

## LESSON 27 (Extra) - Camp Meeting Lesson - June 1888

### THE LOVE OF GOD.

1. IN what does the Lord delight? Micah 7 : 18.

2. How is his mercy continually manifested? Lam. 3 : 22, 23.

3. Is his mercy limited to any special class ? Acts 17 : 25 ; Matt. 5 44, 45.

4. How has mankind repaid him for his love in creating them and giving them all things to enjoy ? Rom. 3:23 ; Isa. 1 : 4-6.

5. While all men were in this condition, how did God still further show his love to them ? John 3 : 16; Rom. 5 : 8.

6. Is there any difference between the love of the Father and that of the Son? John 10 : 30 ; 14 : 1.

7. Into what relationship to God does his love bring us, if we accept it? I John 3:l.

8. What is given us to show that we are sons ? Rom. 8 : 14-16.

9. What does the Holy Spirit beget in the hearts of those who receive it ? Rom. 5 : 5.

10. If the love of God is shed abroad in our hearts, what effect will it have? I John 3 : 16; 4 : 11.

11. How much must we love one another? John i5 : 12 ; 1 John 3 : 16.

12. What exhortation to us is based upon Christ's love for us ? Eph. 5 : 2.

13. If we have the love of God, will we love only those who love us? 1 John 4 : 10, 19 ; Matt. 5 : 43-46.

14. Did God love us because of any good that we had done ? Titus 3 : 3-6 ; Eph. 2 : 1-6.

15. What alone should prompt all our acts? 2 Cor. 5 : 14.

16. In what other way is God's love manifested to his people ? Rev. 3 : 19 ; Heb. 12 : 6.

17. What may we confidently expect from the fact that God so loved us as to give Christ to die for us ?  
Rom. 8 : 32.

18. What is God's love for his children able to do when enemies rise up against them? Deut. 23 : 5.

19. If we appreciate this loving-kindness what will we do ? Ps. 36 : 7.

20. How enduring is God's love to us? Jer. 31 : 3.

21. Can anything turn aside the love of God for those who trust him ? Rom. 8 : 38, 39.

22. Unto whom will the saints of God ascribe universal praise both here and in eternity? Rev. 1 : 5, last part.

"THERE'S a wideness in God's mercy,  
Like the wideness of the sea;  
There's a kindness in his justice,  
That is more than liberty.  
"There is welcome for the sinner,  
And more graces for the good.  
There is mercy with the Saviour;  
There is healing in his blood.  
"For the love of God is broader  
Than the measure of man's mind;  
And the heart of the Eternal  
Is most wonderfully kind.  
"If our love were but more simple,  
We should take him at his word;  
And our lives would be all sunshine  
In the sweetness of our Lord."

## ***Testimonies for the Church Volume Three***

### **Pointed Testimonies in the Church**

Very many feel impatient and jealous because they are frequently disturbed with warnings and reproofs which keep their sins before them. Says the True Witness: "I know thy works." The motives, the purposes, the unbelief, the suspicions and jealousies may be hid from men, but not from Christ. The True Witness comes as a counselor: "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. 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." {3T 256.3}

Those who are reprov'd by the Spirit of God should not rise up against the humble instrument. It is God, and not an erring mortal, who has spoken to save them from ruin. Those who despise the warning will be left in blindness to become self-deceived. But those who heed it, and zealously go about the work of separating their sins from them in order to have the needed graces, will be opening the door of their hearts that the dear Saviour may come in and dwell with them. This class you will ever find in perfect harmony with the testimony of the Spirit of God. {3T 257.1}

Ministers who are preaching present truth should not neglect the solemn message to the Laodiceans. The testimony of the True Witness is not a smooth message. The Lord does not say to them, You are about right; you have borne chastisement and reproof that you never deserved; you have been unnecessarily discouraged by severity; you are not guilty of the wrongs and sins for which you have been reprov'd. {3T 257.2}

The True Witness declares that when you suppose you are really in a good condition of prosperity you are in need of everything. It is not enough for ministers to present theoretical subjects; they should also present those subjects which are practical. They need to study the practical lessons that Christ gave His disciples and make a close application of the same to their own souls and to the people. Because Christ bears this rebuking testimony, shall we suppose that He is destitute of tender love to His people? Oh, no! He who died to redeem man from death, loves with a divine love, and those whom He loves He rebukes. "As many as I love, I rebuke and chasten." But many will not receive the message that Heaven in mercy sends them. They cannot endure to be told of their neglect of duty and of their wrongs, their selfishness, their pride and love of the world. {3T 257.3}

I was shown that God has laid upon my husband and me a special work, to bear a plain testimony to His people, and to cry aloud and spare not, to show the people their transgressions and the house of Israel their sins. But there is a class who will not receive the message of reproof, and they raise their hands to shield those whom God would reprove and correct. These are ever found sympathizing with those whom God would make to feel their true poverty. {3T 258.1}

The word of the Lord, spoken through His servants, is received by many with questionings and fears. And many will defer their obedience to the warning and reproofs given, waiting till every shadow of uncertainty is removed from their minds. The unbelief that demands perfect knowledge will never yield to the evidence that God is pleased to give. He requires of His people faith that rests upon the weight of evidence, not upon perfect knowledge. Those followers of Christ who accept the light that God sends them must obey the voice of God speaking to them when there are many other voices crying out against it. It requires discernment to distinguish the voice of God. {3T 258.2}

Those who will not act when the Lord calls upon them, but who wait for more certain evidence and more favorable opportunities, will walk in darkness, for the light will be withdrawn. The evidence given one day, if rejected, may never be repeated. {3T 258.3}

Many are tempted in regard to our work and are calling it in question. Some, in their tempted condition, charge the difficulties and perplexities of the people of God to the testimonies of reproof that we have given them. They think the trouble is with the ones who bear the message of warning, who point out the sins of the people and correct their errors. Many are deceived by the adversary of souls. They think that the labors of Brother and Sister White would be acceptable if they were not continually condemning wrong and reproofing sin. I was shown that God has laid this work upon us, and when we are hindered from meeting with His people and from bearing our testimony and counteracting the surmisings and jealousies of the unconsecrated, then Satan presses in his temptations very strongly. Those who have been ever on the questioning, doubting side feel at liberty to suggest their doubts and to insinuate their unbelief. Some have sanctimonious and apparently conscientious and very pious doubts, which they cautiously drop, but which have tenfold more power to strengthen those who are wrong, and to lessen our influence and weaken the confidence of God's people in our work, than if they came out more frankly. These poor souls, I saw, were deceived by Satan. They flatter themselves that they are all right, that they are in favor with God and are rich in spiritual discernment, when they are poor, blind, and wretched. They are doing the work of Satan, but think they have a zeal for God. {3T 258.4}

Some will not receive the testimony that God has given us to bear, flattering themselves that we may be deceived and that they may be right. They think that the people of God are not in need of plain dealing and of reproof, but that God is with them. These tempted ones, whose souls have ever been at war with the faithful reproofing of sin, would cry: Speak unto us smooth things. What disposition will these make of the message of the True Witness to the Laodiceans? There can be no deception here. This message must be borne to a lukewarm church by God's servants. It must arouse His people from their security and dangerous deception in regard to their real standing before God. This testimony, if received, will arouse to action and lead to self-abasement and confession of sins. The True Witness says: "I know thy works, that thou art neither cold nor hot." And again, "As many as I love, I rebuke and chasten: be zealous therefore, and repent." Then comes the promise: "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." {3T 259.1}

The people of God must see their wrongs and arouse to zealous repentance and a putting away of those sins which have brought them into such a deplorable condition of poverty, blindness, wretchedness, and fearful deception. I was shown that the pointed testimony must live in the church. This alone will answer to the message to the Laodiceans. Wrongs must be reproofed, sin must be called sin, and iniquity must be met promptly and decidedly, and put away from us as a people. {3T 260.1}