

***Pro. 14:12 There is a way which seemeth right unto a man,
but the end thereof are the ways of death. also Pro. 16:25***

It is the way of Emotion, Feeling, and not Principle.

Those who humbly and prayerfully search the Scriptures, to know and to do God's will, will not be in doubt of their obligations to God. For "if any man will do his will, he shall know of the doctrine." If you would know the mystery of godliness, ***you must follow the plain word of truth,—feeling or no feeling, emotion or no emotion. Obedience must be rendered from a sense of principle, and the right must be pursued under all circumstances. This is the character that is elected of God unto salvation.*** The test of a genuine Christian is given in the word of God. Says Jesus, "If ye love me, keep my commandments." "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.... If a man love me he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me." { RH July 17, 1888, par. 7 }

God has ordained that in order to grow in grace and in a knowledge of Christ, men must follow His example and work as He worked. ***It will often require a struggle to control our own feelings*** and to refrain from speaking in a manner to discourage those who are laboring under temptation. A life of daily prayer and praise, a life which will shed light upon the path of others, cannot be maintained without earnest effort. But such effort will yield precious fruit, blessing not only the receiver, but the giver. The spirit of unselfish labor for others gives depth, stability, and Christlike loveliness to the character and brings peace and happiness to its possessor. The aspirations are elevated. There is no room for sloth or selfishness. Those who exercise the Christian graces will grow. They will have spiritual sinew and muscle, and will be strong to work for God. They will have clear spiritual perceptions, a steady, increasing faith, and prevailing power in prayer. Those who are watching for souls, who devote themselves most fully to the salvation of the erring, are most surely working out their own salvation. { 5T 606.3 }

You should move out from principle, in harmony with natural law, irrespective of feeling. . . {3T 76.1 }

Your feelings, your impressions, your emotions, are not to be trusted, . . { 5T 513.3 }

The power of the truth should be sufficient to sustain and console in every adversity. It is in enabling its possessor to triumph over affliction that the religion of Christ reveals its true value. It brings the appetites, the passions, and *the emotions under the control of reason and conscience*, and disciplines the thoughts to flow in a healthful channel. And then the tongue will not be left to dishonor God by expressions of sinful repining. { 5T 314.3 }

The love of Christ in the heart is what is needed. Self is in need of being crucified. When self is submerged in Christ, *true love* springs forth spontaneously. *It is not an emotion or an impulse, but a decision of a sanctified will.* . . {6BC 1100.8}

The true Christian does not allow any earthly consideration to come in between his soul and God. The commandment of God wields an authoritative influence over his affections and actions. If every one seeking the kingdom of God and his righteousness would be always ready to work the works of Christ, how much easier would become the path to heaven. The blessings of God would flow into the soul, and the praises of the Lord would be on your lips continually. You would then serve God from principle. Your feelings might not always be of a joyous nature; clouds would at times shadow the horizon of your experience; but *the Christian's hope does not rest upon the sandy foundation of feeling. Those who act from principle, will behold the glory of God beyond the shadows, and rest upon the sure word of promise. They will not be deterred from honoring God, however dark the way may seem. Adversity and trial will only give them an opportunity to show the sincerity of their faith and love.* When depression settles upon the soul, it is no evidence that God had changed. He is "the same yesterday, and today, and forever." *You are sure of the favor of God when you are sensible of the beams of the Sun of Righteousness; but if the clouds sweep over your soul, you must not feel that you are forsaken. Your faith must pierce the gloom. Your eye must be single, and your whole body shall be full of light. The riches of the grace of Christ must be kept before the mind.* Treasure up the lessons that his love provides. Let your faith be like Job's that you may declare, "Though he slay me, yet will I trust in him." Lay hold on the promises of your Heavenly Father, and remember his former dealing with you, and with his servants; for "all things work together for good to them that love God." { RH January 24, 1888, par. 8 }

Religion is not merely an emotion, a feeling. It is a principle which is interwoven with all the daily duties and transactions of life. Nothing will be entertained, no business engaged in, which will prevent the accompaniment of this principle. *To retain pure and undefiled religion, it is necessary to be workers, persevering in effort.* { 1MCP 286.3 }

This class are *controlled by feeling*. They have not *depth and stability of character. Principle does not reach down deep, underlying the springs of action. They have in word exalted the truth, but are not doers of it.* The seed of truth has not rooted down below the surface. The heart has not been renewed by the transforming influence of the Spirit of God. And when the truth calls for working men and women, when sacrifices have to be made for the truth's sake, they are somewhere else; and when trials and persecution come, they fall away because they have no depth of earth. *The truth, plain, pointed, and close, is brought to bear upon the heart and reveals the deformity of character.* Some will not bear this test, but frequently close their eyes to their imperfections; although their consciences tell them that the words spoken by the messengers of God, which bear so closely upon their Christian characters, are truth, yet they will not listen to the voice. *They are offended because of the word and yield the truth rather than submit to be sanctified through it. They flatter themselves that they may get to heaven an easier way.* { 3T 112.1 }

The people of God must move *understandingly*. They should not be satisfied until *every known sin is confessed; then it is their privilege and duty to believe that Jesus accepts them.* They must not wait for others to press through the darkness and obtain the victory for them to enjoy. *Such enjoyment* will last only till the meeting closes. But *God must be served from principle instead of from feeling.* Morning and night obtain the victory for yourselves in your own family. Let not your daily labor keep you from this. Take time to pray, and as you pray, believe that God hears you. Have faith mixed with your prayers. You may not at all times feel the immediate answer; but *then it is that faith is tried. You are proved to see whether you will trust in God, whether you have living, abiding faith.* "Faithful is He that calleth you, who also will do it." Walk the narrow plank of faith. Trust all on the promises of the Lord. Trust God in darkness. That is the time to have faith. But you often let feeling govern you. You look for worthiness in yourselves when you do not feel comforted by the Spirit of God, and despair because you cannot find it. You do not trust enough in Jesus, precious Jesus. You do not make His worthiness to be all, all. The very best you can do will not merit the favor of God. It is Jesus' worthiness that will save you, His blood that will cleanse you. *But you have efforts to make. You must do what you can on your part. Be zealous and repent, then believe.* { 1T 167.1 }

Pro. 4:7 Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding.

8 Exalt her, and she shall promote thee: she shall bring thee to honour, when thou dost embrace her.

9 She shall give to thine head an ornament of grace: a crown of glory shall she deliver to thee.

Eccl. 12:13 Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. 14 For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.

True sanctification is nothing more or less than to love God with all the heart, to walk in His commandments and ordinances *blameless*. ***Sanctification is not an emotion but a heaven-born principle*** that brings all the passions and desires under the control of the Spirit of God; and this work is done through our Lord and Saviour. { FW 87.1 }

When your mind is brought into conformity to the will of God, to obey His commandments, think you that the Lord will not have a care for you and your temporal interests? You have been almost persuaded, but did not obey. You thought you would wait until the way cleared before you. The Lord has left every human agent responsible for his course of action. God's claims are to be your first consideration. Obedience to God is your first duty. You are to leave all the consequences in His hands. You have been hesitating because you do not now realize the strong convictions that you once had, and would not yield to obey. You need not expect as forcible conviction again. ***You will have to obey God and take your position on the truth, feeling or no feeling. Your business now is to work decidedly from principle, to make your decisions irrespective of consequences.***— Letter 72, 1893. { Ev 243.1 }

True love *is not* merely a sentiment or an emotion. ***It is a living principle, a principle that is manifest in action.*** True love, wherever it exists, will control the life. Thus it is with the love of God. "God is love;" and in all His works, in all His dealings with mankind, His character is revealed. { AUCR June 1, 1900, Art. A, par. 1 } {5BC 1140.3}

We tremble for the youth of our day, because of the example that is given them by those who profess to be Christians. We cannot close the door of temptation to the youth, but we can educate them that their words and their actions may have a direct bearing upon their future happiness or misery. They will be exposed to temptation. They will meet foes without and foes within, but ***they can be instructed to stand firm in their integrity, having moral principle to resist temptation.*** The lessons given our youth by world-loving professors are doing great harm. The festal gatherings, the gluttonous feasts, the lotteries, tableaux, and theatrical performances, are doing a great work that will bear a record with its burden of results to the Judgment. { ST April 19, 1883, par. 8 }

The old nature, born of blood and the will of the flesh, *cannot inherit* the kingdom of God. The old ways, the hereditary tendencies, the former habits, *must be given up*; for grace is not inherited. The new birth consists in having *new motives, new tastes, new tendencies*. Those who are begotten unto a new life by the Holy Spirit, have become partakers of the divine nature, and in all their habits and practices they will give evidence of their relationship to Christ. When men who claim to be Christians retain all their natural defects of character and disposition, in what does their position differ from that of the worldling? They do not appreciate the truth as a sanctifier, a refiner. They have not been born again (The Review and Herald, April 12, 1892). { 6BC 1101.1 }

God makes no compromise with sin. A genuine conversion *changes hereditary* and *cultivated* tendencies to wrong. The religion of God is a firm fabric, composed of innumerable threads, and woven together with tact and skill. Only the wisdom which comes from God can make this fabric complete. There are a great many kinds of cloth which at first have a fine appearance, but they cannot endure the test. They wash out. The colors are not fast. Under the heat of summer they fade away and are lost. The cloth cannot endure rough handling. { 6BC 1101.3 }

So it is with the religion of many. When the warp and woof of character will not stand the test of trial, the material of which it is composed is worthless. *The efforts made to patch the old with a new piece do not better the condition of things; for the old, flimsy material breaks away from the new, leaving the rent much larger than before.* Patching will not do. The only way is to discard the old garment altogether, and procure one entirely new. { 6BC 1101.4 }

Christ's plan is the only safe one. He declares, "Behold, I make all things new." "If any man be in Christ, he is a new creature." *Christ gives man no encouragement to think that He will accept a patchwork character, made up mostly of self, with a little of Christ. This is the condition of the Laodicean church.* At first there seems to be some of self and some of Christ. But soon it is all of self and none of Christ. The root of selfishness is revealed. It continues to grow, striking its roots deeper and deeper, till its branches are covered with objectionable fruit. Christ looks with pitying tenderness on all who have *combination characters. Those with such a character have a connection with Christ so frail that it is utterly worthless* (Letter 105, 1893). { 6BC 1101.5 }

Discord division in the Church or Principle?

Those who love Jesus and the souls for whom He has died will follow after the things which make for peace. But *they must take care lest in their efforts to prevent discord they surrender truth*, lest in warding off division they *sacrifice*

principle. True brotherhood can never be maintained by compromising principle.
As Christians approach the Christlike model and become ***pure in spirit and action*** they will feel the venom of the serpent. The opposition of the children of disobedience is excited by a Christianity that is spiritual.... That peace and harmony which are secured by mutual concessions to avoid all differences of opinion ***are not worthy of the name.*** On points of feeling between man and man, concessions should sometimes be made; but ***never should one iota of principle be sacrificed to obtain harmony.***—The Review and Herald, January 16, 1900.
{ 1MCP 244.1 }

God makes no compromise with sin. { 6BC 1101.3 }

It is impossible for you to unite with those who are corrupt, and remain pure. . .
{6BC 1102.6}

But while we urge upon you meekness and lowliness of heart, let no one imagine that the acquirement of this grace demands that you should be coarse and uncultivated. The religion of Christ never degrades the receiver. It refines and ennobles the character. We should study carefully lest we cultivate some trait of character that is unlike the divine Pattern, and not in harmony with the blessed will of God. Just as soon as there is the diligent study of the Bible that there should be, we shall not fail of noting a marked difference in the characters of the people of God. We shall say from the heart, "The things I once loved, I now hate; and the things I once hated, I now love." {RH, April 9, 1889 par. 8}

As you stand here today, and see the defects of your characters in the light of God's great moral standard, will you not say, "I will redeem the past; I will go to work in the Lord's vineyard"? By living faith will you not grasp the promises of God, and appropriate Christ's righteousness, and find the light of heaven shining in your life? You are to bring Christ into your every thought and action. A defective link in a chain makes it worthless, and a defect in your character will unfit you to enter the kingdom of heaven. You must set everything in order. But you cannot do this great work without divine aid. Are you ready to accept the promises of God, and to make them your own by living faith in his immutable word? You should walk by faith, not by feeling. We do not want a sensational religion; but we want a religion founded on intelligent faith. This faith plants its feet on the eternal rock of God's word. Those who walk by faith are all the time seeking for perfection of character by constant obedience to Christ. The Captain of our salvation has given us his orders, and we are to yield implicit obedience; but if we close the Book that reveals his will, and do not inquire, or search, or seek to understand, how can we fulfill its obligation? We shall be found wanting at last, if we pursue this course.
{RH, April 9, 1889 par. 9}

It is the privilege of every one to say, "I will carry out my Captain's orders to

the very letter, *feeling or no feeling*. I will not wait *for a happy sensation, for a mysterious impulse*. I will say, "What are my orders? What is the line of my duty? What says the Master to me? Is the line of communication open between God and my soul? *What is my position before God?*" Just as soon as we come into right relations to God, we shall understand our duty and do it; and we shall not think the good things we do, entitle us to salvation. {RH, April 9, 1889 par. 10}

Satan is constantly seeking to deceive men and lead them to call sin righteousness, and righteousness sin. How successful has been his work! *How often censure and reproach are cast upon God's faithful servants because they will stand fearlessly in defense of the truth! Men who are but agents of Satan are praised and flattered, and even looked upon as martyrs, while those who should be respected and sustained for their fidelity to God, are left to stand alone, under suspicion and distrust.* {GC 192.3}

Counterfeit holiness, spurious sanctification, is still doing its work of deception. Under various forms it exhibits the same spirit as in the days of Luther, *diverting minds from the Scriptures and leading men to follow their own feelings and impressions* rather than to yield obedience to the law of God. This is one of Satan's most successful devices to cast reproach upon purity and truth. {GC 193.1}

I hope you will look at things candidly and not move impulsively or from feeling. Our ministers must be educated and trained to do their work more thoroughly. They should bind off the work and not leave it to ravel out. And they should look especially after the interests they have created, and not go away and never have any special interest after leaving a church. A great deal of this has been done.--Letter 1, 1879. {Ev 324.1}

Many who are sincerely seeking for holiness of heart and purity of life seem perplexed and discouraged. They are constantly looking to themselves, and lamenting their lack of faith; and because they have no faith, they feel that they cannot claim the blessing of God. *These persons mistake feeling for faith.* They look above the simplicity of true faith, and thus bring great darkness upon their souls. They should turn the mind from self, to dwell upon the mercy and goodness of God and to recount His promises, and then simply believe that He will fulfill His word. {MYP 111.1} {SL 89}

There is a great work to be done in Europe. It may seem to move slowly and hard at first; but God will work mightily through you if you will only make an entire surrender to Him. Much of the time you will have to *walk by faith, not by feeling*.--Historical Sketches, pp. 128, 129. (1886)

In these days of delusion, every one who is established in the truth will have to contend for the faith once delivered to the saints. Every variety of error will be brought out in the mysterious working of Satan, which would, if it were possible, deceive the very elect, and turn them from the truth. . . . {7BC 952.1}

There will be false dreams and false visions, which have some truth, **but lead away from the original faith. The Lord has given men a rule by which to detect them.** "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." If they belittle the law of God, if they pay no heed to His will as revealed in the testimonies of His Spirit, they are deceivers. ***They are controlled by impulse and impressions which they believe to be from the Holy Spirit and consider more reliable than the Inspired Word.*** They claim that every thought and feeling is an impression of the Spirit; and when they are reasoned with out of the Scriptures, they declare that they have something more reliable. But while they think that they are led by the Spirit of God, they are in reality following an imagination wrought upon by Satan (BE Sept., 1886). {7BC 952.2}

The apostle does not here refer to the openly irreligious, but to the professing Christians who make ***inclination*** their guide, and thus become enslaved by self. ***Such are willing*** to listen to those doctrines only that do not rebuke their sins or condemn their pleasure-loving course. They are offended by the plain words of the faithful servants of Christ and ***choose teachers who praise and flatter them.*** And among professing ministers there are those who preach the opinions of men instead of the word of God. Unfaithful to their trust, they lead astray those who look to them for spiritual guidance. {AA 504.3}

If the counsel of the True Witness had been fully heeded, God would have wrought for his people in greater power. The efforts made since the message has been given have been blessed of God, and many souls have been brought from error and darkness to rejoice in the truth. I saw that God would prove his people. Patiently Jesus bears with them, and does not spue them out of his mouth in a moment. Said the angel, "God is weighing his people." **If the message had been of as short duration as many of us supposed, there would have been no time for God's people to develop character.** ***Many moved from feeling, not from principle and faith,*** and this solemn, fearful message stirred them. It wrought upon their feelings, excited their fears, but did not accomplish the work God designed it should. God reads the heart. Lest his people should be deceived in regard to themselves, he gives them time for the excitement to wear off, and he proves them to see if they will obey the counsel of the True Witness. {2SG 224.1}

God leads his people on step by step. He brings them up to different points which are calculated to manifest what is in the heart. Some endure at one point, but fall off at the next. At every advanced point the heart is tested, and tried a little

closer. If the professed people of God find their hearts opposed to the straight work of God, it should convince them that they have a work to do to overcome, or be spued out of the mouth of the Lord. Said the angel, "God will bring his work closer and closer to test them, and prove every one of his people." Some are willing to receive one point, but when God brings them to another testing point, they shrink from it and stand back, because they find it strikes directly at some cherished idol. Here they have opportunity to see what is in their hearts that shuts out Jesus. They prize something higher than the truth, and their hearts are not prepared to receive Jesus. Individuals are tested and proved a length of time to see if they will sacrifice their idols, and heed the counsel of the True Witness. If they will not be purified through obeying the truth, and overcome their selfishness, their pride and evil passions, the angels of God have their charge, "They are joined to their idols, let them alone," and they pass on to their work, leaving them with their evil traits unsubdued, to the control of evil angels. Those who come up to every point, and stand every test, and overcome, be the price what it may, have heeded the counsel of the True Witness, and they will be fitted by the latter rain for translation. {2SG 225.1}

In Iowa they carried things to quite a length, and ran into fanaticism. They mistook zeal and fanaticism for conscientiousness. ***Instead of being guided by reason and sound judgment, they allowed their feelings to take the lead.*** They were ready to become martyrs for their faith. Did all this feeling lead them to God? to greater humility before Him? Did it lead them to trust in His power to deliver them from the trying position into which they might be brought? Oh, no! Instead of making their petitions to the God of heaven and relying solely upon His power, they petitioned the legislature and were refused. They showed their weakness and exposed their lack of faith. All this only served to bring that peculiar class, Sabbathkeepers, into special notice, and expose them to be crowded into difficult places by those who have no sympathy for them. {1T 356.3}

There are many restless spirits who will not submit to discipline, system, and order. They think that their liberties would be abridged were they to lay aside their own judgment and submit to the judgment of those of experience. The work of God will not progress unless there is a disposition to submit to order and expel the reckless, disorderly spirit of fanaticism from their meetings. ***Impressions and feelings are no sure evidence that a person is led by the Lord. Satan will, if he is unsuspected, give feelings and impressions. These are not safe guides.*** All should thoroughly acquaint themselves with the evidences of our faith, and the great study should be how they can adorn their profession and bear fruit to the glory of God. None should take a course to make themselves disgusting to unbelievers. We should be chaste, modest, and elevated in conversation, and blameless in life. A trifling, joking, reckless spirit should be rebuked. It is no evidence of the grace of

God upon the heart for persons to talk and pray with talent in meeting, and then give up to a rough, careless manner of talking and acting when out of meeting. Such are miserable representatives of our faith; they are a reproach to the cause of God. {1T 413.1}

There are some in the church who need to *cling to the pillars of our faith, to settle down and find rock bottom*, instead of drifting on the surface of excitement and moving from impulse. There are spiritual dyspeptics in the church. They are self-made invalids; their spiritual debility is the result of their own wavering course. They are tossed about here and there by the changing winds of doctrine, *and are often confused and thrown into uncertainty because they move entirely by feeling*. They are sensational Christians, ever hungering for something new and diverse; strange doctrines confuse their faith, and they are worthless to the cause of *truth*. {4T 74.2}

Let those who have been remiss in this work consider their duty in the light of the great commandment: "Thou shalt love thy neighbor as thyself." This obligation is resting upon all. All are required to labor to diminish the ills and multiply the blessings of their fellow creatures. If we are strong to resist temptation we are under the greater obligation to help those who are weak and yielding. Have we knowledge, we should instruct the ignorant. Has God blessed us with this world's goods, it is our duty to succor the poor. We must work for others' good. Let all within the sphere of our influence be partakers of whatever of excellence we may possess. None should be content to feed on the bread of life without sharing it with those around them. {5T 606.1}

Those only live for Christ and honor His name who are true to their Master in seeking to save that which is lost. Genuine piety will surely manifest the deep longing and earnest labor of the crucified Saviour to save those for whom He died. If our hearts are softened and subdued by the grace of Christ, and glowing with a sense of God's goodness and love, there will be a natural outflow of love, sympathy, and tenderness to others. The truth exemplified in the life will exert its power, like the hidden leaven, upon all with whom it is brought in contact. {5T 606.2}

God has ordained that in order to grow in grace and in a knowledge of Christ, men must follow His example and work as He worked. *It will often require a struggle to control our own feelings* and to refrain from speaking in a manner to discourage those who are laboring under temptation. A life of daily prayer and praise, a life which will shed light upon the path of others, cannot be maintained without earnest effort. But such effort will yield precious fruit, blessing not only the receiver, but the giver. The spirit of unselfish labor for others gives depth, stability, and Christlike loveliness to the character and brings peace and happiness to its possessor. The aspirations are elevated. There is no room for sloth or

selfishness. Those who exercise the Christian graces will grow. They will have spiritual sinew and muscle, and will be strong to work for God. They will have clear spiritual perceptions, a steady, increasing faith, and prevailing power in prayer. Those who are watching for souls, who devote themselves most fully to the salvation of the erring, are most surely working out their own salvation. {5T 606.3}

Opinions

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 AH 139

Do you ask, What shall I do to be saved? You must lay your *preconceived opinions*, your *hereditary* and *cultivated* ideas, *at the door of investigation*. If you search the Scriptures to vindicate your own opinions, you will never reach the truth. Search in order to learn what the Lord says. If conviction comes as you search, if you see that your cherished opinions are not in harmony with the truth, do not misinterpret the truth in order to suit your own belief, but accept the light given. Open mind and heart that you may behold wondrous things out of God's word. {COL 112.3}

Obstinacy is a barrier to all improvement. An obstinate man will not be readily convinced of anything which his sight cannot take in. He does not know what it means to walk by faith. He adheres to his own plans and opinions, be they right or wrong, *because he has already adopted this line of thought*. He may have abundant reason to see that he is wrong; his brethren may raise their voices against his opinions and his methods for making a success of the work; *but he cherishes an almost immovable bar against conviction*. {CL 60.2}

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that the unfortunate man considers it a virtue to have, as he thinks, a mind of his own. If his way is not followed, he will raise objections on every occasion, in small matters and in large. He will hold to his words, whether they are true, or entirely false. This practice, often repeated, grows into confirmed habit, and becomes character. . . . {TDG 351.2}

Need for Heavenly Wisdom in Combating Error--We see more and greater need of close communion with God and greater need of unity. Let us devote much time to seeking for heavenly wisdom. Let us be much with God in prayer. *We want Bible evidence for every point we advance. We do not want to tide over points* as Elder Canright has done with *assertions*. {11MR 231.1}

Have you been grasping the precious truths point after point as they have been presented? Or have you been thinking that you follow your own ideas and opinions and read and judge the Word of God by your opinions and theories? ***Or will you take your ideas and theories to the Word of God and let the living oracles reveal to you where the deficiencies and defects are in your ideas and theories?*** We cannot take a position that we will judge the Word of God because we believed thus and so. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them" (Isaiah 8:20). {FW 66.3}

If the preconceived opinions or particular ideas of some are crossed in being reproved by testimonies, ***they have a burden at once to make plain their position to discriminate between the testimonies, defining*** what is Sister White's human judgment, and what is the word of the Lord. ***Everything that sustains their cherished ideas is divine,*** and the testimonies to correct their errors are human--Sister White's opinions. *They make of none effect the counsel of God by their tradition.*--Manuscript 16, 1889. {3SM 68.2}

Satan is . . . constantly pressing in the spurious--to lead away from the truth. The very last deception of Satan will be to make of none effect the testimony of the Spirit of God. "Where there is no vision, the people perish" (Proverbs 29:18). Satan will work ingeniously, in different ways and through different agencies, to unsettle the confidence of God's remnant people in the true testimony.-- Letter 12, 1890. {1SM 48.3}

There will be a hatred kindled against the testimonies which is satanic. The workings of Satan will be to unsettle the faith of the churches in them, for this reason: Satan cannot have so clear a track to bring in his deceptions and bind up souls in his delusions if the warnings and reproofs and counsels of the Spirit of God are heeded.-- Letter 40, 1890. {1SM 48.4}

I would speak in warning to those who have stood for years resisting light and cherishing the spirit of opposition. How long will you hate and despise the *messengers* of God's righteousness? God has given *them His message. They bear the word of the Lord.* There is salvation for you, but only through the merits of Jesus Christ. The grace of the Holy Spirit has been offered you again and again. Light and power from on high have been shed abundantly in the midst of you. Here was evidence, that all might discern *whom the Lord recognized as His servants.* But there are those who despised *the men and the message they bore. They have taunted them with being fanatics, extremists, and enthusiasts. Let me prophesy unto you:* Unless you speedily humble your hearts before God, and confess your sins, which are many, you will, when it is too late, see that you have been fighting against God. Through the conviction of the Holy Spirit, no longer unto reformation and pardon, *you will see that these men whom you have spoken against have been as signs in the world, as witnesses for God.* Then you would give the whole world if you could redeem the past, and be just such zealous men, moved by the Spirit of God to lift your voice in solemn warning to the world; and, *like them,* to be in principle firm as a rock. Your turning things upside down is known of the Lord. *Go on a little longer as you have gone, in rejection of the light from heaven, and you are lost. "The man that shall be unclean, and shall not purify himself, that soul shall be cut off from among the congregation."* {TM 96.2}

I have no smooth message to bear to those who have been so long as false guideposts, pointing the wrong way. *If you reject Christ's delegated messengers, you reject Christ.* Neglect this great salvation, kept before you for years, despise this glorious offer of justification through the blood of Christ and sanctification through the cleansing power of the Holy Spirit, and there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation. I entreat you now to humble yourselves and cease your stubborn resistance of light and evidence. Say unto the Lord, Mine iniquities have separated between me and my God. O Lord, pardon my transgressions. Blot out my sins from the book of Thy remembrance. Praise His holy name, there is forgiveness with Him, and you can be converted, transformed. {TM 97.1}

It will be found that those who bear false messages will not have a high sense of honor and integrity. *They will deceive the people, and mix up with their error the Testimonies of Sister White, and use her name to give influence to their work. They make such selections from the Testimonies as they think they can twist to support their positions, and place them in a setting of falsehood, so that their error may have weight and be accepted by the people. They misinterpret and misapply that which God has given to the church to warn, counsel, reprove, comfort, and encourage those who shall make up the remnant people of God.* Those who receive the Testimonies as the message of God will be helped and

blessed thereby; but those who take them in parts, simply to support some theory or idea of their own, ***to vindicate themselves in a course of error, will not be blessed and benefited by what they teach.*** To claim that the Seventh-day Adventist Church is Babylon, is to make the same claim as does Satan, who is an accuser of the brethren, who accuses them before God night and day. By this misusing of the Testimonies, souls are placed in perplexity, because they cannot understand the relation of the Testimonies to such a position as is taken by those in error; for God intended that the Testimonies should always have a setting in the framework of truth. {TM 42.1}

Some who are supposed to be heart and soul devoted to God are acting contrary to Him and to His work. Others have placed confidence in them, but deception covers them as with a garment. Their minds are controlled by a restless, irrepressible energy, an eagerness to disclose their sentiments. Thus seeds are sown everywhere. ***By a partially expressed sentiment they cast doubt and unbelief of the truth. There are those who are not in harmony with the testimonies because men in high positions of trust have expressed themselves as not in harmony with them;*** for the testimonies do not coincide with their opinions, but rebuke every vestige of selfishness.

Satan has laid every measure possible that nothing shall come among us as a people to reprove and rebuke us, and exhort us to put away our errors. But there is a people who will bear the ark of God. Some will go out from among us who will bear the ark no longer. But these cannot make walls to obstruct the truth; for it will go onward and upward to the end. ***In the past God has raised up men, and He still has men of opportunity waiting, prepared to do His bidding--men who will go through restrictions which are only as walls daubed with untempered mortar. When God puts His Spirit upon men, they will work. They will proclaim the word of the Lord; they will lift up their voice like a trumpet. The truth will not be diminished or lose its power in their hands. They will show the people their transgressions, and the house of Jacob their sins.*** {TM 411.1}

There are many who interpret that which I write ***in the light of their own preconceived opinions.*** You know what this means. ***A division in understanding and diverse opinions is the sure result.*** {3SM 79.3}

Are the Scriptures vague and inconsistent? Is there any foundation for the conflicting opinions and various sentiments and doctrines that find credence in the religious world? If so, then we may entertain doubts of their divine origin, for ***it is not the inspiration of God that leads people to come to diverse opinions.*** Those who undertake to interpret the Bible, have corrupted the Word of God and wrested

the Scripture from its true meaning, by seeking to harmonize the truth of God with the inventions and doctrines of men. The Scriptures are perverted and misapplied, and the gems of truth are set in the framework of error. These teachers are blinded, and cannot clearly discern what is the true meaning of the Scriptures. {ST, June 4, 1894 par. 2} {TDG 164.2}

The Lord will not lead minds now to set aside the truth that the Holy Spirit has moved upon His servants in the past to proclaim. Many will honestly search the Word for light as those in the past have searched it; and they see light in the Word. But they did not pass over the ground, in their experience, when these messages of warning were first proclaimed. ***Not having had this experience, some do not appreciate the value of the truths that have been to us as waymarks, and that have made us as a peculiar people what we are.*** They do not make a right application of the Scriptures, and thus they frame theories that are not correct. It is true that they quote an abundance of Scripture, and teach much that is true; but truth is so mixed with error as to lead to wrong conclusions. . . . {CTr 342.2}

Brethren, as an ambassador of Christ I warn you to beware of these side issues, whose tendency is to divert the mind from the truth. **Error is never harmless. It never sanctifies, but always brings confusion and dissension. It is always dangerous.** The enemy has great power over minds that are not thoroughly **fortified by prayer and established in Bible truth.** {CW 46.2}

Why is it that self rises up so readily? Why is it that men are offended if others do not think in accordance with their opinions and ideas? The Lord has not in the past, nor will He in the future, lead men to act in this way. "The end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned." When we are partakers of the divine nature, and have the attributes of Christ, we shall not be easily drawn apart in judgment or opinions. Contentions come when the heart is not under Christ's discipline; and the apostle says, "Where envying and strife is, **there is confusion** and every evil work." When the Lord is regarded as the great center, a close connection will exist between all lines of the work. **There will be no divisions**, no rivalry, but a feeling of mutual connection and dependence, a feeling which is devoid of all selfishness. {RH 08-06-01.4}

The Lord will not lead minds now to set aside the truth that the Holy Spirit has moved upon His servants in the past to proclaim. {17MR 12.4}

The opinions we have received through listening to the traditions of men must not be permitted to bar the way so that we shall not receive the light that requires

reformation and transformation. Enter your closets with the Bible in your hand, and there commune with God, having an ear to hear what the Spirit saith unto you. Let your heart be humbled and teachable, softened and subdued by the Holy Spirit. If you find ***that your former views are not sustained by the Bible, it is for your eternal interest to learn this as soon as possible;*** for when God speaks in His Word, ***our preconceived opinions must be yielded up and our ideas brought into harmony with a "Thus saith the Lord."*** Christ said, "Sanctify them through thy truth; thy word is truth." With submissive spirit you are to obey the truth at any cost, knowing that the precepts of the Bible are the word of the eternal God. {SW 47.1}

The truth and the glory of God are inseparable; it is impossible for us, with the Bible within our reach, to honor God by erroneous opinions. ***It is the first and highest duty of every rational being to learn from the Scriptures what is truth,*** and then to walk in the light, and encourage others to follow his example. Ignorance of God's word is sin, when every provision has been made that we may become wise. We should day by day study the Bible diligently, weighing every thought, and comparing scripture with scripture. With divine help, we are to form our opinions for ourselves, as we are to answer for ourselves before God. {SP4 416.2}

If you seek to turn aside the counsel of God to suit yourselves, if you lessen the confidence of God's people in the testimonies He has sent them, ***you are rebelling against God*** as certainly as were Korah, Dathan, and Abiram. You have their history. You know how stubborn they were in their own opinions. They decided that their judgment was better than that of Moses and that Moses was doing great injury to Israel. Those who united with them were so set in their opinions that, notwithstanding the judgments of God in a marked manner destroyed the leaders and the princes, the next morning the survivors came to Moses and said: Ye have killed the people of the Lord." We see what fearful deception will come upon the human mind. How hard it is to convince souls that have become imbued with a spirit which is not of God. As Christ's ambassador, ***I would say to you: Be careful what positions you take. This is God's work, and you must render to Him an account for the manner in which you treat His message.*** {5T 66.2}

We sought most earnestly that the Scriptures should not be wrested to suit any man's opinions. ***We tried to make our differences as slight as possible*** by not dwelling on points that were of minor importance, upon which there were varying opinions. But the burden of every soul was to bring about a condition among the brethren which would answer the prayer of Christ that His disciples might be one as He and the Father are one. {TM 25.2}

We cannot with safety accept the opinions of any man, however learned, unless they are in harmony with the words of the Great Teacher. The opinions of erring men will be presented for our acceptance, but God's Word is our authority, and we are never to accept human teaching without *the most conclusive evidence* that it agrees with the teaching of God's Word. We are to know that we do know that we are standing on the platform of eternal truth--the Word of the living God. {TMK 210.3}

The truth and the glory of God are inseparable; *it is impossible for us, with the Bible within our reach, to honor God by erroneous opinions. Many claim that it matters not what one believes, if his life is only right. But the life is molded by the faith. If light and truth is within our reach, and we neglect to improve the privilege of hearing and seeing it, we virtually reject it; we are choosing darkness rather than light.* {GC 597.2}

A few forcible remarks upon some point of doctrine will fasten in the mind much more firmly than to bring in a mass of matter where nothing lies out clear and distinct in the mind of those ignorant of *our faith*. There should be interspersed with the *prophecies* practical lessons of the teachings of Christ. There should ever be the softening, subduing influence of the Spirit of God upon our own heart. The self-denial and the sufferings of Christ should be brought into our labors, and the great love wherewith He has loved us appear in all our efforts. {17MR 69.2}

I wish you to distinctly understand this point, that souls are kept from obeying the truth by a confusion of ideas, and also because they do not know how to surrender their wills and their minds to Jesus. They want special instruction how to become Christians. The work done for Christ in the world is not made of great deeds and wonderful achievements. These will come in as needed. But the most successful work is that which keeps self as much as possible out of sight. It is the work of giving line upon line and precept upon precept, here a little and there a little; coming close in sympathy with human hearts. {17MR 69.3}

The road to death is broad, and the gate is wide. The whole fallen race may go in thereat, with all their worldliness, all their selfishness, all their pride, dishonesty, and moral debasement. The gate is so wide, the road is so broad, that there is room for every man's opinions and doctrines, space for everyone to follow his inclinations, to do whatever his self-love would dictate. The covetous, the spendthrift, the infidel, the profligate, the gambler, the murderer, the hypocrite, and the self-deceived, all find paths suited to their taste, in which to walk. Divided in their opinions, they yet find one point for purpose and action; for they all agree in opposing the counsel of God. {ST 07-11-92.6}

The teaching of men is wholly different from the teaching of Christ. There is a constant tendency on the part of man, *to present his own theories and opinions* as matter worthy of attention, even when they have no foundation in truth. *Men are very tenacious for their erroneous ideas and idle opinions.* They will hold firmly to the traditions of men, and defend them as vigorously as if they were the veritable truth. Jesus declared that every one that was of the truth would hear his voice. {RH 01-07-90.6}

When Christ gave his disciples their commission, and sent them forth in his name to preach the gospel, he told them that they were to accept the hospitality of the people. And he would have his people entertain his messengers. But there are persons, even among those who profess to believe the truth, *who are great talkers.* *They do not wait to learn from the messengers God sends. They wish rather to instruct them. Often they interpret their own opinions to be the opinions of their guests. Thus they lose much. God's servants understand those with whom they have to deal, and they see that they can not do these constant talkers much good; for they can not hear aright.* {YI 03-30-99.3}