His burden. {PrT, January 30, 1890 par. 16}

Many are impatient if they do not at once receive special evidences that God has heard their prayers. They will manifest gratitude if all their expectations are met immediately; but they repine and become fretful if they have to wait, and trust in God. The Lord Jesus is the great Teacher, and it is His providence to teach us lessons of patient trust. He does not propose to indulge us as some parents indulge spoiled

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children. The promises of God are sure, and they act an important part in our spiritual training; but if the promise should be fulfilled in the very way that we had marked out, it might work our ruin. The promise which, if fulfilled when we desired, would work us injury, waits for fulfilment until we are further disciplined, that we may appreciate the blessing when God sees best to bestow it. Special mercies are often withheld for a time, that we may more earnestly supplicate the throne of grace. We must stay ourselves upon God, and not measure the time by our own finite fancies. Our impulses must not rule over us, but we must rest in the Lord, and wait patiently for Him, nor let our sunshine turn to darkness, our faith to distrust. The Psalmist says, "Delight thyself also in the Lord; and He shall give thee the desires of thine heart." Let not your hope languish; only believe that God is true. "The husbandman waiteth for the precious fruit of the earth, and hath long patience for it," and shall not we have that patience and faith that will endure the test, and wait for the harvest of God's promises? {PrT, January 30, 1890 par. 17}

It is not best to mark out some special way in which God must work to fulfil your desires. Your ways, your plans, may not be God's ways or God's plans. The promise that you have thought suited to your need will be fulfilled in unlooked-for blessings, greater than you have asked or thought. Remember that you are not to doubt because you do not receive the very thing for which you asked. Paul requested that the troublesome thorn in the flesh might be removed, but the Lord gave that which was more valuable, -grace to endure it patiently. The strength of Jesus was made perfect in weakness, and Paul was able through Christ to bear about in his body the dying of the Lord Jesus. Jesus prayed that if it were possible, the bitter cup might be removed, but He was not released from the obligation of drinking it. Strength was imparted to Him to drain its bitterest dregs. Jesus said, "Not as I will, but as Thou wilt." With these precious examples before us, let us trust in the name of the Lord, and stay upon our God. {PrT, January 30, 1890 par. 18}

We do not glorify God when we walk in sadness and gloom, and complain that we have no light. "Thus saith the Lord, in an acceptable time have I heard thee, and in the day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages; that thou mayest say to the prisoners, Go forth; to them that are in darkness, Show yourselves. They shall feed in the ways, and their pastures shall be in all high places. They shall not hunger nor thirst; neither shall the heat nor sun smite them: for He that hath mercy on them shall lead them, even by the springs of water shall He guide them." {PrT, January 30, 1890 par. 19}

With such blessed assurances as these, why do we doubt God? Why bring dishonour upon His holy name? Why bring shame and darkness upon our own souls? I repeat the words of the prophet for the comfort and instruction of those who have been bowed down in doubt and sorrow: "Who is among you that feareth the Lord, that obeyeth the voice of His servant, that walketh in darkness, and hath no light? Let him trust in the name of the Lord, and stay upon his God." {PrT, January 30, 1890 par. 20}

### ***RH---The Review and Herald November 4<sup>th</sup>, 1890 "Christ the Way of Life"***

"Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel." {RH, November 4, 1890 par. 1}

Repentance is associated with faith, and is urged in the gospel as essential to salvation. Paul preached repentance. He said, "I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house, testifying both to the Jews and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ." There is no salvation without repentance. No impenitent sinner can believe with his heart unto righteousness. Repentance is described by Paul as a godly sorrow for sin, that "worketh repentance to salvation not to be repented



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of." This repentance has in it nothing of the nature of merit, but it prepares the heart for the acceptance of Christ as the only Saviour, the only hope of the lost sinner. {RH, November 4, 1890 par. 2}

As the sinner looks to the law, his guilt is made plain to him, and pressed home to his conscience, and he is condemned. His only comfort and hope is found in looking to the cross of Calvary. As he ventures upon the promises, taking God at his word, relief and peace come to his soul. He cries, "Lord, thou hast promised to save all who come unto thee in the name of thy Son. I am a lost, helpless, hopeless soul. Lord, save, or I perish." His faith lays hold on Christ, and he is justified before God. {RH, November 4, 1890 par. 3}

But while God can be just, and yet justify the sinner through the merits of Christ, no man can cover his soul with the garments of Christ's righteousness while practicing known sins, or neglecting known duties. God requires the entire surrender of the heart, before justification can take place; and in order for man to retain justification, there must be continual obedience, through active, living faith that works by love and purifies the soul. {RH, November 4, 1890 par. 4}

James writes of Abraham and says, "Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the Scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the friend of God. Ye see then how that by works a man is justified, and not by faith only." In order for man to be justified by faith, faith must reach a point where it will control the affections and impulses of the heart; and it is by obedience that faith itself is made perfect. {RH, November 4, 1890 par. 5}

Without the grace of Christ, the sinner is in a hopeless condition; nothing can be done for him; but through divine grace, supernatural power is imparted to the man, and works in mind and heart and character. It is through the impartation of the grace of Christ that sin is discerned in its hateful nature, and finally driven from the soul temple. It is through grace that we are brought into fellowship with Christ, to be associated with him in the work of salvation. Faith is the condition upon which God has seen fit to promise pardon to sinners; not that there is any virtue in faith whereby salvation is merited, but because faith can lay hold of the merits of Christ, the remedy provided for sin. Faith can present Christ's perfect obedience instead of the sinner's transgression and defection. When the sinner believes that Christ is his personal Saviour, then, according to his unfailing promises, God pardons his sin, and justifies him freely. The repentant soul realizes that his justification comes because Christ, as his substitute and surety, has died for him, is his atonement and righteousness. {RH, November 4, 1890 par. 6}

"Abraham believed God, and it was counted unto him for righteousness. Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." Righteousness is obedience to the law. The law demands righteousness, and this the sinner owes to the law; but he is incapable of rendering it. The only way in which he can attain to righteousness is through faith. By faith he can bring to God the merits of Christ, and the Lord places the obedience of his Son to the sinner's account. Christ's righteousness is accepted in place of man's failure, and God receives, pardons, justifies, the repentant, believing soul, treats him as though he were righteous, and loves him as he loves his Son. This is how faith is accounted righteousness; and the pardoned soul goes on from grace to grace, from light to a greater light. He can say with rejoicing, "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour, that being justified by his grace, we should be made heirs according to the hope of eternal life." {RH, November 4, 1890 par. 7}

Again: it is written, "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." Jesus declared, "Except a man be born again, he cannot see the kingdom of God." "Except a man be born of water and of the Spirit he cannot enter into the kingdom of God." It is not a low standard that is placed before us; for we are to become the children of God. We are to be saved as individuals; and in the day of test and trial we shall be able to discern between him that serveth God and him that serveth him not. We are saved as individual believers in the Lord Jesus Christ. {RH, November 4, 1890 par. 8}

Many are losing the right way, in consequence of thinking that they must climb to heaven, that they must do something to merit the favor of God. They seek to make themselves better by their own unaided efforts. This they can never accomplish. Christ has made the way by dying our sacrifice, by living our example, by becoming our great high-priest. He declares, "I am the way, the truth, and the life." If by any effort of our own we could advance one step toward the ladder, the words of Christ would not be true. But when we accept Christ, good works will appear as fruitful evidence that we are in the way of life, that Christ is our way, and that we are treading the true path that leads to heaven. {RH, November 4, 1890 par. 9}

### ***RH---The Review and Herald November 18<sup>th</sup>, 1909***

#### **"The Preparation Needed" from published testimonies by Ellen G. White**

I am filled with sadness when I think of our condition as a people. The Lord has not closed heaven to us, but our own course of continual backsliding has separated us from God. Pride, covetousness, and love of the world have lived in the heart without fear of banishment or condemnation. Grievous and presumptuous sins have dwelt among us. And yet the general opinion is that the church is flourishing, and that peace and spiritual prosperity are in all her borders. {RH, November 18, 1909 par. 1}

Yet few are alarmed or astonished at their want of spiritual power. . . . Let each put the questions to his own heart: "How have we fallen into this state of spiritual feebleness and dissension? Have we not brought upon ourselves the frown of God because our actions do not correspond with our faith? Have we not been seeking the friendship and applause of the world, rather than the presence of Christ and a deeper knowledge of his will?" Examine your own hearts, judge your own course. Consider what associates you are choosing. Do you seek the company of the wise, or are you willing to choose worldly associates, companions who fear not God, and obey not the gospel? {RH, November 18, 1909 par. 2}

Are your recreations such as to impart moral and spiritual vigor? Will they lead to purity of thought and action? Impurity is today wide-spread, even among the professed followers of Christ. Passion is unrestrained; the animal propensities are gaining strength by indulgence, while the moral powers are constantly becoming weaker. Many are eagerly participating in worldly, demoralizing amusements which God's Word forbids. Thus they sever their connection with God, and rank themselves with the pleasure-lovers of the world. The sins that destroyed the antediluvians and the cities of the plain exist today--not merely in heathen lands, not only among popular professors of Christianity, but with some who profess to be looking for the coming of the Son of man. If God should present these sins before you as they appear in his sight, you would be filled with shame and terror. {RH, November 18, 1909 par. 3}

And what has caused this alarming condition? Many have accepted the theory of the truth, who have had no true conversion. I know whereof I speak. There are few who feel true sorrow for sin; who have deep, pungent convictions of the depravity of the unregenerate nature. The heart of stone is not

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exchanged for a heart of flesh. Few are willing to fall upon the Rock, and be broken. {RH, November 18, 1909 par. 4}

No matter who you are, or what your life has been, you can be saved only in God's appointed way. You must repent; you must fall helpless on the Rock, Christ Jesus. You must feel your need of a physician, and of the one only remedy for sin, the blood of Christ. This remedy can be secured only by repentance toward God, and faith toward our Lord Jesus Christ. Here the work is yet to be begun by many who profess to be Christians, and even to be ministers of Christ. Like the Pharisees of old, many of you feel no need of a Saviour. You are self-sufficient, self-exalted. Said Christ, "I came not to call the righteous, but sinners to repentance." The blood of Christ will avail for none but those who feel their need of its cleansing power. {RH, November 18, 1909 par. 5}

What surpassing love and condescension, that when we had no claim upon divine mercy, Christ was willing to undertake our redemption! But our Great Physician requires of every soul unquestioning submission. We are never to prescribe for our own case. Christ must have the entire management of will and action. {RH, November 18, 1909 par. 6}

Many are not sensible of their condition and their danger; and there is much in the nature and manner of Christ's work averse to every worldly principle, and opposed to the pride of the human heart. Jesus requires us to trust ourselves wholly to his hands, and confide in his love and wisdom. {RH, November 18, 1909 par. 7}

We may flatter ourselves, as did Nicodemus, that our moral character has been correct, and we need not humble ourselves before God, like the common sinner. But we must be content to enter into life in the very same way as the chief of sinners. We must renounce our own righteousness, and plead for the righteousness of Christ to be imputed to us. We must depend wholly upon Christ for our strength. Self must die. We must acknowledge that all we have is from the exceeding riches of divine grace. Let this be the language of our hearts, "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake." {RH, November 18, 1909 par. 8}

Genuine faith is followed by love, and love by obedience. All the powers and passions of the converted man are brought under the control of Christ. His Spirit is a renewing power, transforming to the divine image all who will receive it. It makes me sad to say that this experience is understood by but few who profess the truth. Very many follow on in their own ways, and indulge their sinful desires, and yet profess to be disciples of Christ. They have never submitted their hearts to God. Like the foolish virgins, they have neglected to obtain the oil of grace in their vessels with their lamps. I tell you, my brethren, that a large number who profess to believe and even to teach the truth, are under the bondage of sin. Base passions defile the mind and corrupt the soul. Some who are in the vilest iniquity have borrowed the livery of heaven, that they may serve Satan more effectively. {RH, November 18, 1909 par. 9}

"Whosoever is born of God doth not commit sin." He feels that he is the purchase of the blood of Christ, and bound by the most solemn vows to glorify God in his body and in his spirit, which are God's. The love of sin and the love of self are subdued in him. He daily asks: "What shall I render unto the Lord for all his benefits toward me?" "Lord, what wilt thou have me to do?" The true Christian will never complain that the yoke of Christ is galling to the neck. He accounts the service of Jesus as the truest freedom. The law of God is his delight. Instead of seeking to bring down the divine commands, to accord with his deficiencies, he is constantly striving to rise to the level of their perfection. {RH, November 18, 1909 par. 10}

Such an experience must be ours if we would be prepared to stand in the day of God. Now, while probation lingers, while mercy's voice is still heard, is the time for us to put away our sins. While moral darkness covers the earth like a funeral pall, the light of God's standard-bearers must shine the more

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brightly, showing the contrast between heaven's light and Satan's darkness. {RH, November 18, 1909 par. 11}

God has made ample provision that we may stand perfect in his grace, wanting in nothing, waiting for the appearing of our Lord. Are you ready? Have you the wedding garment on? That garment will never cover deceit, impurity, corruption, or hypocrisy. The eye of God is upon you. It is a discerner of the thoughts and intents of the heart. We may conceal our sins from the eyes of men, but we can hide nothing from our Maker. {RH, November 18, 1909 par. 12}

Experience is knowledge derived from experiment. Experimental religion is what is needed now. "Taste and see that the Lord is good." Some--yes, a large number--have a theoretical knowledge of religious truth, but have never felt the renewing power of divine grace upon their own hearts. These persons are ever slow to heed the testimonies of warning, reproof, and instruction indicted by the Holy Spirit. They believe in the wrath of God, but put forth no earnest efforts to escape it. They believe in heaven, but make no sacrifice to obtain it. They believe in the value of the soul, and that ere long its redemption ceaseth forever. Yet they neglect the most precious opportunities to make their peace with God. {RH, November 18, 1909 par. 13}

They may read the Bible, but its threatenings do not alarm or its promises win them. They approve things that are excellent, yet they follow the way in which God has forbidden them to go. They know a refuge, but do not avail themselves of it. They know a remedy for sin, but do not use it. They know the right, but have no relish for it. All their knowledge will but increase their condemnation. They have never tasted and learned by experience that the Lord is good. {RH, November 18, 1909 par. 14}

To become a disciple of Christ is to deny self and follow Jesus through evil as well as good report. Few are doing this now. Many prophesy falsely, and the people love to have it so; but what will be done in the end thereof? What will be the decision when their work, with all its results, shall be brought in review before God? {RH, November 18, 1909 par. 15}

The Christian life is a warfare. The apostle Paul speaks of wrestling against principalities and powers as he fought the good fight of faith. Again, he declares, "Ye have not yet resisted unto blood, striving against sin." Ah, no. Today sin is cherished and excused. The sharp Sword of the Spirit, the Word of God, does not cut to the soul. Has religion changed? Has Satan's enmity to God abated? A religious life once presented difficulties, and demanded self-denial. All is made very easy now. And why is this?--The professed people of God have compromised with the powers of darkness. {RH, November 18, 1909 par. 16}

There must be a revival of the strait testimony. The path to heaven is no smoother now than in the days of our Saviour. All our sins must be put away. Every darling indulgence that hinders our religious life must be cut off. The right eye or the right hand must be sacrificed if it causes us to offend. Are we willing to renounce our own wisdom, and to receive the kingdom of heaven as a little child? Are we willing to part with self-righteousness? Are we willing to give up our chosen worldly associates? Are we willing to sacrifice the approbation of men? The prize of eternal life is of infinite value. Will we put forth efforts and make sacrifices proportionate to the worth of the object to be attained? {RH, November 18, 1909 par. 17}

"He that saith he abideth in him, ought himself also so to walk, even as he walked;" and "if any man have not the Spirit of Christ, he is none of his." This conformity to Jesus will not be unobserved by the world. It is a subject of notice and comment. The Christian may not be conscious of the great change; for the more closely he resembles Christ in character, the more humble will be his opinion of himself; but it will be seen and felt by all around him. Those who have had the deepest experience in the things of God, are the farthest removed from pride or self-exaltation. They have the humblest thoughts of self,

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and the most exalted conceptions of the glory and excellence of Christ. They feel that the lowest place in his service is too honorable for them. {RH, November 18, 1909 par. 18}

It is such workers that are needed in the cause of God today. The self-sufficient, the envious and jealous, the critical and fault-finding, can well be spared from his sacred work. They should not be tolerated in the ministry, even though they may, apparently, have accomplished some good. God is not straitened for men or means. He calls for workers who are true and faithful, pure and holy; for those who have felt their need of the atoning blood of Christ and the sanctifying grace of his Spirit. {RH, November 18, 1909 par. 19}

I am deeply solicitous that our people should preserve the living testimony among them; and that the church should be kept pure from the unbelieving element. Can we conceive of a closer, more intimate relation to Christ than is set forth in the words, "I am the vine, ye are the branches"? The fibers of the branch are almost identical with those of the vine. The communication of life, strength, and fruitfulness from the trunk to the branches is unobstructed and constant. The root sends its nourishment through the branch. Such is the true believer's relation to Christ. He abides in Christ, and draws his nourishment from him. {RH, November 18, 1909 par. 20}

The Jews had always regarded the vine as the most noble of plants, and a type of all that was powerful excellent, and fruitful. "The vine," our Lord would seem to say, "which you prize so highly, is a symbol. I am the reality; I am the true vine. As a nation you prize the vine; as sinners you should prize me above all things earthly. The branch can not live separated from the vine; no more can you live unless you are abiding in me." {RH, November 18, 1909 par. 21}

The Father is the vine-dresser. He skilfully and mercifully prunes every fruit-bearing branch. Those who share Christ's suffering and reproach now, will share his glory hereafter. He will not be "ashamed to call them brethren." His angels minister to them. His second appearing will be as the Son of man, thus even in his glory identifying him with humanity. To those who have united themselves to him, he declares, "Though a mother may forget her child, yet will not I forget thee. I have graven thee upon the palms of my hands. Thou art continually before me." {RH, November 18, 1909 par. 22}

O what amazing privileges are proffered us! Will we put forth most earnest efforts to form this alliance with Christ, through which alone these blessings are attained? Will we break off our sins by righteousness, and our iniquities by turning unto the Lord? Skepticism and infidelity are wide-spread. Christ asked the question, "When the Son of man cometh, shall he find faith on the earth?" We must cherish a living, active faith. The permanence of our faith is the condition of our union. {RH, November 18, 1909 par. 23}

My brethren, you are disregarding the most sacred claims of God by your neglect to consecrate yourselves and your children to him. Many of you are reposing in false security, absorbed in selfish interests, and attracted by earthly treasures. You fear no evil. Danger seems a great way off. You will be deceived, deluded, to your eternal ruin, unless you arouse, and with penitence and deep humiliation, return unto the Lord. {RH, November 18, 1909 par. 24}

It is God who holds in his hands the destiny of souls. He will not always be mocked; he will not always be trifled with. Already his judgments are in the land. Fierce and awful tempests leave destruction and death in their wake. The devouring fire lays low the desolate forest and the crowded city. Storm and shipwreck await those who journey upon the deep. Accident and calamity threaten those who travel upon the land. Hurricanes, earthquakes, sword and famine, follow in quick succession. Yet the hearts of men are hardened. They recognize not the warning voice of God. They will not flee to the only refuge from the gathering storm. {RH, November 18, 1909 par. 25}

Again and again has the voice from heaven addressed you. Will you obey this voice? Will you heed the counsel of the True Witness, to seek the gold tried in the fire, the white raiment, and the eye-salve? The gold is faith and love, the white raiment is the righteousness of Christ, the eye-salve is that spiritual discernment which will enable you to see the wiles of Satan and shun them, to detect sin and abhor it, to see truth and obey it. {RH, November 18, 1909 par. 26}

### ***ST---The Signs of the Times January 11<sup>th</sup>, 1883***

#### **“Tests of Christian Character”**

"He that saith he abideth in Him, ought himself so to walk, even as He walked." "And if any man have not the spirit of Christ, he is none of his." Conformity to Jesus will not be unobserved by the world. It is a subject of notice and comment. Yet the Christian may not be conscious of the great change; for the more closely he resembles Christ in character, the more humble will be his opinion of himself. Those who have the deepest experience in the things of God, are the farthest removed from pride or self-exaltation. They have the humblest thoughts of self, and the most exalted conceptions of the glory and excellence of Christ. They feel that the lowest place in his service is too honorable for them. {ST, January 11, 1883 par. 1}

Moses did not know that his face shone with a brightness painful and terrifying to those who had not, like himself, communed with God. Paul had a very humble opinion of his own advancement in the Christian life. He says, "Not as though I had already attained, either were already perfect." He speaks of himself as the "chief of sinners." Yet Paul had been highly honored of the Lord. He had been taken, in holy vision, to the third heaven, and had there received revelations of divine glory which he could not be permitted to make known. {ST, January 11, 1883 par. 2}

John the Baptist was pronounced by our Saviour the greatest of prophets. Yet what a contrast between the language of this man of God and that of many who profess to be ministers of the cross. When asked if he was the Christ, John declares himself unworthy even to unloose his Master's sandals. When his disciples came with the complaint that the attention of the people was turned to the new Teacher, John reminded them that he himself had claimed to be only the forerunner of the Promised One. To Christ, as the bridegroom, belongs the first place in the affections of his people. "The friend of the bridegroom, that standeth and heareth him, rejoiceth because of the bridegroom's voice. This my joy, therefore, is fulfilled. He must increase, but I must decrease. He that cometh from above is above all." "He that hath received His testimony, hath set to his seal that God is true." {ST, January 11, 1883 par. 3}

It is such workers that are needed in the cause of God today. The self-sufficient, the envious and jealous, the critical and fault-finding, can well be spared from his sacred work. God is not straitened for men or means. He calls for workers who are true and faithful, pure and holy; for those who have felt their need of the atoning blood of Christ and the sanctifying grace of his Spirit. {ST, January 11, 1883 par. 4}

When we see those who profess the faith firm in principle, fearless in duty, zealous in the cause of God, yet humble and lowly, gentle and tender, patient toward all, ready to forgive, manifesting love for souls for whom Christ died, we do not need to inquire, Are they Christians? They give unmistakable evidence that they have been with Jesus and learned of him. When men reveal the opposite traits, when they are proud, vain, frivolous, worldly-minded, avaricious, unkind, censorious, we need not be told with whom they are associating, who is their most intimate friend. They may not believe in witchcraft, but notwithstanding this, they are holding communion with an evil spirit. {ST, January 11, 1883 par. 5}

To this class I would say, "Glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil

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work. But the wisdom from above is first pure, then peaceable, gentle, and easy to be entreated; full of mercy and good fruits, without partiality and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace." {ST, January 11, 1883 par. 6}

When the Pharisees and Sadducees flocked to the baptism of John, that fearless preacher of righteousness addressed them, "O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance." These men were actuated by unworthy motives in coming to John. They were men of poisonous principles and corrupt practices. Yet they had no sense of their true condition. Filled with pride and ambition, they would not hesitate at any means to exalt themselves and strengthen their influence with the people. They came to receive baptism at the hand of John that they might better carry out these designs. {ST, January 11, 1883 par. 7}

John read their motives, and met them with the searching inquiry, "Who hath warned you to flee from the wrath to come?" Had they heard the voice of God speaking to their hearts, they would have given evidence of the fact, by bringing forth fruits meet for repentance. No such fruit was seen. They had heard the warning as merely the voice of man. They were charmed with the power and boldness with which John spoke; but the Spirit of God did not send conviction to their hearts, and as the sure result bring forth fruit unto eternal life. They gave no evidence of a change of heart. Without the transforming power of the Holy Spirit, John would have them understand that no outward ceremony could benefit them. {ST, January 11, 1883 par. 8}

None are farther from the kingdom of Heaven than self-righteous formalists, filled with pride at their own attainments, while they are wholly destitute of the spirit of Christ; while envy, jealousy, or love of praise and popularity controls them. They belong to the same class that John addressed as a generation of vipers, children of the wicked one. They serve the cause of Satan more effectively than the vilest profligate; for the latter does not disguise his true character; he appears what he is. {ST, January 11, 1883 par. 9}

God requires fruits meet for repentance. Without such fruit, our profession of faith is of no value. The Lord is able to raise up true believers among those who have never heard his name. "Think not to say within yourselves, We have Abraham to our father; for I say unto you that God is able of these stones to raise up children unto Abraham." {ST, January 11, 1883 par. 10}

God is not dependent upon men who are unconverted in heart and life. He will never favor any man who practices iniquity. "And now the ax is laid unto the root of the trees; therefore every tree which bringeth not forth good fruit is hewn down and cast into the fire." {ST, January 11, 1883 par. 11}

Those who laud and flatter the minister, while they neglect the works of righteousness, give unmistakable evidence that they are converted to the minister and not to God. We inquire, "Who hath warned you to flee from the wrath to come?" Was it the voice of the Holy Spirit or merely the voice of man which you heard in the message sent from God? The fruit borne will testify to the character of the tree. {ST, January 11, 1883 par. 12}

No outward forms can make us clean; no ordinance, administered by the saintliest of men, can take the place of the baptism of the Holy Ghost. The Spirit of God must do its work upon the heart. All who have not experienced its regenerating power are chaff among the wheat. Our Lord has his fan in his hand, and he will thoroughly purge his floor. In the coming day, he will discern "between him that serveth God, and him that serveth him not." {ST, January 11, 1883 par. 13}

The spirit of Christ will be revealed in all who are born of God. Strife and contention cannot arise among those who are controlled by his Spirit. "Be ye clean that bear the vessels of the Lord." The church will rarely take a higher stand than is taken by her ministers. There is need of a converted ministry and a

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converted people. Shepherds who watch for souls as they that must give account will lead the flock on in paths of peace and holiness. Their success in this work will be in proportion to their own growth in grace and knowledge of the truth. When the teachers are sanctified, soul, body, and spirit, they can impress upon the people the importance of such sanctification. {ST, January 11, 1883 par. 14}

The Lord has not closed Heaven against his people, but their own course of continual backsliding has separated them from him. Pride, and love of the world, live in the heart. Few are alarmed or astonished at their want of spiritual power. The general opinion is that the church is flourishing, and that peace and prosperity are in all her borders. {ST, January 11, 1883 par. 15}

The warnings of God's word, and the influence of his Spirit, have alike been neglected. The result is apparent in the deplorable condition of the church. Impurity is today wide-spread, even among those who profess to be followers of Christ. Passion is unrestrained; the animal propensities are gaining strength by indulgence, while the moral powers are constantly becoming weaker. Many are eagerly participating in worldly, demoralizing amusements which God's word forbids. Thus they sever their connection with God, and rank themselves with the pleasure-lovers of the world. The sins that destroyed the antediluvians and the cities of the plain exist today--not merely in heathen lands, or with the avowed unbeliever, but among professors of Christianity. Base passions defile the mind and corrupt the soul. Some who are in the vilest iniquity have borrowed the livery of Heaven, that they may serve Satan more effectively. If God should present these sins before us as they appear in his sight, we would be filled with shame and terror. {ST, January 11, 1883 par. 16}

And what has caused this alarming condition? Many have accepted the theory of religious truth, who have not been converted to its principles. There are few indeed who feel true sorrow for sin; who have deep, pungent convictions of the depravity of the unregenerate nature. The heart of stone is not exchanged for a heart of flesh. Few are willing to fall upon the Rock, and be broken. {ST, January 11, 1883 par. 17}

No matter who you are, or what your life has been, you can be saved only in God's appointed way. You must repent; you must fall helpless on the Rock, Christ Jesus. You must feel your need of a physician, and of the one only remedy for sin, the blood of Christ. This remedy can be secured only by repentance toward God, and faith toward our Lord Jesus Christ. Here the work is yet to be begun by many who profess to be Christians. Like the Pharisees of old, they feel no need of a Saviour. They are self-sufficient, self-exalted. Said Christ, "I came not to call the righteous, but sinners to repentance." The blood of Christ will avail for none but those who feel their need of its cleansing power. {ST, January 11, 1883 par. 18}

What surpassing love and condescension, that when we had no claim upon divine mercy, Christ was willing to undertake our redemption! But our great Physician requires of every soul unquestioning submission. We are never to prescribe for our own case. Christ must have the entire control of will and action, or he will not undertake in our behalf. {ST, January 11, 1883 par. 19}

Many are not sensible of their condition and their danger; and there is much in the nature and manner of Christ's work averse to every worldly principle, and opposed to the pride of the human heart. Pg. 102

Jesus requires us to trust ourselves wholly to his hands, and confide in his love and wisdom. {ST, January 11, 1883 par. 20}

We may flatter ourselves, as did Nicodemus, that our moral character has been correct, and we need not humble ourselves before God, like the common sinner. But we must be content to enter into life in the very same way as the chief of sinners. We must renounce our own righteousness, and plead for the righteousness of Christ to be imputed to us. We must depend wholly upon Christ for our strength. Self



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must die. We must acknowledge that all we have is from the exceeding riches of divine grace. Let this be the language of our hearts, "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake." {ST, January 11, 1883 par. 21}

Genuine faith is followed by love, and love by obedience. All the powers and passions of the converted man are brought under the control of Christ. His Spirit is a renewing power, transforming to the divine image all who will receive it. {ST, January 11, 1883 par. 22}

God spared not his own Son, but delivered him to death for our offenses, and raised him again for our justification. Through Christ we may present our petitions at the throne of grace. Through him, unworthy as we are, we may obtain all spiritual blessings. Do we come to him, that we may have life? {ST, January 11, 1883 par. 23}

Experience is knowledge derived from experiment. What we need is experimental religion. How shall we know for ourselves God's goodness and his love? The psalmist tells us--not, hear and know, read and know, or believe and know; but--"Taste and see that the Lord is good." Instead of relying upon the word of another, taste for yourself. {ST, January 11, 1883 par. 24}

Many believe in the wrath of God, but put forth no earnest efforts to escape it. They believe in Heaven, but make no sacrifice to obtain it. They believe in the value of the soul, and that ere long its redemption ceaseth forever; yet they neglect precious opportunities to make their peace with God. They read the Bible, but its threatenings do not alarm or its promises win them. They approve things that are excellent, yet they follow the way in which God has forbidden them to go. They know a refuge, but do not avail themselves of it. They know a remedy for sin, but do not use it. They know the right, but have no relish for it. All their knowledge will but increase their condemnation. They have never tasted and learned by experience that the Lord is good. {ST, January 11, 1883 par. 25}

To become a disciple of Christ is to deny self and follow Jesus through evil as well as good report. Few are doing this now. Many prophesy falsely, and the people love to have it so; but what will be done in the end thereof? What will be the decision when their work, with all its results, shall be brought in review before God? {ST, January 11, 1883 par. 26}

The watchmen are responsible for the condition of the people. If they open the door to pride, envy, doubt, and other sins, there will be strife, hatred, and every evil work. Jesus, the meek and lowly One, asks an entrance as our guest, but many are afraid to bid him enter. He has spoken to us in both the Old and the New Testament; he is speaking to us still by his Spirit and his providence. His instructions are designed to make men true to God, and true to themselves. {ST, January 11, 1883 par. 27}

Jesus took upon himself man's nature, that he might leave a pattern for humanity, complete, perfect. He proposes to make us like himself, true in every purpose, feeling, and thought--true in heart, soul, and life. This is Christianity. Our fallen nature must be purified, ennobled, consecrated by obedience to the truth. Christian faith will never harmonize with worldly principles; Christian integrity is opposed to all deception and pretense. The man who cherished the most of Christ's love in the soul, who reflects the Saviour's image most perfectly, is, in the sight of God, the truest, most noble, most honorable man upon the earth. {ST, January 11, 1883 par. 28}

## ***ST---The Signs of the Times June 26<sup>th</sup>, 1884***

### **“Palm-Tree Christians”**

"The righteous shall flourish like the palm tree." "He shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither, and whatsoever he doeth shall prosper." {ST, June 26, 1884 par. 1}

These texts describe the happy state of him whose soul is rooted and grounded in Christ. But there is always danger of being satisfied with a superficial work; there is always danger that souls will not anchor themselves in God, but be content to drift hither and thither, the sport of Satan's temptations. "Enter ye in at the strait gate," says Christ, "for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat; because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." The work of the Spirit of God in the heart will develop true penitence, which will not end with confession, but will work a decided reformation in the daily life. There will be manifested an earnestness, a perseverance, and a determination that can be properly represented by agonizing. Many professed Christians greatly need just this experience. {ST, June 26, 1884 par. 2}

Are you beginning to see the defects in your character? Do not feel helpless and discouraged. Look to Jesus, who knows your every weakness and pities your every infirmity. He came "not to call the righteous, but sinners to repentance." It is no disgrace to confess our sins and forsake them. The disgrace rests upon those who know their sins, but continue in them, and grieve the dear Saviour by their crooked paths. A knowledge of our wrongs should be more highly prized than a happy flight of feeling; for it is evidence that the Spirit of God is striving with us and that angels are round about us. Let the heart-searching work go forward; let it be deep and earnest, until every barrier is removed, and your heart is opened to welcome the messenger of pardon and peace, that has long been waiting to bring light and joy and gladness. In true contrition for sin, come to the foot of the cross, and there leave your burdens; come exercising repentance toward God because you have broken his law, and faith in our Lord Jesus Christ to pardon your transgressions and reconcile you to the Father. Believe what God says; take his promises to your heart. {ST, June 26, 1884 par. 3}

It is Christian's privilege to grow in grace and in the knowledge of the truth. "The righteous shall flourish like the palm tree." See the weary traveler toiling over the hot sands of the desert, with no shelter to protect him from the rays of a tropical sun. His water supply fails, and he has nothing to slake his burning thirst. His tongue becomes swollen; he staggers like a drunken man. Visions of home and friends pass before his mind, as he believes himself ready to perish in the terrible desert. Suddenly those in advance send forth a shout of joy. In the distance, looming up out of the dreary, sandy waste, is a palm tree, green and flourishing. Hope quickens his pulses. That which gives vigor and freshness to the palm tree, will cool the fevered pulses, and give life to those who are perishing with thirst. {ST, June 26, 1884 par. 4}

As the palm tree, drawing nourishment from fountains of living water, is green and flourishing in the midst of the desert, so the Christian may draw rich supplies of grace from the fountain of God's love, and may guide weary souls, that are full of unrest and ready to perish in the desert of sin, to those waters of which they may drink, and live. The Christian is ever pointing his fellow-men to Jesus, who invites, "If any man thirst, let him come unto me and drink." This fountain never fails us; we may draw, and draw again. {ST, June 26, 1884 par. 5}

We may individually have an experience of the greatest value. The fact that iniquity abounds, that we are surrounded by infidels and skeptics, or by professed Christians who have a name to live, and are

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dead, is no reason why one of us should be swept away by the current toward perdition. Because there is an almost universal forsaking of God, there is the greater need that we stand firm and loyal. Says Christ, "Ye are the light of the world." We must gather the divine rays from the Sun of Righteousness, and reflect them to the world. In the midst of a crooked and perverse generation, we must show forth the praises of Him who has called us out of darkness into his marvelous light. {ST, June 26, 1884 par. 6}

Nothing but a deep personal experience will enable us to stand the test of the trials and temptations we shall meet in the Christian warfare. Too often we feel well when everything goes smoothly; but when doubts assail the soul, and Satan whispers his suggestions, our defense is gone, and we yield quickly to the arts of the tempter, with scarcely an effort to resist and repulse him. It is not enough to have good impulses. The soul must be barricaded by prayer and study of the Scriptures. Armed with these weapons, Jesus encountered our wily foe on the field of battle, and overcame him. We may all conquer in his strength; but it will not answer for us to suppose that we can dispense with his help. He says, "Without me ye can do nothing." But no truly humble soul who walks in the light as Christ is in the light, will be ensnared by Satan's deceptive devices. {ST, June 26, 1884 par. 7}

All self-confidence, all boasting, all pride of talent, must be yielded, and the soul must fall broken on the Rock Christ Jesus. Those who have a proud spirit, and feel that they are capable of doing a great work, will be left to their own weak strength, to fall into grievous sins. They do not realize what a pure, virtuous, and holy character they must possess if they would stand without fault before the throne of God. Self must be crucified. There must be a thorough transformation of character. The clear, sharp testimony of living truth will separate the wheat from the chaff, the half-hearted from the humble and devoted. {ST, June 26, 1884 par. 8}

There never was a time of greater danger to the church than the present, and many will not be true to their own souls. They will not be sanctified through the truth. They have lamps, but no oil in their vessels to replenish them, and their light goes out in darkness. Eli and his sons trusted to the ark, the symbol of the divine presence, while they were transgressing the holy law enshrined in the ark, and their sins were separating them from God. As a consequence of their presumption, both the sons of Eli were slain, and God permitted the ark to pass into the hands of the enemies of his people. Some in our day are making a similar mistake in trusting to their profession while they are transgressing the holy requirements of God's law. Such are asleep to their true condition. {ST, June 26, 1884 par. 9}

The apostle Paul exhorts careless and unconcerned professors: "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light." Christ, the True Witness, would break the slumbers of his ease-loving people. His voice is heard addressing them: "I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." I will not take your names into my lips, for you are unworthy. I am ashamed to call you brethren. "Be zealous therefore, and repent." "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see." {ST, June 26, 1884 par. 10}

Our only safety is in Christ. "Other foundation can no man lay than that is laid, which is Jesus Christ." Those who enter Heaven will not scale its walls by their own righteousness, nor will the gates be opened to them for costly offerings of gold and silver; but they will gain an entrance to the many mansions of the Father's house through the merits of the cross of Christ. Jesus is the ladder by which every soul must mount who would climb from earth to Heaven. But there is round after round of painful ascent; for our characters must be brought into harmony with the law of God, and every advance step in this direction requires self-denial. {ST, June 26, 1884 par. 11}

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The prize before us will amply repay every effort that we make to gain it. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." "As the days of a tree," says the Lord through his prophet, shall be "the days of my people, and mine elect shall long enjoy the work of their hands." "As by an eye of faith we view the glories of that better land, the saints' everlasting inheritance, we rejoice, clinging to the merits of our crucified Redeemer. Love kindles in our hearts toward Him "who spared not his own Son, but delivered him up for us all," and faith grasps the promise, "How shall he not with him also freely give us all things?" Thus Jesus becomes the medium of communication between Heaven and our souls, and holy angels are sent to minister unto us. And while these divine messengers are striving to lead sinners to plant their feet on the ladder that extends from earth to Heaven, let us be co-laborer's with them, and urge all who will to climb the shining way. {ST, June 26, 1884 par. 12}

### ***ST---The Signs of the Times May 16<sup>th</sup>, 1895***

#### **"The Whole Duty of Man"**

"Let us hear the conclusion of the whole matter: Fear God, and keep his commandments; for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." {ST, May 16, 1895 par. 1}

The record of every life is written in the books of heaven. Every sin that has been committed is there registered. Every regret for sin, every tear of repentance, every confession of guilt, and the forsaking of every darling sin, is also recorded. When the judgment shall sit and the books are opened, every case will have to stand the test of the law of God. God has a law by which he governs intelligences both in heaven and in earth. Jehovah is the supreme Governor of nations, and no greater or more fatal deception could take hold on human minds than that which leads men to declare that the law of God has been abolished. Were this so there could be no judgment; for there would be no rule by which character could be tested, and actions weighed. But we read that the judgment is to sit, and that the books are to be opened, and that every man is to be rewarded according as his works have been. If God has no moral standard by which to measure character, there can be no judgment, no reward. {ST, May 16, 1895 par. 2}

But, according to the unerring word of God, every man will be judged and rewarded according as his works have been, and we are admonished to so speak and to so do as "they that shall be judged by the law of liberty." When sin has been repented of, confessed, and forsaken, then pardon is written against the sinner's name; but his sins are not blotted out until after the investigative judgment. No finite being can tell how his case stands in the sight of Him whose eyes are like a flame of fire, who says: "I know thy works. . . . I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten; be zealous therefore, and repent." {ST, May 16, 1895 par. 3}

Those who presume to think that the law of God has been done away, and that it no longer exists, have set up an imperfect standard of their own. Measuring themselves by their own finite standard, they pronounce themselves pure and perfect. Satan has just such a standard, by which he declares that he is righteous; but these false standards cannot compare with God's unerring standard of righteousness. No one who has an appreciation of the verity of the law of God will claim an exalted character for himself. Our true position, and the only one in which there is any safety, is that of repentance and confession of sins before God. Feeling that we are sinners, we shall have faith in our Lord Jesus Christ, who alone is able to pardon transgression, and impute unto us righteousness. When the times of refreshing shall

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come from the presence of the Lord, then the sins of the repentant soul who received the grace of Christ and has overcome through the blood of the Lamb, will be removed from the records of heaven, and will be placed upon Satan, the scapegoat, the originator of sin, and be remembered no more against him forever. The sins of the overcomers will be blotted out of the books of record, but their names will be retained on the book of life. The True Witness says, "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels." When the conflict of life is ended, when the armor is laid off at the feet of Jesus, when the saints of God are glorified, then and then only will it be safe to claim that we are saved and sinless. True sanctification will not lead any human being to pronounce himself holy, sinless, and perfect. Let the Lord proclaim the truth of your character. {ST, May 16, 1895 par. 4}

John declares, "If we say that we have not sinned, we make him a liar, and his word is not in us." But we are to accept the precious promise that, "if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." We shall make manifest by our works as to whether or not we have personal faith in Christ as our Saviour; for it is by the righteousness of Christ that we are sanctified. We are day by day to study the lessons of Christ, and grow up into him in all things. If we follow on to know the Lord, we shall know that his goings forth are prepared as the morning. He is perfecting Christian character after the divine model, is growing in faith, in influence and power, and this work will progress in his character until faith is lost in sight, and grace in glory. The righteousness of Christ is imputed to the obedient soul, and the peace of Christ is an abiding principle in the heart. {ST, May 16, 1895 par. 5}

"My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous." There is no quality in law to save the transgressor of the law. The law can condemn, but it cannot pardon, therefore the transgressor would have been left to perish in his wretchedness if a plan had not been devised for his salvation. Jesus Christ alone was able to save fallen man. He became man's surety and substitute. He became man's advocate to plead his case before the Father. It was for our sake that he condescended to become man. "The Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth." Christ became the comfort and hope of the fallen race. Our Saviour is the Son of man as well as the Son of God. He took humanity upon him, and presented a model for humanity in his pure and perfect character. "He did no sin, neither was guile found in his mouth." His life was as complete as a pattern, as his death was complete as a sacrifice. He was tempted in all points like as we are, therefore he knows how to succor those that are tempted. {ST, May 16, 1895 par. 6}

It should be to us a cause of continual gratitude and rejoicing that Jesus knows our weakness and is acquainted with our temptations. We are too much in the habit of thinking that the Son of God was a being so entirely exalted above us that it is an impossibility for him to enter into our trials and temptations, and that he can have no sympathy with us in our weakness and frailties. This is because we do not take in the fact of his oneness with humanity. He took upon him the likeness of sinful flesh, and was made in all points like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God. He has engaged himself to save every son and daughter of Adam who will consent to be saved in God's appointed way. {ST, May 16, 1895 par. 7}

While we are admonished to obedience, we are not to think that we can merit salvation by our good works. Salvation is the free gift of God, and it is to be received by faith. It is provided for the repentant soul by Christ through the great plan of redemption. But the proof of our love to him, the evidence of our faith, will be found in our obedience to God's holy law. Our Saviour says, "He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." Christ enjoins upon us the keeping of the

commandments because he knows that in keeping them there is great reward, the revealing of a character after the divine similitude. {ST, May 16, 1895 par. 8}

We must not dishonor God by unbelief in Christ as our Mediator; for he is fully able to save unto the uttermost all that come unto God by him. "And he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world. And hereby we know that we know him, if we keep his commandments." Christ made it possible for fallen man to keep the commandments of God, for he will lift from the degradation of sin every fallen soul who will lay hold of the promises of God by faith, and comply with the conditions of salvation. The humanity of Christ is a marvel to the heavenly angels who are with him in the heavenly courts, and know the infinite price he paid for the redemption of man. They marvel at his grace given to the fallen race, so that, by becoming partakers of the divine nature, they may keep the law of Jehovah. These wonderful mysteries angels desire to look into. {ST, May 16, 1895 par. 9}

### ***SW--- The Southern Review December 5<sup>th</sup>, 1899***

#### **"The Need of Self Surrender"**

Our work here, every step has had to be made in faith. We have advanced step by step, pressing our way by camp-meetings. But our movements are now bound about for want of means. We have the assurance that in this age of the world the Holy Spirit will work with mighty power, unless by our unbelief, we limit our blessings, and thus lose the advantages we might obtain. After one place has been entered, the word comes, add new territory. Press the triumphs of truth. Uplift the cross in the regions beyond. The vineyard is the world. Much money has been wasted by colonizing, when the work of annexing new territory should have been going forward, and the Lord's message sent forth as a lamp that burneth. {SW, December 5, 1899 par. 1}

In times past holy men of old spake as they were moved by the Holy Spirit. In Ancient times the prophets searched what the Spirit of God which was in them signified. The Spirit was not then given in power because Jesus was not yet glorified. Dating from the day of Pentecost, the Holy Spirit was to be poured forth on sons and daughters, on servants and handmaidens; in every hill country, every lowland, every valley, humble workmen for the Lord are to be raised up. The divine sacred influence of the Holy Spirit working in our world is to be as signs and wonders, because God's people are a peculiar people, an holy nation, shining amid moral darkness as living stones in the Lord's building. The weakest and feeblest, if they exercise faith in God, and improve their entrusted powers, will be elevated, refined and perfected in character under the Holy Spirit's working. Humble and contrite, they submit to the moulding of the Spirit, and they will know what his eternal fullness means. {SW, December 5, 1899 par. 2}

We need an enlarged faith. The Lord desires his will to be done in the hearts of all who believe in him. But many who might be laborers together with God will never be, because they cling to their imperfections of character. One clings to a cherished fault. Still another enjoys his hereditary and cultivated defects, and makes it his life work to build himself up and glorify himself, until at last he is found to be filled, not with the Holy Spirit, but with self. {SW, December 5, 1899 par. 3}

The great day of the Lord is right upon us, and God calls for messengers who will be worked by the Holy Spirit, who will not want to work the Spirit. Such messengers will be guided by the Spirit, moulded, refined, and beautified in righteousness because they are willing to be worked. But those who are satisfied to carry with them a vast amount of selfishness, fault-finding, suspicion; distrust, and strife, will be so deceived that they will not know their short measurement. They are filled with their own doings.

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They have not the least idea of what it means to be crucified with Christ. To humble self is an experience strange to them. Before they can serve God acceptably, self must die. Christ's words, "Ye must be born again .. Except a man be born again, he cannot see the Kingdom of God," must come home to them with power. {SW, December 5, 1899 par. 4}

Nicodemus, to whom these words were addressed, was a master in Israel, a member of the Sanhedrim, and a learned counsellor; yet when Christ told him of the new birth, he said, "How can these things be?" Christ answered, "Art thou a master in Israel, and knowest not these things? Verily, verily I say unto you, we speak that we do know, and testify that we have seen, and ye receive not our witness. If I have told you earthly things, and ye believe not, how shall ye believe if I tell you of heavenly things? And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven. And as Moses lifted up the serpent in the wilderness, even so must the son of man be lifted up; that whosoever believeth in him should not perish but have everlasting life. For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life." {SW, December 5, 1899 par. 5}

Why do we not have more of the faith that works by love and purifies the soul? There is a work to be done in every one of our Institutions. Genuine conversion is needed. Conversion of heart, mind, soul and body. Self should die daily. Said the great apostle, "Though we walk in the flesh, we do not war after the flesh; for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." Into this work every individual needs to put all the intensity of his entire being.

Personal religious experience is needed in every church. Why?--Because those who are not under the workings of the Holy Spirit will not stand amid the perils of the last days. Genuine conversion is needed in every one of our institutions. God's word declares, "He that glorieth, let him glory in the Lord. For not he that commendeth himself is approved, but whom the Lord commendeth." The success of the ministry of Elias was not due to any inherited qualities he possessed, but to the submission of himself to the Holy Spirit, which was given to him as it will be given to all who exercise living faith in God. In his imperfection man has the privilege of linking himself up with God through Jesus Christ. Candidly and seriously we are to consider the question. Have we humbled ourselves before God, that the Holy Spirit may work through us with transforming power? As children of God, it is our privilege to be worked by his Spirit.

When self is crucified, the Holy Spirit takes the broken hearted ones, and makes them vessels unto honor. They are in his hands as clay in the hands of the potter. Jesus Christ will make such men and women superior in mental, physical, and moral power. The graces of the Spirit will give solidity to the character. They will exert an influence for good because Christ is abiding in the soul. Unless this converting power shall go through our churches, unless the revival of the Spirit of God shall come, all their profession will never make the members of the church Christians. There are sinners in Zion who need to repent of sins that have been cherished as precious treasures. Until these sins are seen and thrust from the soul, until every faulty, unlovable trait of character is transformed by the Spirit's influence, God cannot manifest himself in power. There is more hope for the open sinner than for the professedly righteous who are not pure, holy, and undefiled. {SW, December 5, 1899 par. 6}

Who are willing to take themselves in hand? Who are willing to lay their fingers upon their cherished idols of sin, and allow Christ to purify the temple by casting out the buyers and sellers? Who is prepared to allow Christ to enter the soul and cleanse it from everything that tarnishes or corrupts? The standard is, "Be ye therefore perfect, even as your father which is in heaven is perfect." God calls upon men and women to empty their hearts of self. Then his spirit can find unobstructed entrance. Stop trying to do

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the work yourself. Ask God to work in and through you until the words of the apostle become yours: "I live, yet not I; but Christ liveth in me." {SW, December 5, 1899 par. 7}

The whole being must hunger and thirst after righteousness. The soul's desire must be to be drawn to God, to be bent in perfect conformity to his will. Then the cold, hard heart will be melted by the grace and love of God, which will appear in power. God will be glorified through the human instrumentalities. Self is the great hindrance to this work. {SW, December 5, 1899 par. 8}

"From whence come wars and fighting among us? Come they not hence, even of your lusts that war in your members? Ye lust and have not; ye kill and desire to have, and cannot obtain; ye fight and war, yet ye have not, because ye ask not....Do ye think the Scripture saith in vain, The Spirit that dwelleth in us lusteth to envy, but he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace to the humble. Submit yourselves therefore to God. Resist the devil and he will flee from you. Draw nigh to God, and he will draw nigh to you. Cleanse your hands ye sinners; purify your hearts ye double-minded; be afflicted, and mourn, and weep; let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord, and he shall lift you up." {SW, December 5, 1899 par. 9}

"If ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion, and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle and easy to be entreated, full of mercy, and good fruits, without partiality and without hypocrisy. But the fruit of righteousness is sown in peace of them that make peace." These lessons every church member should learn. There is need of close self-examination in the light of the word of God, that we may do the work essential to be done. {SW, December 5, 1899 par. 10}

Having complied with the word of God, do not depend upon your feelings for evidence of acceptance with God. "Faith is the substance of things hoped for, the evidence of things not seen." If you have complied with the conditions, believe God, whether or not you feel any different. Christ declares, "As the father gave me commandment, even so I do. If ye keep my commandments, ye shall abide in my love, even as I have kept my father's commandments, and abide in his love." Let all who understand the abiding claims of the law of God, yield implicit obedience to every requirement given in the word. The convictions of the Holy Spirit are warnings which it is dangerous to disregard. {SW, December 5, 1899 par. 11}

Christ declares that those who do his words are like a man who built his house upon a rock. This house the tempest and floods could not sweep away. Those who do not do Christ's words are like the man who built his house upon the sand. Storm and tempest beat upon that house, and it fell, and great was the fall of it. It was an entire wreck. The result of professing to keep the law of God, yet walking contrary to the principles of the law, is seen in the wrecked house. Those who make a profession while failing to obey, cannot stand the storm of temptation. One act of disobedience weakens the power to see the sinfulness of the second act. One little disregard of a "Thus saith the Lord" is sufficient to stop the promised blessing of the Holy Spirit. By disobedience the light once so precious becomes obscure. Satan takes charge of mind and soul, and God is greatly dishonored. {SW, December 5, 1899 par. 12}

"If ye be willing and obedient, ye shall eat the good of the land; but if ye refuse and rebel, ye shall be devoured with the sword. These words are true. Exact obedience is required, and those who say it is not possible to live a perfect life throw upon God the imputation of injustice and untruth. {SW, December 5, 1899 par. 13}

"Search the Scriptures; for in them ye think ye have eternal life, and they are they which testify of me." A neglect to feed the hunger of the soul leaves it weak and strengthless, unable to do the will of God.



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The life of such a one is like the barren fig-tree, destitute of fruit. Rely on no human being for words of comfort. Seek the Lord most earnestly, while you read his rich promises and apply them. Then you will not be consumers and not providers. {SW, December 5, 1899 par. 14}

The indwelling Saviour is always revealed by the words. The Holy Spirit does not abide in the heart of the man who is peevish if others do not grasp his ideas and plans, which appear to him to be the sum and substance of everything desirable. From the lips of such a man there comes scathing remarks, which grieve the holy spirit away, and produce attributes which are satanic rather than divine. The Lord would have those connected with his work speak at all times with the meekness of Christ. If you are provoked, do not become impatient. Manifest the gentleness of which Christ has given example in his precious life. Christ took our nature that he might set us an example, showing those who receive him the fruit they must bear. {SW, December 5, 1899 par. 15}

The Lord requires those who serve him to show by word and action that they are the sons of God. To show by the daily life that they are members of the royal family, children of the heavenly King, is of more value in God's sight than all learning, all wisdom, all high attainments. Any other course of action is dishonesty to the family of God, and will certainly be divorced from it. When a man is filled with the Holy Spirit, the more severely he is tested and tried, the more clearly he proves that he is a true representative of Christ in word, in Spirit, in action. Christ declares, "He that believeth in me, the works that I do shall he do also, and greater works than these shall he do because I go to my father." {SW, December 5, 1899 par. 16}

What is the promise to every true believer? Ye shall receive power, after that the Holy Ghost is come upon you." Might we not better, my brethren and sisters, take ourselves to task for our unlikeness to Christ? He says, "Ye are my witnesses." What kind of witnesses are we for truth and righteousness? Are we striving with all our God-given powers to reach the measure of the statute of men and women in Christ? Are we seeking for his fulness, ever reaching higher and higher, trying to attain to the perfection of his character? {SW, December 5, 1899 par. 17}

When God's servants reach that point, they will be sealed in their foreheads. The recording angel will declare, "It is done." They will be complete in Him whose they are by creation and by redemption. {SW, December 5, 1899 par. 18}

There is nothing in the natural world that has life but what grows and produces fruit. And in the Spiritual world there is no life without growth in grace. Spiritual impulse is not growth. Impulse is feeling, and to depend upon feeling is to be as changeful as circumstances. The professed Christian who does not draw life from Christ's life is not a doer of the word. He is a paralyzed member, only connected in name with the body. At times fitful, convulsive movements will be seen, with no permanent activity. Let no one think that the grace of Christ inspires these short-lived, impulsive actions. Many people are the subjects of impressions which are not reliable. Many have what they think are good impressions, wonderful exaltation of feeling but the life does not represent an abiding Christ. They do not draw life from the source of all life. They are not drinking of the living water, which springs up unto eternal life. God's grace is the living water of which we must drink. It quickens the whole being into spiritual life, the life of the Son of God. {SW, December 5, 1899 par. 19}

Personal religion means perfect conforming to the life of Christ. When we possess this religion, we shall show sound, spiritual growth, because we are partakers of the divine nature, having escaped the corruption that is in the world through lust. Advance is the Watch word. There are no idlers in the Lord's vineyard. We must be laborers together with God, else we shall fail in the work of overcoming, and our irreligious influences will cause other souls to fall. No soul is lost that does not draw other souls down

with it. Let every one who names the name of Christ depart from all iniquity, that Christ may not be ashamed of us. {SW, December 5, 1899 par. 20}

In the name of Jesus Christ of Nazareth, I appeal to church members to arise and closely criticize themselves. Feel that this work is so important that you cannot engage in criticizing others. Reveal an indwelling Saviour. Then you will understand what it means to be a true missionary. You will bring a Christ-like intensity into your work, and many souls will be saved through your earnest prayers and interested labors. {SW, December 5, 1899 par. 21}

### ***YI---The Youth's Instructor February 17<sup>th</sup>, 1898***

#### **"Christlike Religion"---February 17, 1898 Christlike Religion.**

The tremendous issues of eternity demand of us something more than an imaginary religion. A stately form of worship and high devotional ceremonies do not constitute a light to the world; and yet truth that is looked upon and admired in the same way as a beautiful picture or lovely flower, and not brought into the inner sanctuary of the soul, is thought by many to be all that is required in a worshiper. Many hear the truth, and imaginary probabilities and possibilities loom up before their minds, and they think that, had they the chance, they would do some wonderful thing; but in all this that they seem to think the sum total of religion, they have no idea as to what is pure and undefiled religion. {YI, February 17, 1898 par. 1}

It is not enough to believe what is preached; the truth must be brought into the temple of the soul. Holiness is not rapture; it is the result of surrendering all to God; it is living by every word that proceedeth out of the mouth of God; it is doing the will of our Heavenly Father; it is trusting in God in trial, believing in his promise in the darkness as well as in the light. Religion is to walk by faith as well as by sight, trusting in God with all confidence, and resting in his love. We shall be saved eternally when we enter in through the gates into the city. Then we may rejoice that we are saved, eternally saved. But until then we need to heed the injunction of the apostle, and to "fear, lest, a promise being left us of entering into his rest, any of us should seem to come short of it." Having a knowledge of Canaan, singing the songs of Canaan, rejoicing in the prospect of entering into Canaan, did not bring the children of Israel into the vineyards and olive-groves of the promised land. They could make it theirs in truth only by occupation, by complying with the conditions, by exercising living faith in God, by appropriating his promises to themselves. As we draw nigh to Christ, and as he draws nigh to the believing soul, we can say, with all confidence: "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." {YI, February 17, 1898 par. 2}

The present and eternal security of men is their surety, Jesus Christ the righteous. No man will be able to pluck the believing soul out of his hands. The righteousness of Christ is a free gift, bestowed without money and without price. Man had nothing he could give for it; for he had no virtue of character that was not the gift of Jesus Christ. He could not claim even the ownership of himself. "Ye are not your own; ye are bought with a price," even with the precious blood of Christ. The righteousness of Christ must be accepted as a free gift by us who are all undeserving. No thread of legality is of any value in the salvation of the soul; for we are saved by grace, through the subduing love of Christ, and the heart is made a willing sacrifice. By keeping the love of God in the heart, the love of the world is kept out, and we become built up in the most holy faith. Christ is the author and finisher of our faith; and when we yield to his hand, we shall steadily grow in grace, and in the knowledge of our Lord and Saviour. We shall make progress until we reach the full stature of men and women in Christ. {YI, February 17, 1898 par. 3}

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Faith works by love, and purifies the soul, expelling the love of sin that leads to rebellion against, and transgression of, the law of God. This true love in the heart always leads its possessor into harmony with the commandments of God; for through the agency of the Holy Spirit, the character is transformed, and the mind and will of the human agent are brought into perfect conformity to the divine will, and this is conformity to the divine standard of righteousness. To those who are thus transformed, Christ will say, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Mrs. E. G. White. {YI, February 17,

## Pamphlets

### ***PH---001 1882 "An Appeal" Miscellaneous Collections***

#### **1888---The Ellen G. White 1888 Materials / Chapter 40 "A Letter to: Howard Miller"**

**Between Elmira and Canton June 2, 1889**

Dear Brother Howard Miller:-

My mind is burdened on your account. From time to time your case has been presented before me in connection with the work and cause of God. In assemblies where you were present, I have presented general principles, knowing that if you had an ear to hear, and a heart to understand, you would take these things to yourself. While at Minneapolis I had a testimony from the Lord to His people; but you as well as others did not recognize the voice. You did not respond, but went from the meeting with matters perverted in your mind. Acting under false impressions yourself, you have given false impressions to others. {1888 330.1}

When I visited Pottersville, you were also at that meeting; but you were not in real harmony with me in the work that the Lord gave me to do. The message which He gave me to bear came to ears that heard not, to hearts that were not impressed. Had you and others who had entered into a similar deception, there convened and acknowledged that you had taken a wrong view of matters, you would have come out of the darkness into the light. But your pride, your self-righteousness, was similar to that which the Jews cherished; and it kept you from accepting the light as it did the Jews. That which was a light and a blessing to those who received it, was darkness to those who rejected it. I had a message from God to the people, but you did not receive it. {1888 330.2}

For years you have been in great need of spirituality, and have not discerned the necessity of weaving Christ into all your labors. You should have less of self and more of Jesus. You are not naturally demonstrative, and it is essential for you to have a life-giving power that will bring greater earnestness into your labors. When you are placed where you feel authorized to dictate and be a controlling power, you magnify your office; but you are not one yourself to become a learner. You do not want to be counselled. You are inclined to take course according to your own judgment, to dictate, to criticize; and indulging in these habits has strengthened your tendency in this direction. You have been filled to a great degree with Pharisaism. Jesus looks upon you with grief; for you evidence by your actions in this day that if you had lived in the days of Christ you would have done as the Pharisees did in their rejection of Christ. {1888 330.3}

You may point to some of our leading brethren who have not accepted and rejoiced in the light given, but have intercepted themselves between the light and the people, that it should not reach them; but they must answer to God for their position. They are certainly working away from Christ, instead of working in harmony with Him; but will their attitude and position excuse you for turning from the light

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which the Lord has thrown upon you pathway? I am sorry that you are in such great blindness that you are unable to distinguish the voice of God from that of the enemy. I have repeatedly presented before you and others that there would come a shaking time, when everything that can be shaken will be shaken, that those things which cannot be shaken may remain. We are now entering upon that time. Your spirit is an offense to God, for you receive not the things that are of God, but range yourself on the enemy's side to oppose God in the very work He is doing for this time. Your discourses are dry and is weakness, yet you rely spiritless. Your strength upon your own wisdom. Unless you fall upon the Rock and are broken, the mold of God cannot be placed upon you. {1888 331.1}

Christ could have done nothing during His earthly ministry in saving fallen man if the divine had not been blended with the human. The limited capacity of man cannot define this wonderful mystery--the blending the two natures, the divine and the human. It can never be explained. Man must wonder and be silent. And yet man is privileged to be a partaker of the divine nature, and in this way he can to some degree enter into the mystery. This wonderful exhibition of God's love was made on the cross of Calvary. Divinity took the nature of humanity, and for what purpose?--That through the righteousness of Christ humanity might partake of the divine nature. This union of divinity and humanity, which was possible with Christ, is incomprehensible to human minds. The wonderful things to take place in our world--the greatest events of all ages--are incomprehensible to worldly minds; they cannot be explained by human sciences. The powers of heaven shall be shaken. Christ is coming in power and great glory, but His coming is not such a mystery as the things to take place before that event. Man must be a partaker of the divine nature in order to stand in this evil time, when the mysteries of satanic agencies are at work. Only by the divine power united with the human can souls endure through these times of trial. Says Christ, "Without me ye can do nothing." Then there must be far less of self and more of Jesus. {1888 332.1}

External forms cannot take the place of inward piety. The Jewish teachers exalted themselves as righteous; they called all those who differed from them accursed, and closed the gates of heaven to them, declaring that those who had not learned in their schools were not righteous. But with all their criticisms and exactions, with all their forms and ceremonies, they were an offense to God. They looked down upon, and despised the very ones precious in the sight of the Lord. And among the people who claim to believe the doctrines of our faith are those also who are filled with Pharisaism. Unless they are laying hold, moment by moment, of the merits of the blood of a crucified and risen Saviour, they will preach Christless sermons, and will become stumbling-blocks to souls who are inquiring the way to be saved. Human devices, human plans, and human counsels will be without power. Only in Christ Jesus will the church near the period of Christ's coming be able to stand. She is required of her Redeemer to advance in piety, to have increased zeal, understanding better as she nears the end that her own "high calling is of God in Christ Jesus." {1888 332.2}

There are glorious truths to come before the people of God. Privileges and duties which they do not even suspect to be in the Bible will be laid open before the followers of Christ. As they follow on in the path of humble obedience, doing God's will, they will know more and more of the oracles of God, and be established in right doctrines. The baptism of the Holy Spirit will dispel human imaginings, will break down self-erected barriers, and will cause to cease the feeling that "I am holier than thou." There will be an humble spirit with all, more faith and love; self will not be exalted. "Look and live." Christ's spirit, Christ's example will be exemplified in His people. We shall follow more closely the ways and works of Jesus. The pulpit, the press, and the church will be more humble, more forbearing, more patient and kind, and the love of Jesus will pervade our hearts. It is impossible for me to picture before you the result of this influence. {1888 333.1}

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I tried while at Potterville to present before you what might be done if all would stand in right relation to God. I stated how essential it was that men who have intelligence, and an experience in the knowledge of our Lord and Saviour Jesus Christ, should connect with Elder Van Horn, whom they had chosen as their president. If all the burdens were left to fall upon him he would be unable to do the work assigned him. He is not quick to discern the necessities of the case, or quick to devise means to forestall the evils which may arise. No man is perfect. But if those associated with him as committee men will stand in their place and act their part with unselfish interest, they will, as a perfect whole, accomplish a good work. {1888 333.2}

Michigan needs in all her churches men to labor, not in their own finite wisdom, but with divine enlightenment. I have much trembling of heart for Michigan. It is in a sad condition. As I saw that you and Elder Fargo did not comprehend the truth for this time, that that which was light from heaven was resisted, I had no hope that the committee associated with Elder Van Horn would be any help to him, but they would be only a burden. He could not feel free to act without consulting the committee; and they were not walking in the light and advancing with the work, and so would be no help, no light, no strength, to him. If there are grave duties neglected, those who have stood directly in his way will be guilty before God of neglecting the work of the Master. (Signed) Ellen G. White {1888 334.1}

Brother Howard Miller, I have written a large letter to you and Brother Madison Miller but have not been able, because I was obliged to attend to so many things that were pressing upon my attention, to complete a copy for you both. I must say to you that as you now are blind spiritually you are not fitted to be a help to your brethren. When thou art converted, strengthen thy brethren. You will sow the seeds in your labor that you will not be pleased to harvest. Your spirit is not right with God. You feel that you are qualified to do a large work, but this is because you do not know yourself. I beseech of you to humble your heart before God and be converted. Said Christ, "Without me ye can do nothing." Do not try to help others when you are in darkness yourself, and need to see many things in altogether a different light. Pray much, humble yourself before God, for this is your only safety. (Signed) Ellen G. White {1888 334.2}

### ***1888---The Ellen G. White 1888 Materials / Chapter 153***

#### **"A letter to: Steven N. Haskell Per Ardua,"**

**Williams St., Granville, N. S. W. June 1, 1894. H-27-1894**

Dear Brother Haskell,--

I received your letter last Thursday and read it with much interest. Today I received a short letter from both Eld. Olsen and yourself which, I read to Eld. Daniells, McCullagh, and Willie. I have been much interested to understand more fully the true condition of Annie Phillips. I feel sorry for her. I feel sorry that our brethren have done her so great an injury as they have, by encouraging her in the work she has been doing. I feel sorry that brother Rice has not followed the counsel of God. I have nothing but tender feelings toward her. I am indeed sorry both for brother Prescott and brother Jones.

I have felt very anxious in regard to them both, but especially in regard to Bro. Jones who is so ardent in his faith, and does not manifest the caution he should in his statements by pen or voice. I did pray that these dear brethren would be so completely hid in Christ Jesus, that they would not make one misstep. I have more confidence in them today than I have had in the past, and fully believe that God will be their helper, their comfort and their hope. Like as a father pitieth his children, so the Lord pitieth those who love and fear him. O, how very busy Satan is to destroy, he is never vigilant to build up, but to tear down, to weaken, to leave souls shorn of their strength. When he succeeds in depriving souls of

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their strength, he finds agent to help him in his work in those who claim to be the brethren of the ones he has cast down. In place of the brethren considering their own weakness, and their own tendency to yield to temptation; instead of feeling humbled lest they also should fall, they are lifted up in vanity, and triumph over those who have made a misstep, when they ought to watch and pray, and fear lest their own feet may slide. {1888 1240.1}

Many things will occur in this day of God's preparation that will be hard to comprehend. I have been shown that the workers will reveal the manner of spirit that moves them to action. Those who manifest the attributes that have been manifested by those who have triumphed over a mistake in their brethren, instead of seeking to encourage and heal, and strengthen those who have erred, reveal the fact that they are walking apart from Jesus, and encouraging the companionship of evil angels. We are bound to stand by those who have made a mistake, and who see it, and acknowledge it. The motives which the Lord Jesus Christ recognizes as pure and holy move us to take this position. If we have the Spirit of God, we will think right thoughts, utter right words, and keep the heart with all diligence lest by one unwise impulse, we shall grieve and distress one of the Lord's chosen messengers. "Touch not mine anointed, and do my prophets no harm." {1888 1241.1}

I have the most tender feelings toward our brethren who have made this mistake, and I would say that those who depreciate the ones who have accepted reproof, will be permitted to pass through trial which will make manifest their own individual weakness and defects of character. Bro. Jones and Prescott are the Lord's chosen messengers, beloved of God. They have co-operated with God in the work for this time. While I cannot endorse their mistakes, I am in sympathy and union with them in their general work. The Lord sees that they need to walk in meekness and lowliness of mind before him, and to learn lessons which will make them more careful in every word they utter and in every step they take. These brethren are God's ambassadors. They have been quick to catch the bright beams of the Sun of Righteousness, and have responded by imparting the heavenly light to others.

If they have felt afraid to refuse that which bore the appearance of being light, if they have grasped too eagerly that which has been misleading, believing it to be the counsel of God, should anyone be disposed to find fault, to criticize or complain, when they now acknowledge that they have not been as careful as they should have been to distinguish the tendency of a testimony that had an appearance of being divine? Shall those who have been manifestly refusing to accept real light, refusing to accept the power of the Holy Spirit, strengthen themselves in their resistance of light, and apologize for their hardness of heart, which has brought to them only darkness and the displeasure of God, because some other brethren who have received the light of God's Holy Spirit, have made a misstep?

Let every soul who has received the theory of the truth now take heed how they treat God's messengers. Let no one be found working on Satan's side of the question, as an accuser of the brethren. Let every bruise and wound be healed. Let every one who has named the name of Christ, walk in all humility of mind, and let no hard, unChristlike feelings be cherished in the heart to develop into satanic attributes in the character. Those who have not been in close connection with God are now put to the test by this circumstance, and they are now being proved to see whether they will lift up their souls unto vanity in self-confidence saying "I knew it would be so." {1888 1241.2}

If our brethren, who have been betrayed into error, now manifest the right spirit and humble their hearts before God, their mistake may prove a great blessing to them. Some of our brethren have looked to those ministers and have placed them where God should be. They have received every word from their lips., without carefully seeking the counsel of God for themselves. I thank the Lord with heart, and soul, and voice that the trial came upon men who truly loved and feared God, who would receive the warning and reproof of God, who would not refuse the correction of God like stubborn children, and wait long in resistance, as those did who were reproofed at the important meeting at Minneapolis. Bro.

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Jones and Prescott have made it manifest that they do indeed hear the voice and accept it as from God. {1888 1243.1}

I would say to our dear brethren who have been so eager to accept everything that came in the form of visions and dreams, Beware that you be not ensnared. Read the warnings that have been given by the world's Redeemer to his disciples to be given again by them to the world. The word of God is solid rock, and we may plant our feet securely upon it. Every soul must needs be tested, every faith and doctrine must needs be tried by the law and the testimony. Take heed that no man deceive you. The warnings of Christ on this matter are needed at this time; for delusions and deceptions will come in among us, and will multiply as we near the end. "Of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch and remember."

Bear in mind that trials of this character are to come upon us, not only from without, but from within our own ranks. Our individual safety is in entire consecration to God. Those who shall proclaim the truth in love and in the demonstration of the Spirit, are in danger of being considered self-confident and presumptuous. God alone can keep His people from the snare of putting confidence in self, and of failing to feel their dependence upon Him moment by moment. There are men and women who will exalt the messenger above the message, who will praise and extol the messenger, forgetting that it is God working wondrously through him for His own name's glory. They should give God praise that many souls are receiving through the human agent instruction that is making them wise unto salvation. They should give glory to God because they see through the interpretation of the word from the lips of the messenger, marvelous things out of the living oracles. They are filled with admiration, and their hearts burn within them as did the hearts of the disciples, as they journeyed from Jerusalem to Emmaus with a crucified but risen Saviour, who comforted their hearts as he opened to them the Scriptures. He showed them that their disappointment in relation to his mission and work had been a theme of prophecy, and that every specification had been fulfilled. When they had learned that the one who had walked and talked with them was no other than Jesus of Nazareth, the Son of God, they said one to another "Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures?" {1888 1243.2}

Some will ask why it is that these messengers who fed us with the bread from heaven, should make a mistake? They will say, Why did we accept some things that we needed, and why did we accept other things that we should have let alone? Why was not the danger-signal lifted? There has been danger for years. Men who have been chosen of God to do a special work have been imperiled because the people have looked to the men in the place of looking to God. When Eld. Butler was president of the General Conference, ministers placed Eld. Butler and Eld. Smith and some others where God alone should be.

The brethren made grave mistakes, and the Lord sent messages of truth to correct their errors, and to lead them into safe paths. But in spite of the reproofs that have been given to the people, they still make men their trust, and exalt and glorify the human agent, and this grave error is repeated again and again. The Lord has chosen men to bear light and messages of great importance to the people in these last days. After years of perseverance under difficulties, the Lord has given marked success to his truth, and the "lo, here! and lo, there!" have arisen on every side, and yet the message has sounded on.

Every inch of the ground had to be fought in presenting the present message, and some have not been reconciled with the providence of God in selecting the very men whom he did select to bear this special message. They ask, why it is that he has not chosen the men who have been long in the work? The reason is that he knew that these men who had had long experience would not do the work in God's way, and after God's order. God has chosen the very men he wanted, and we have reason to thank him that these men have carried forward the work with faithfulness, and have been the mouth-piece for God. Now because they have not seen all things distinctly, because they were in danger, the Lord sent

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them a warning, and let every soul who loves God, thank the Lord for his mercies. What! Shall we thank God that these men were going too fast, and were endorsing productions that were not of heavenly origin?--No, but thank the Lord that they did not resist the message of warning that the Lord saw fit to give them, and thus they did not repeat the grave error that some have made for years in resisting the Spirit of God. Thank God they did hear his voice, and at once obeyed it.

In this matter, the churches have the greatest evidence that these men are chosen of the Lord. He has given them a message, and has wrought through them; for they knew the voice of counsel from heaven, and have obeyed it. The voice of warning, of counsel, of instruction has appealed to men who have been intrusted with sacred duties, and who bear weighty responsibilities in the Review And Herald office, and yet, though God has warned them early and late to do certain things and to leave certain things undone, all have not heard the voice, or listened to the words of instruction.

Did the men who have thus been warned step quickly into the path that was marked out for them, as these two brethren have done?--No, they did not. They chose to follow in their own selfish, human counsel, and have led others into false paths. Some who have been warned have imperiled their souls, some will never more see the way, because darkness has come upon them, and they have virtually said, We went not thy way, O God, we went our own way.

Now had the men who had been intrusted with God's word, walked with fearfulness and trembling before him, and not in the imagination of their own hearts, God would have been glorified, and souls would have been saved unto eternal life. Let them now engage in close searching of heart; Let them examine themselves as with a lighted candle; for the perils of the last days are upon us. Let not those who have neglected to receive light and truth take advantage of the mistake of their brethren, and put forth their finger, and speak words of vanity, because the chosen of God have been too ardent in their ideas, and have carried certain matters in too strong a manner. We have need of these ardent elements; for our work is not a passive work; our work is aggressive. Let those men who have not received the draught from the wells of Bethlehem, that has been presented to them consider how much has been lost in their not finding their place and their lot in doing the very work that God would have them do.

Had these men of experience who have failed to do their part, stood in the paths of God's choosing, and followed not the counsel of men but the counsel of God, they would have connected with the men who were chosen to give the message which the people needed in these last days. God would have worked through them, and the work would have advanced much more rapidly and solidly than it has done. They could have done a most precious work, if they had not cherished a spirit that was not pleasing to God, and that closed their hearts to the working of the Holy Spirit. They entered into temptation, and did not yield to evidence, but began to question, to find fault and to oppose. This was their attitude, and because of their unbelief, God could not use them to his name's glory. They grieved the Spirit of God time and again.

Had they walked in obedience to the light sent them from heaven, their experience in the rise and advancement of the third angel's message would have been of great value in helping to make complete the work for this time; but they refused to fill the position for which they were fitted, and failed to do the work for which God had qualified them, and they stood as criticizers and thought they could discern many flaws in the men whom God was using. The chosen agents of God would have been rejoiced to link up with the men who held aloof from them, questioning, criticizing, and opposing. If the union had existed between these brethren, which Christ in his lessons has enjoined upon his disciples, some mistakes and errors which have occurred would have been avoided.

But if the men who should have used their experience in furthering the work, have labored to hinder it, and mistakes have occurred that would not have occurred if they had stood in their allotted place,



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whom will God hold accountable for these late errors? He will hold the very men accountable who should have been gathering light and united with the faithful watchmen in these days of peril. But where were they?--They were holding themselves in the position of those who were non-receivers of the light for themselves, and intercepting the light that God would send to others. They placed themselves between God and the light, and they have lost the precious light and peace which they did have, and have lost also, the most precious draught from the fountain of light and life. They have placed themselves where reliance could not be placed upon them as upon God's chosen men of opportunity. {1888 1244.1}

God wants an entirely different order of things. He wants these men who think it is their duty to block the wheels, to put their shoulder to the chariot of truth, and roll it up the steep ascent. They should remember that Christ says of his disciples, "All ye are brethren." Those who have despised the men who have borne the message of God, have despised not the men, but the Lord who has given them their message and their work. All this God will require at their hands. The Lord's work needed every jot and tittle of experience that he had given Eld. Butler and Eld. Smith; but they have taken their own course in some things irrespective of the light God has given. Had Eld. Littlejohn walked in the light, he could have been a great blessing in many ways; but selfishness has in a large degree closed about his soul, and he has been watching and criticizing the course of the men to whom God has given the message of truth to give to the world at this time. The Lord in his providence has permitted these brethren who have been doing his work to make some mistakes. For what reason?--To reveal what is in the hearts of men who have also made mistakes, and whom God has repeatedly graciously pardoned. God is testing and proving them to see what manner of spirit they are of. He endorses not their work of holding themselves aloof from light and the Holy Spirit of God. They will not receive a reward for their opposition in spirit to the work of God. {1888 1248.1}

The men that should have been years in advance of what they are, who should have learned of God, humbling their hearts before him, catching the Spirit of Christ, raising their voices in warning, and giving the trumpet a certain sound, have no cause to triumph now. God will hold them responsible for the good they might have done had they kept pace with the messages God has given and did not do. If they had day by day been imbued by his Spirit, they might have done the very work that has been done by their brethren whom they have criticized and condemned. That which is essential for the promulgation of truth is the gift of the Holy Spirit, which is to guide and lead and to keep the soul from Satan's deceptive power in these last days of snare and delusion. The Holy Spirit must do a work for human intelligences that is scarcely yet comprehended by human minds. New aspects of truth are to be opened to our view. O the riches of the word of God are but dimly appreciated. Unless the Holy Spirit shall do its office work upon the human heart, the character will not be developed after the divine similitude. {1888 1249.1}

The Lord will enrich the minds of those who are searching for the hidden treasures of truth. What promise did our Lord Jesus Christ make to his disciples to furnish them with consolation in view of his departure from them? It was the promise of the Holy Spirit of God. The divine influence of the Holy Spirit was to co-operate with the human mind and bring to their remembrance whatsoever Christ had spoken unto them. The great need of this time of peril is the Holy Spirit; for it will bring to the receiver all other blessings in its train. The truth believed will transform the character. In the light of the truth that is shining in our day, we are reprov'd for the dearth of the Holy Spirit. This lack is an evidence that there is not an abundance of that faith which works by love and purifies the soul. As long as individuals are content with a theory of truth, and are yet lacking in the daily operation of the Spirit of God upon the heart, which is manifested in outward transformation of character, they are cutting themselves off from the qualification that would fit them for greater efficiency in the Master's work. Those who are

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devoid of the Holy Spirit cannot be faithful watchmen upon the walls of Zion; for they are blind to the work that ought to be done, and do not give the trumpet a certain sound. {1888 1249.2}

The baptism of the Holy Ghost as on the day of Pentecost will lead to a revival of true religion, and to the visitation of angels and the performance of many wonderful works. Heavenly intelligences will come among us, and men will speak as they are moved upon by the Holy Spirit of God. But should the Lord work upon men as he did on, and after the day of Pentecost, many who now claim to believe the truth, would know so very little of the operation of the Holy Spirit, that they would cry, "Beware of fanaticism." They would say of those who were filled with the Spirit, "These men are drunk with new wine." The time is not far off now when men will want a much closer relation to Christ, a much closer union with his Holy Spirit than ever they have had, or will have, unless they give up their will and their way, and submit to God's will and God's way. The great sin of those who profess to be Christians is that they do not open the heart to receive the Holy Spirit. When souls long after Christ, and seek to become one with him, then those who are content with the form of godliness, exclaim "Be careful, do not go to extremes." When the angels of heaven come among us, and work through human agents, there will be solid, substantial conversions, after the order of the conversions after the day of Pentecost. Now brethren, be careful and do not go into or try to create human excitement. But while we should be careful not to go into human excitement, we should not be among those who will raise inquiries, and cherish doubts in reference to the work of the Spirit of God; for there will be those who will question and criticize when the Spirit of God takes possession of men and women, because their own hearts are not moved; but are cold and unimpressible. {1888 1250.1}

Conversion among the people is what we must see before they are made ready to stand in the great day of God. Truth is always aggressive it is not a passive, dead element; it is a working power, that operates upon the hearts of those who believe. The Lord never honors cold Phariseism and unbelief. Let all our brethren read the first few chapters of Acts, and see how the Lord has worked and how he will work where faith is cherished in the hearts of his people. Let nothing be done through strife or vain glory; but let everyone serve God with pure, clean, unselfish hearts, having an eye single to the glory of God. We need power from above, a more than mortal power to accompany the proclamation of the last message of mercy to our world. With this power victories will be achieved that will make manifest that divine power accompanies the words of the human agents whom God is using to defeat the lying wonders of this degenerate age. {1888 1251.1}

God has intrusted to us our capabilities, in order that we may make the most of them for his glory. Christ said, "A little while is the light with you, walk while you have the light, lest darkness come upon you." The intellect may be cultivated, and through the harmonious use of our faculties, under the control of the Holy Spirit, we may develop a strong, firm character. A righteous character formed after the likeness of Christ's character has a value above that of gold or precious stones. Those who co-operate with the Lord Jesus Christ in the formation of a righteous character will become laborers together with God. They will act their part as the human agent through whom God will reach the hearts and minds of men and women who are separated from him by sin, and will win them to Christ. No one can copy the pattern Christ Jesus without becoming a channel of light to influence others. No man liveth unto himself. God has claims upon us individually and in our short probationary life he requires us to put into exercise the powers he has granted us, to love one another as he has loved us. We are not to labor merely keeping this short life time in view; but to act as if in sight of eternity, we are to act as if the curtain between us and the universe of heaven was withdrawn, and we could with the eye of faith, see Christ looking upon us, and encouraging us in our work. Study diligently the lessons he gave to his disciples; for he declared, "The words I speak unto you, they are Spirit and they are life." There is marrow and fatness in these

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lessons. Christ has prayed to his Father for his disciples. He said, "Neither pray I for these alone, but for them also which shall believe on me through their word." {1888 1252.1}

My brethren, preach Christ. We need to keep him lifted up before the world, that men may behold his mercy and righteousness. Meditate upon the lessons Christ gave to his disciples to be given again to the world. This is the word which became flesh and dwelt among us. The world's eternal interest depends upon men knowing Christ as their individual, personal Saviour. "This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." The pen of inspiration has traced the words which Christ spoke in order that those who believe in him may give to others the words which he has given to them. Ministers should set before the people the lessons which are to be brought into the home life. Parents are to be taught to feel a solemn responsibility to teach their children the lessons given them by Christ in both the Old and the New Testament. The children have been strangely neglected, and the people must be enlightened in regard to what constitutes home-religion. {1888 1253.1}

The Holy Spirit is presenting the grand and ennobling theme of Christ and his righteousness, and the eyes of many are being anointed to discern spiritual things. Many are gaining a fuller comprehension of the lessons contained in the holy Book than they have seen in the past, and they discern a higher standard of piety. They see that there is a work to be done for the world which will require earnest zeal and energy, self-denial, and self-sacrifice for Christ. A higher, holier type of Christianity than we have seen for many years will be revealed. We need so much, the divine touch, that we may no longer work on according to our ease-loving, indifferent, low standard. But when the church is properly educated, and its members wisely trained, both old and young will have a mind to work. The great enterprise of sending the light into all parts of the world will require missionaries in much larger numbers than we have yet sent out. Children have not been educated, disciplined and trained as God would have them in order that there may be a great army of workers raised up to advance his cause. {1888 1253.2}

At Christ's first advent the angels broke the silence of the night with acclamations of praise, and proclaimed glory to God in the highest peace on earth; good will toward men. He is soon to come again with power and great glory. Those who are not wedded to the world will realize that the time demands something more than a weak, faint, methodical discourse. They will see that there must be earnestness and power accompanying the word which will arouse the powers of hell to oppose the warnings God designs to come to the people to awaken men out of their carnal security, that they may prepare themselves for the great event right upon us. The promise is, "Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." God will accept no sleepy, tame message at this time. In old time "Holy men of God spake as they were moved by the Holy Ghost," and we may expect such teaching in our day. I know that the Lord has wrought by his own power in Battle Creek. Let no one attempt to deny this; for in so doing they will sin against the Holy Ghost. Because there may be need to warn and caution every one to walk carefully and prayerfully, in order that the deceptive influence of the enemy shall not lead men away from the Bible, let no one suppose that God will not manifest his power among his believing people; for he will work and none can hinder him. His name will be a praise in the earth. "After these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory." Some souls will see and receive the light; but those who have stood long in resistance of light, because it did not come just in accordance with their ideas, will be in danger of calling light darkness, and darkness light; but the power of God will sweep away the refuge of lies, and his glory will be revealed. Let not one ray of light be resisted, let no operation of the Spirit of God be interpreted as darkness. God will not leave his people to wrestle with principalities and powers, with the rulers of the darkness of this world, with spiritual wickedness in high places, without the co-

operation of heavenly angels. The power of God will be manifested to hold in check the power of the enemy. God will give victory to the truth. Ellen G. White. {1888 1254.1}

## ***1NL---Notebook Leaflets from Elmshaven Library Volume 1 / Chapter 41***

### **“A Perfect Service Required by God” By Ellen G. White**

Everything that God could do was done to save a perishing world. "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." God has made it impossible for it to be said that He could have done more than He has done for the fallen race. When He gave His Son, He gave Himself. In one great gift He poured out the whole treasure of heaven. He has revealed a love that defies all computation, a love that should fill our hearts and lives with gratitude. {1NL 131.1}

Christ loves human beings, and He died to save them. At an infinite price He ransomed them from the power of the enemy. He invites them to become members of the royal family, children of the heavenly King. He desires to see them prepared to receive the crown of life. He longs to bestow on them the eternal riches. He came to restore in them the image of Divinity. He calls upon those who have accepted Him to join Him in this work. He has chosen us as His instruments. By us He desires to carry out His merciful purposes. He says, You are laborers together with Me. Shall we not co-operate with Him in His great plan, working earnestly to save His blood-bought heritage? {1NL 131.2}

### **Proper Use of the Voice**

He has given us grand and solemn truths to impart to those who are in darkness. Let us not mar these truths by imperfect utterance. God has given us voices that we may speak His truth. He desires that the music of the voice shall aid in impressing His word upon minds. {1NL 131.3}

We should train ourselves to take deep, full inspirations, and to speak clearly and distinctly. The voice should not be dropped at the end of a sentence, so that the closing words are hardly audible. {1NL 131.4}

Those who open the oracles of God to the people should improve in their manner of communicating the truth, that it may be presented to the world in an acceptable way. Place proper emphasis upon the words that should be made impressive. Speak slowly. Let the voice be as musical as possible. {1NL 131.5}

### **Seek for Perfection**

God desires His ministers to seek for perfection, that they may be vessels unto honor. They are to be controlled by the Holy Spirit; and when they speak, they are to show an energy proportionate to the importance of the subject they are presenting. They are to show that the power about which they speak has made a change in their lives. When they are truly united with Christ, they will give the heavenly invitation with an earnestness that will impress hearts. As they manifest zeal in proclaiming the gospel message, a corresponding earnestness will be produced in the hearers, and lasting impressions for good will be made. {1NL 131.6}

The greater the influence of the truth upon us, the greater will be our earnestness in seeking for perfection in our manner of imparting truth. {1NL 131.7}

## **An Increase of Vitality**

Sin brings physical and spiritual disease and weakness. Christ has made it possible for us to free ourselves from this curse. The Lord promises, by the medium of truth, to renovate the soul. The Holy Spirit will make all who are willing to be educated able to communicate the truth with power. It will renew every organ of the body, that God's servants may work acceptably and successfully. Vitality increases under the influence of the Spirit's action. Let us, then, by this power lift ourselves into a higher, holier atmosphere, that we may do well our appointed work. {1NL 131.8}

By constant obedience those who are born again are fitted for service. The entire being is to be placed under the molding, fashioning hand of God, that physical, mental, and spiritual perfection may be attained. Christians are to grow to the full stature of men and women in Christ. {1NL 132.1}

## **Counsel Regarding Prayer**

The Lord desires His servants to improve in their manner of praying. He inquires, Where is the vivifying influence of your prayers? He does not accept the tame, lifeless, lengthy prayers which are so destitute of His Spirit. He calls for a reformation, else He will remove the candlestick out of its place. He desires the candle to burn brightly, sending forth light to all parts of the world. When the church turns fully to the Lord, lifeless, spiritless prayers will no more be heard. {1NL 132.2}

I urge my ministering brethren to improve in their manner of praying. This can and must be done. I must say to them, The shorter you make your spiritless prayers, the better will it be for the congregation. It is generally the case that the less of heaven's vitality there is in a prayer, the more lengthy it is. Do not spend a long time in prayer before a congregation unless you know that God is inditing the prayer. Let the prayers made in public be short and full of earnestness. The effectual, fervent prayer of a righteous man availeth much; but the prayer uttered in a low, monotonous tone and spiritless manner is not accepted by God. The voice of prayer should rise to God from hearts burdened by a sense of need. Let there be a revival of the Holy Spirit, that your prayers may be filled with the power of heaven. {1NL 132.3}

Learn to seek the Lord most earnestly for power to reach sinners. Heed the message God has sent to His church of today. [Read Rev. 3:15-18.] {1NL 132.4}

The Lord calls for those in His service to make all the improvement He has made it possible for them to make. The truth in our possession is of infinite importance. How essential, then, that it should lose none of its power in passing from us to those who are in darkness. It should not be bereft of its luster by our inefficiency. Our expression of God's wondrous loving-kindness, frame our words as we may, will be tame enough as it falls from our lips. But when, with sanctified lips, we offer praise for God's love, hearts are reached. Let us pray that the wondrous message of Christ's love may reach hearts. Let us watch for the Lord more earnestly than they that watch for the morning. Let us hope in Him and walk in His ways. He is well pleased when His servants work with implicit faith in Him, asking Him to supply all their needs. {1NL 132.5}

## **Importunate, Prevailing Prayer:**

**From the experience of Jacob we may learn the power of importunate prayer. [Read Patriarchs and Prophets, pp. 196, 197.] {1NL 132.6}**

Jacob prevailed because he was persevering and determined. His experience testifies to the power of importunate prayer. It is now that we are to learn this lesson of prevailing prayer, of unyielding faith. The greatest victories to the church or to the individual Christian are not those that are gained by talents

## Righteousness by Faith

or education, by wealth, or the favor of men; they are those victories that are gained in the audience chamber with God, when earnest, agonizing faith lays hold upon the mighty arm of power. {1NL 132.7}

We can do nothing of ourselves. In our helpless unworthiness we must trust in the merits of the crucified and risen Saviour. None will ever perish while they do this. The long, black catalog of our delinquencies is before the eye of the Infinite. The register is complete; none of our offenses are forgotten. But He who listened to the cries of His servants of old, will hear the prayer of faith, and pardon our transgressions. He has promised, and He will fulfill His word.-- R. & H., Jan 14, 1902. {1NL 133.1}

### **Angels Are Amazed**

Angels are amazed that men regard so lightly and indifferently the vital truths which mean so much to the sinner, and continue willing subjects under the captivity of Satan and sin, when so much has been endured in the divine person of the Son of God. O that we may cultivate habits of contemplation, of the self-denial and self-sacrifice of the life of Christ, until we shall have a deep sense of the aggravating character of sin; and hate it as the vile thing it is. {1NL 133.2}

Let the mind awaken to gratitude that through Christ Jesus, the Father is faithful to fulfill the promise to forgive all sin. His mercy and His love are forever an assurance as we look upon Christ uplifted upon the cross of Calvary. Will we individually rise to the appreciation as far as we have capacity to comprehend the truth, that God Jehovah, loves and forgives us if we believe in and love Jesus? {1NL 133.3}

O what a glorious truth! God is waiting to forgive all who come unto Him with repentance. Preach it. Lift up Jesus high that the people may behold Him. Let the salvation of the souls of men, women, and children be the great aim and purpose of our labor. . . . {1NL 133.4}

The Jews saw in the sacrificial offerings the symbol of Christ whose blood was shed for the salvation of the world. All these offerings were to typify Christ and to rivet the great truth in their hearts that the blood of Jesus Christ alone cleanseth from all sin, and without the shedding of blood there is no remission of sins. Some wonder why God desired so many sacrifices and appointed the offering of so many bleeding victims in the Jewish economy. {1NL 133.5}

Every dying victim was a type of Christ, which lesson was impressed on mind and heart in the most solemn sacred ceremony, and explained definitely by the priests. Sacrifices were explicitly planned by God Himself to teach this great and momentous truth, that through the blood of Christ alone there is forgiveness of sins. {1NL 133.6}

This grand and saving truth is oft repeated in the hearing of believers and unbelievers, and yet it is with amazement that angels behold the indifference on men to whom these truths mean so much. How little is evidenced that the church feels the force of the wonderful plan of redemption. How few make this truth, that only through faith in the cleansing blood of Jesus Christ there is forgiveness of the sins that cling to human beings like the foul leprosy, a living reality. {1NL 133.7}

What depths of thought should this awaken in every mind. He needed no suffering to atone for Himself. His was a depth of suffering, proportionate to the dignity of His person, and His sinless exalted character.--Letter 43, 1892. {1NL 133.8}

### **Spasmodic Repentance**

"Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me. To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne." {1NL 133.9}

## Righteousness by Faith

Some may say, Why is this message sounded so constantly in our ears? It is because you do not thoroughly repent. You do not live in Christ and have Christ abiding in you. When one idol is expelled from the soul, Satan has another prepared to supply its place. Unless you make an entire consecration to Christ and live in communion with Him, unless you make Him your Counselor, you will find that your heart, open to evil thoughts, is easily diverted from the service of God to the service of self. {1NL 134.1}

### **As Morning Dew**

At times you may have a desire to repent. But unless you decidedly reform and put into practice the truths you have learned, unless you have an active, working faith, a faith that is constantly increasing in strength, your repentance is as the morning dew. It will give no permanent relief to the soul. A repentance caused by a spasmodic exercise of the feelings is a repentance that needs to be repented of; for it is delusive. A violent exercise of the feelings, which does not produce in you the peaceable fruits of righteousness, leaves you in a worse state than you were in before. {1NL 134.2}

Every day the tempter will be on your track with some delusive, plausible excuse for your self-serving, your self-pleasing, and you will fall back into your old practices, neglecting the work of serving God, by which you would gain hope and comfort and assurance. {1NL 134.3}

God calls for willing service--a service inspired by the love of Jesus in the heart. God is never satisfied with halfhearted, selfish service. He requires the whole heart, the undivided affections, and a complete faith and trust in His power to save from sin. . . . {1NL 134.4}

God will honor and uphold every truehearted, earnest soul who is seeking to walk before Him in the perfection of the grace of Christ. The Lord Jesus will never leave nor forsake one humble, trembling soul. Shall we believe that God will work in our hearts? that if we allow Him to do so, He will make us pure and holy, by His rich grace qualifying us to be laborers together with Him. Can we with keen, sanctified perception appreciate the strength of the promises of God, and appropriate them to our individual selves, not because we are worthy, but because Christ is worthy, not because we are righteous, but because by living faith we claim the righteousness of Christ in our behalf?--MS. 125, 1901. {1NL 134.5}