

Practical Outreach

MEMORY VERSE: “Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee” (Mark 5:19, second part).

“The disciples were to begin their work where they were.”—*The Desire of Ages*, p. 822.

Suggested Readings: Testimonies for the Church, vol. 6, pp. 254–260; Ibid., vol. 1, p. 412. (At the bottom of this page)

1. MANY NATIONALITIES ASSEMBLED

Sun, Dec 14

a. When was the fulfillment of Christ’s promise of special power for His disciples noticeably observed for the first time? Acts 2:1–4.

Acts 2:1–4

And when the day of Pentecost was fully come, they were all with one accord in one place. **2** And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. **3** And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. **4** And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

“The Holy Spirit, assuming the form of tongues of fire, rested upon those assembled. This was an emblem of the gift then bestowed on the disciples, which enabled them to speak with fluency languages with which they had heretofore been unacquainted. The appearance of fire signified the fervent zeal with which the apostles would labor and the power that would attend their work.”—*The Acts of the Apostles*, p. 39.

b. Why was the gift of tongues needed on that occasion? Acts 2:5–11.

Acts 2:5–11

And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. **6** Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. **7** And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galilaeans? **8** And how hear we every man in our own tongue, wherein we were born? **9** Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judaea, and Cappadocia, in Pontus, and Asia, **10** Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, **11** Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.

“During the dispersion the Jews had been scattered to almost every part of the inhabited world, and in their exile they had learned to speak various languages. Many of these Jews were on this occasion in Jerusalem, attending the religious festivals then in progress. Every known tongue was represented by those assembled. This diversity of languages would have been a great hindrance to the proclamation of the gospel; God therefore in a miraculous manner supplied the deficiency of the apostles. The Holy Spirit did for them that which they could not have accomplished for themselves in a lifetime.”—*Ibid.*, pp. 39, 40.

2. WITNESSING IN FOREIGN LANGUAGES

Mon, Dec 15

a. What does the apostle say concerning the genuine gift of speaking in foreign languages? 1 Corinthians 12:28, 30. How does this apply today?

1 Corinthians 12:28

And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.

1 Corinthians 12:30

Have all the gifts of healing? do all speak with tongues? do all interpret?

“There are among us those who, without the toil and delay of learning a foreign language, might qualify themselves to proclaim the truth to other nations. In the primitive church, missionaries were miraculously endowed with a knowledge of the languages in which they were called to preach the unsearchable riches of Christ. And if God was willing thus to help His servants then, can we doubt that His blessing will rest upon our efforts to qualify those who naturally possess a knowledge of foreign tongues, and who, with proper encouragement, would bear to their own countrymen the message of truth? We might have had more laborers in foreign missionary fields, had those who entered these fields availed themselves of every talent within their reach. . . .

“It may in some cases be necessary that young men learn foreign languages. This they can do with most success by associating with the people, and at the same time devoting a portion of each day to studying the language. This should be done, however, only as a necessary step preparatory to educating such as are found in the missionary fields themselves, and who, with proper training, can become workers. It is essential that those be urged into the service who can speak in their mother tongue to the people of different nations.”—*Gospel Workers*, pp. 82, 83.

b. What talents did God promise to His servants, and what should we do to develop these talents? Ephesians 2:8; 1 Corinthians 12:7–11.

Ephesians 2:8

For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:

1 Corinthians 12:7–11

But the manifestation of the Spirit is given to every man to profit withal. **8** For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; **9** To another faith by the same Spirit; to another the gifts of healing by the same Spirit; **10** To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: **11** But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.

“Not that all the gifts are imparted to each believer. . . . But the gifts of the Spirit are promised to every believer according to his need for the Lord’s work.

The promise is just as strong and trustworthy now as in the days of the apostles.”
—*The Desire of Ages*, p. 823.

“The cause of God needs efficient men; it needs men who are trained to do service as teachers and preachers. Men have labored with a measure of success who have had little training in school or college; but these might have attained a greater measure of success, and might have been more efficient laborers, if at the very start they had acquired mental discipline.”—*Gospel Workers*, p. 92.

3. VITAL KEYS TO SUCCESS

Tue, Dec 16

a. Why are missionary schools such a valuable resource—and what is the first duty of anyone seeking to share the gospel efficiently? 2 Timothy 2:15.

2 Timothy 2:15

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

“The work of winning souls to Christ demands careful preparation. Men cannot enter the Lord’s service without the needed training, and expect the highest success. Mechanics, lawyers, merchants, men of all trades and professions, are educated for the line of business they hope to enter. It is their policy to make themselves as efficient as possible. Go to the milliner or the dressmaker, and she will tell you how long she toiled before she had a thorough knowledge of her business. The architect will tell you how long it took him to understand how to plan a tasteful, commodious building. And so it is in all the callings that men follow.

“Should the servants of Christ show less diligence in preparing for a work infinitely more important? Should they be ignorant of the ways and means to be employed in winning souls? It requires a knowledge of human nature, close study, careful thought, and earnest prayer, to know how to approach men and women on the great subjects that concern their eternal welfare.”—*Gospel Workers*, p. 92.

“It is only at the altar of God that we can kindle our tapers with divine fire.

...

“God’s messengers must tarry long with Him, if they would have success in their work. The story is told of an old Lancashire woman who was listening to the reasons that her neighbors gave for their minister’s success. They spoke of his

gifts, of his style of address, of his manners. 'Nay,' said the old woman, 'I will tell you what it is. Your man is very thick with the Almighty.' "—*Ibid.*, p. 255.

b. What divine protection has been promised to Christ's disciples who go forth to spread the message of truth? Mark 16:18 (first part). Cite one instance of the fulfillment of this promise. Acts 28:1–5.

Mark 16:18

They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

Acts 28:1–5

And when they were escaped, then they knew that the island was called Melita. 2 And the barbarous people shewed us no little kindness: for they kindled a fire, and received us every one, because of the present rain, and because of the cold. 3 And when Paul had gathered a bundle of sticks, and laid them on the fire, there came a viper out of the heat, and fastened on his hand. 4 And when the barbarians saw the venomous beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live. 5 And he shook off the beast into the fire, and felt no harm.

“At that time [the early Christian era] poisoning was often practiced. Unscrupulous men did not hesitate to remove by this means those who stood in the way of their ambition. Jesus knew that the life of His disciples would thus be imperiled. Many would think it doing God service to put His witnesses to death. He therefore promised them protection from this danger.”—*The Desire of Ages*, p. 821.

4. MINISTERING TO THE SICK

Wed, Dec 17

a. What additional power did Jesus grant to His disciples, and what was their declaration acknowledging this power? Luke 9:1; 10:17. How did Christ answer them? Luke 10:20.

Luke 9:1

Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases.

Luke 10:17

And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name.

Luke 10:20

Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.

“Rejoice not in the possession of power, lest you lose sight of your dependence upon God. Be careful lest self-sufficiency come in, and you work in your own strength, rather than in the spirit and strength of your Master. Self is ever ready to take the credit if any measure of success attends the work. Self is flattered and exalted, and the impression is not made upon other minds that God is all and in all. . . . When we have a realization of our weakness, we learn to depend upon a power not inherent.”—*The Desire of Ages*, p. 493.

b. What was the result of Jesus giving priority to the work of healing the sick?
Luke 4:38, 39; 5:12, 13; 6:6, 10.

Luke 4:38, 39

And he arose out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever; and they besought him for her. **39** And he stood over her, and rebuked the fever; and it left her: and immediately she arose and ministered unto them.

Luke 5:12, 13

And it came to pass, when he was in a certain city, behold a man full of leprosy: who seeing Jesus fell on his face, and besought him, saying, Lord, if thou wilt, thou canst make me clean. **13** And he put forth his hand, and touched him, saying, I will: be thou clean. And immediately the leprosy departed from him.

Luke 6:6

And it came to pass also on another sabbath, that he entered into the synagogue and taught: and there was a man whose right hand was withered.

Luke 6:10

And looking round about upon them all, he said unto the man, Stretch forth thy hand. And he did so: and his hand was restored whole as the other.

“During His ministry Jesus devoted more time to healing the sick than to preaching. His miracles testified to the truth of His words, that He came not to destroy but to save. His righteousness went before Him, and the glory of the Lord was His rearward. Wherever He went, the tidings of His mercy preceded Him. Where He had passed, the objects of His compassion were rejoicing in health, and making trial of their new-found powers. Crowds were collecting around them to hear from their lips the works that the Lord had wrought. His voice was the first sound that many had ever heard, His name the first word they had ever spoken, His face the first they had ever looked upon. Why should they not love Jesus, and sound His praise? As He passed through the towns and cities He was like a vital current, diffusing life and joy wherever He went.”—*Ibid.*, p. 350.

c. Following Christ’s example, what work did the disciples do? Acts 3:1–7; 9:32–34; 28:8, 9.

Acts 3:1–7

Now Peter and John went up together into the temple at the hour of prayer, being the ninth hour. **2** And a certain man lame from his mother’s womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple; **3** Who seeing Peter and John about to go into the temple asked an alms. **4** And Peter, fastening his eyes upon him with John, said, Look on us. **5** And he gave heed unto them, expecting to receive something of them. **6** Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk. **7** And he took him by the right hand, and lifted him up: and immediately his feet and ankle bones received strength.

Acts 9:32–34

And it came to pass, as Peter passed throughout all quarters, he came down also to the saints which dwelt at Lydda. **33** And there he found a certain man named Aeneas, which had kept his bed eight years, and was sick of the palsy. **34** And Peter said unto him, Aeneas, Jesus Christ maketh thee whole: arise, and make thy bed. And he arose immediately.

Acts 28:8, 9

And it came to pass, that the father of Publius lay sick of a fever and of a bloody flux: to whom Paul entered in, and prayed, and laid his hands on him, and healed him. **9** So when this was done, others also, which had diseases in the island, came, and were healed:

5. RELIEVING HUMAN SUFFERING

Thu, Dec 18

a. What far-reaching commission belongs to us until the end of probation?

Matthew 10:7, 8; Mark 5:19; 16:18 (last part); Luke 9:1, 2.

Matthew 10:7, 8

And as ye go, preach, saying, The kingdom of heaven is at hand. **8** Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.

Mark 5:19

Howbeit Jesus suffered him not, but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee.

Mark 16:18

They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

Luke 9:1, 2

Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases. **2** And he sent them to preach the kingdom of God, and to heal the sick.

“The followers of Christ are to labor as He did. We are to feed the hungry, clothe the naked, and comfort the suffering and afflicted. We are to minister to the despairing, and inspire hope in the hopeless. . . . The love of Christ, manifested in unselfish ministry, will be more effective in reforming the evildoer than will the sword or the court of justice. These are necessary to strike terror to the lawbreaker, but the loving missionary can do more than this. Often the heart will harden under reproof; but it will melt under the love of Christ. The

missionary cannot only relieve physical maladies, but he can lead the sinner to the Great Physician, who can cleanse the soul from the leprosy of sin. Through His servants, God designs that the sick, the unfortunate, those possessed of evil spirits, shall hear His voice. Through His human agencies He desires to be a Comforter such as the world knows not.”—*The Desire of Ages*, pp. 350, 351.

b. What biblical principle likewise affects some methods by which the Lord’s work is carried out? Ecclesiastes 3:1; 8:5.

Ecclesiastes 3:1

To every thing there is a season, and a time to every purpose under the heaven:

Ecclesiastes 8:5

Whoso keepeth the commandment shall feel no evil thing: and a wise man’s heart discerneth both time and judgment.

“Spurious works of healing, claiming to be divine, will be wrought.

“For this reason the Lord has marked out a way in which His people are to carry forward a work of physical healing combined with the teaching of the word. Sanitariums are to be established, and with these institutions are to be connected workers who will carry forward genuine medical missionary work.”—*Medical Ministry*, p. 14.

PERSONAL REVIEW QUESTIONS

Fri, Dec 19

1. Why was the gift of tongues necessary in the days of the apostles?
2. What am I doing with the talents entrusted to me?
3. How can I improve my service to others in medical missionary lines?
4. Under what circumstances does Jesus offer protection against fatal dangers?
5. How can I expand my usefulness in the Lord’s cause?

Suggested Readings: Testimonies for the Church, vol. 6, pp. 254–260; Ibid., vol. 1, p. 412.

When Christ saw the multitudes that gathered about Him, “He was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd.” Christ saw the sickness, the sorrow, the want and

degradation of the multitudes that thronged His steps. To Him were presented the needs and woes of humanity throughout the world. Among the high and the low, the most honored and the most degraded, He beheld souls who were longing for the very blessings He had come to bring, souls who needed only a knowledge of His grace to become subjects of His kingdom. "Then saith He unto His disciples, The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest." Matthew 9:36-38. **(6T 254.1)**

Today the same needs exist. The world is in need of workers who will labor as Christ did for the suffering and the sinful. There is indeed a multitude to be reached. The world is full of sickness, suffering, distress, and sin. It is full of those who need to be ministered unto—the weak, the helpless, the ignorant, the degraded. **(6T 254.2)**

Many of the youth of this generation, in the midst of churches, religious institutions, and professedly Christian homes, are choosing the path to destruction. Through intemperate habits they bring upon themselves disease, and through greed to obtain money for sinful indulgences they fall into dishonest practices. Health and character are ruined. Aliens from God and outcasts from society, these poor souls feel that they are without hope either for this life or for the life to come. The hearts of parents are broken. Men speak of these erring ones as hopeless, but God looks upon them with pitying tenderness. He understands all the circumstances that have led them to fall under temptation. This is a class that demands labor. **(6T 254.3)**

Nigh and afar off are souls, not only the youth but those of all ages, who are in poverty and distress, sunken in sin, and weighed down with a sense of guilt. It is the work of God's servants to seek for these souls, to pray with them and for them, and lead them step by step to the Saviour. **(6T 255.1)**

But those who do not recognize the claims of God are not the only ones who are in distress and in need of help. In the world today, where selfishness, greed, and oppression rule, many of the Lord's true children are in need and affliction. In lowly, miserable places, surrounded with poverty, disease, and guilt, many are patiently bearing their own burden of suffering, and trying to comfort the hopeless and sin-stricken about them. Many of them are almost unknown to the churches or to the ministers; but they are the Lord's lights, shining amid the

darkness. For these the Lord has a special care, and He calls upon His people to be His helping hand in relieving their wants. Wherever there is a church, special attention should be given to searching out this class and ministering to them. (6T 255.2)

And while working for the poor, we should give attention also to the rich, whose souls are equally precious in the sight of God. Christ worked for all who would hear His word. He sought not only the publican and the outcast, but the rich and cultured Pharisee, the Jewish nobleman, and the Roman ruler. The wealthy man needs to be labored for in the love and fear of God. Too often he trusts in his riches and feels not his danger. The worldly possessions which the Lord has entrusted to men are often a source of great temptation. Thousands are thus led into sinful indulgences that confirm them in habits of intemperance and vice. Among the wretched victims of want and sin are found many who were once in possession of wealth. Men of different vocations and different stations in life have been overcome by the pollutions of the world, by the use of strong drink, by indulgence in the lusts of the flesh, and have fallen under temptation. While these fallen ones excite our pity and demand our help, should not some attention be given also to those who have not yet descended to these depths, but who are setting their feet in the same path? There are thousands occupying positions of honor and usefulness who are indulging habits that mean ruin to soul and body. Should not the most earnest effort be made to enlighten them? (6T 255.3)

Ministers of the gospel, statesmen, authors, men of wealth and talent, men of vast business capacity and power for usefulness, are in deadly peril because they do not see the necessity of strict temperance in all things. They need to have their attention called to the principles of temperance, not in a narrow or arbitrary way, but in the light of God's great purpose for humanity. Could the principles of true temperance be thus brought before them, there are very many of the higher classes who would recognize their value and give them a hearty acceptance. (6T 256.1)

There is another danger to which the wealthy classes are especially exposed, and here also is a field for the work of the medical missionary. Multitudes who are prosperous in the world and who never stoop to the common forms of vice, are yet brought to destruction through the love of riches. Absorbed in their worldly treasures, they are insensible to the claims of God and the needs of their fellow men. Instead of regarding their wealth as a talent to be used for the glory of God

and the uplifting of humanity, they look upon it as a means of indulging and glorifying themselves. They add house to house and land to land, they fill their homes with luxuries, while want stalks the streets, and all about them are human beings in misery and crime, in disease and death. Those who thus give their lives to self-serving are developing in themselves, not the attributes of God, but the attributes of Satan. **(6T 256.2)**

These men are in need of the gospel. They need to have their eyes turned from the vanity of material things to behold the preciousness of the enduring riches. They need to learn the joy of giving, the blessedness of being co-workers with God. **(6T 257.1)**

Persons of this class are often the most difficult of access, but Christ will open ways whereby they may be reached. Let the wisest, the most trustful, the most hopeful, laborers seek for these souls. With the wisdom and tact born of divine love, with the refinement and courtesy that result alone from the presence of Christ in the soul, let them work for those who, dazzled by the glitter of earthly riches, see not the glory of the heavenly treasure. Let the workers study the Bible with them, pressing sacred truth home to their hearts. Read to them the words of God: "But of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." (1 Corinthians 1:30) "Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth Me, that I am the Lord which exercise loving-kindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord." (Jeremiah 9:23, 24) "In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace." (Ephesians 1:7) "But my God shall supply all your need according to His riches in glory by Christ Jesus." Philippians 4:19. **(6T 257.2)**

Such an appeal, made in the spirit of Christ, will not be thought impertinent. It will impress the minds of many in the higher classes. **(6T 258.1)**

By efforts put forth in wisdom and love, many a rich man may be awakened to a sense of his responsibility and his accountability to God. When it is made plain that the Lord expects them as His representatives to relieve suffering humanity, many will respond and will give of their means and their sympathy for the benefit of the poor. When their minds are thus drawn away from their own

selfish interests, many will be led to surrender themselves to Christ. With their talents of influence and means they will gladly unite in the work of beneficence with the humble missionary who was God's agent in their conversion. By a right use of their earthly treasure they will lay up "a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth." Luke 12:33; Matthew 6:19. They will secure for themselves the treasure that wisdom offers, even "durable riches and righteousness." Proverbs 8:18. **(6T 258.2)**

Through observing our lives, the people of the world form their opinion of God and of the religion of Christ. All who do not know Christ need to have the high, noble principles of His character kept constantly before them in the lives of those who do know Him. To meet this need, to carry the light of Christ's love into the homes of the great and the lowly, the rich and the poor, is the high duty and precious privilege of the medical missionary. **(6T 258.3)**

"Ye are the salt of the earth," (Matthew 5:13) Christ said to His disciples; and in these words He was speaking to His workers of today. If you are salt, saving properties are in you, and the virtue of your character will have a saving influence. **(6T 258.4)**

Although a man may have sunk to the very depths of sin, there is a possibility of saving him. Many have lost the sense of eternal realities, lost the similitude of God, and they hardly know whether they have souls to be saved or not. They have neither faith in God nor confidence in man. But they can understand and appreciate acts of practical sympathy and helpfulness. As they see one with no inducement of earthly praise or compensation come into their wretched homes, ministering to the sick, feeding the hungry, clothing the naked, and tenderly pointing all to Him of whose love and pity the human worker is but the messenger—as they see this, their hearts are touched. Gratitude springs up. Faith is kindled. They see that God cares for them, and they are prepared to listen as His word is opened. **(6T 259.1)**

In this work of restoration much painstaking effort will be required. No startling communications of strange doctrines should be made to these souls; but as they are helped physically, the truth for this time should be presented. Men and women and youth need to see the law of God with its far-reaching requirements. It is not hardship, toil, or poverty that degrades humanity; it is sin, the transgression of God's law. The efforts put forth to rescue the outcast and

degraded will be of no avail unless the claims of the law of God and the need of loyalty to Him are impressed on mind and heart. God has enjoined nothing that is not necessary to bind up humanity with Him. "The law of the Lord is perfect, converting the soul.... The commandment of the Lord is pure, enlightening the eyes." "By the word of Thy lips," says the psalmist, I have kept me from the paths of the destroyer." Psalm 19:7, 8; 17:4. **(6T 259.2)**

Angels are helping in this work to restore the fallen and bring them back to the One who has given His life to redeem them, and the Holy Spirit is co-operating with the ministry of human agencies to arouse the moral powers by working on the heart, reproof of sin, of righteousness, and of judgment. **(6T 260.1)**

As God's children devote themselves to this work, many will lay hold of the hand stretched out to save them. They are constrained to turn from their evil ways. Some of the rescued ones may, through faith in Christ, rise to high places of service and be entrusted with responsibilities in the work of saving souls. They know by experience the necessities of those for whom they labor, and they know how to help them; they know what means can best be used to recover the perishing. They are filled with gratitude to God for the blessings they have received; their hearts are quickened by love, and their energies are strengthened to lift up others who can never rise without help. Taking the Bible as their guide and the Holy Spirit as their helper and comforter, they find a new career opening before them. Every one of these souls that is added to the force of workers, provided with facilities and instruction as to how to save souls for Christ, becomes a colaborer with those who brought him the light of truth. Thus God is honored and His truth advanced. **(6T 260.2)**

The world will be convinced not so much by what the pulpit teaches as by what the church lives. The preacher announces the theory of the gospel, but the practical piety of the church demonstrates its power. **(6T 260.3)**

Some of these persons have exercises which they call gifts and say that the Lord has placed them in the church. They have an unmeaning gibberish which they call the unknown tongue, which is unknown not only by man but by the Lord and all heaven. Such gifts are manufactured by men and women, aided by the great deceiver. Fanaticism, false excitement, false talking in tongues, and noisy exercises have been considered gifts which God has placed in the church. Some have been deceived here. The fruits of all this have not been good. "Ye shall

know them by their fruits.” Matthew 7:16. Fanaticism and noise have been considered special evidences of faith. Some are not satisfied with a meeting unless they have a powerful and happy time. They work for this and get up an excitement of feeling. But the influence of such meetings is not beneficial. When the happy flight of feeling is gone, they sink lower than before the meeting because their happiness did not come from the right source. The most profitable meetings for spiritual advancement are those which are characterized with solemnity and deep searching of heart; each seeking to know himself, and earnestly, and in deep humility, seeking to learn of Christ. **(1T 412.1)**

Brother Lunt of Portland, Maine, has suffered much in his feelings. He has felt that the spirit which often ruled in their meetings was not in harmony with the message of the third angel. He has had an experience in the fanaticism which has left desolation in the East, and this leads him to look with suspicion upon everything which appears like fanaticism. He has the past before him as a warning and has felt like keeping aloof from, and speaking plainly with, those who had any degree of fanaticism, for he felt that both they and the cause of God were in danger. He has looked upon things in about the right light. **(1T 412.2)**