

Angels work harmoniously. Perfect order characterizes all their movements. The more closely we imitate the harmony and order of the angelic host, the more successful will be the efforts of these heavenly agents in our behalf. If we see no necessity for harmonious action, and are disorderly, undisciplined, and disorganized in our course of action, angels, who are thoroughly organized and move in perfect order, cannot work for us successfully. They turn away in grief, for they are not authorized to bless confusion, distraction, and disorganization. All who desire the co-operation of the heavenly messengers must work in unison with them. Those who have the unction from on high will in all their efforts encourage order, discipline, and union of action, and then the angels of God can co-operate with them. But never, never will these heavenly messengers place their endorsement upon irregularity, disorganization, and disorder. All these evils are the result of Satan's efforts to weaken our forces, to destroy courage, and prevent successful action.

Satan well knows that success can only attend order and harmonious action. He well knows that everything connected with heaven is in perfect order, that subjection and thorough discipline mark the movements of the angelic host. It is his studied effort to lead professed Christians just as far from heaven's arrangement as he can; therefore he deceives even the professed people of God and makes them believe that order and discipline are enemies to spirituality, that the only safety for them is to let each pursue his own course, and to remain especially distinct from bodies of Christians who are united and are laboring to establish discipline and harmony of action. All the efforts made to establish order are considered dangerous, a restriction of rightful liberty, and hence are feared as popery. These deceived souls consider it a virtue to boast of their freedom to think and act independently. They will not take any man's say-so. They are amenable to no man. I was shown that it is Satan's special work to lead men to feel that it is in God's order for them to strike out for themselves and choose their own course, independent of their brethren.

God has made His church on the earth a channel of light, and through it He communicates His purposes and His will. He does not give to one of His servants an experience independent of and contrary to the experience of the church itself. Neither does He give one man a knowledge of His will for the entire church while the church—Christ's body—is left in darkness. In His providence He places His servants in close connection with His church in order that they may have less confidence in themselves and greater confidence in others whom He is leading out to advance His work. (*Counsels to the Church*, Pg. 245)

Changing Cleveland One By One

Bishop Stephen D. Lewis

Drive Their Ministers to Want

I saw that Satan bade his angels lay their snares especially for those who were looking for Christ's second appearing and keeping all the commandments of God. Satan told his angels that the churches were asleep. He would increase his power and lying wonders, and he could hold them. "But," he said, "the sect of Sabbathkeepers we hate; they are continually working against us, and taking from us our subjects, to keep the hated law of God. Go, make the possessors of lands and money drunk with cares. If you can make them place their affections upon these things, we shall have them yet. They may profess what they please, only make them care more for money than for the success of Christ's kingdom or the spread of the truths we hate. Present the world before them in the most attractive light, that they may love and idolize it. We must keep in our ranks all the means of which we can gain control. The more means the followers of Christ devote to His service, the more will they injure our kingdom by getting our subjects. As they appoint meetings in different places, we are in danger. Be very vigilant then. Cause disturbance and confusion if possible. Destroy love for one another. Discourage and dishearten their ministers; for we hate them. Present every plausible excuse to those who have means, lest they hand it out. Control the money matters if you can, and drive their ministers to want and distress. This will weaken their courage and zeal. Battle every inch of ground. Make covetousness and love of earthly treasures the ruling traits of their character. As long as these traits rule, salvation and grace stand back. Crowd every attraction around them, and they will be surely ours. And not only are we sure of them, but their hateful influence will not be exercised to lead others to heaven. When any shall attempt to give, put within them a grudging disposition, that it may be sparingly."

I saw that Satan carries out his plans well. As the servants of God appoint meetings, Satan with his angels is on the ground to hinder the work. He is constantly putting suggestions into the minds of God's people. He leads some in one way and some in another, always taking advantage of evil traits in the brethren and sisters, exciting and stirring up their natural besetments. If they are disposed to be selfish and covetous, Satan takes his stand by their side, and with all his power seeks to lead them to indulge their besetting sins. The grace of God and the light of truth may melt away their covetous, selfish feelings for a little, but if they do not obtain entire victory, Satan comes in when they are not under a saving influence and withers every noble, generous principle, and they think that too much is required of them. They become weary of well-doing

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and forget the great sacrifice which Jesus made to redeem them from the power of Satan and from hopeless misery.

Satan took advantage of the covetous, selfish disposition of Judas and led him to murmur when Mary poured the costly ointment upon Jesus. Judas looked upon this as a great waste, and declared that the ointment might have been sold and given to the poor. He cared not for the poor, but considered the liberal offering to Jesus extravagant. Judas prized his Lord just enough to sell Him for a few pieces of silver. And I saw that there were some like Judas among those who profess to be waiting for their Lord. Satan controls them, but they know it not. God cannot approve of the least degree of covetousness or selfishness, and He abhors the prayers and exhortations of those who indulge these evil traits. As Satan sees that his time is short, he leads men on to be more and more selfish and covetous, and then exults as he sees them wrapped up in themselves, close, penurious, and selfish. If the eyes of such could be opened, they would see Satan in hellish triumph, exulting over them and laughing at the folly of those who accept his suggestions and enter his snares.

Satan and his angels mark all the mean and covetous acts of these persons and present them to Jesus and His holy angels, saying reproachfully, "These are Christ's followers! They are preparing to be translated!" Satan compares their course with passages of Scripture in which it is plainly rebuked and then taunts the heavenly angels, saying, "These are following Christ and His Word! These are the fruit of Christ's sacrifice and redemption!" Angels turn in disgust from the scene. God requires a constant doing on the part of His people; and when they become weary of well-doing, He becomes weary of them. I saw that He is greatly displeased with the least manifestation of selfishness on the part of His professed people, for whom Jesus spared not His own precious life. Every selfish, covetous person will fall out by the way. Like Judas, who sold his Lord, they will sell good principles and a noble, generous disposition for a little of earth's gain. All such will be sifted out from God's people. Those who want heaven must, with all the energy which they possess, be encouraging the principles of heaven. Instead of withering up with selfishness, their souls should be expanding with benevolence. Every opportunity should be improved in doing good to one another and thus cherishing the principles of heaven. Jesus was presented to me as the perfect pattern. His life was without selfish interest, but ever marked with disinterested benevolence. *{Early Writings, Pg. 266-268}*

The Holy Spirit will come to all who are begging for the bread of life to give to their neighbors. *{Testimonies, Volume 6, Pg. 90}*

When we bring our hearts into unity with Christ, and our lives into harmony with His work, the Spirit that fell on the disciples on the day of Pentecost will fall on us. *{Testimonies, volume 8, Pg. 246}*

It is not because of any restriction on the part of God that the riches of His grace do not flow earthward to men. *{Christ's Object Lessons Pg.419}*

The Spirit awaits our demand and reception. *{Christ's Object Lessons Pg.121}*

Since this is the means by which we are to receive power, why do we not

hunger and thirst for the gift of the Spirit? Why do we not talk of it, pray for it, and preach concerning it? *{The Acts of the Apostles Pg. 50}*

If the fulfillment of the promise is not seen as it might be, it is because the promise is not appreciated as it should be. If all were willing, all would be filled with the Spirit. *{The Acts of the Apostles Pg. 50}*

For the daily baptism of the Spirit, every worker should offer his petition to God. Companies of Christian workers should gather to ask for special help, for heavenly wisdom, that they may know how to plan and execute wisely. Especially should they pray that God will baptize His chosen ambassadors in mission fields with a rich measure of His Spirit. *{The Acts of the Apostles Pg. 50, 51}*

Let Christians put away all dissension, and give themselves to God for the saving of the lost. Let them ask in faith for the promised blessing, and it will come. *{Testimonies, Volume 8, Pg. 21}*

The disciples did not ask for a blessing for themselves. They were weighted with the burden of souls. The gospel was to be carried to the ends of the earth, and they claimed the endowment of power that Christ had promised. Then it was that the Holy Spirit was poured out, and thousands were converted in a day. *{Southern Watchman, August 1, 1905}*

Christ has promised the gift of the Holy Spirit to His church, and the promise belongs to us as much as to the first disciples. But like every other promise, it is given on conditions. There are many who believe and profess to claim the Lord's promise; they talk about Christ and about the Holy Spirit, yet receive no benefit. They do not surrender the soul to be guided and controlled by the divine agencies. We cannot use the Holy Spirit. The Spirit is to use us. Through the Spirit God works in His people "to will and to do of His good pleasure." But many will not submit to this. They want to manage themselves. This is why they do not receive the heavenly gift. Only to those who wait humbly upon God, who watch for His guidance and grace, is the Spirit given. The power of God awaits their demand and reception. This promised blessing, claimed by faith, brings all other blessings in its train. It is given according to the riches of the grace of Christ, and He is ready to supply every soul according to the capacity to receive. *{The Desire of Ages Pg. 672}*

The great outpouring of the Spirit of God, which lightens the whole earth with His glory, will not come until we have an enlightened people that know by experience what it means to be laborers together with God. When we have entire, wholehearted consecration to the service of Christ, God will recognize the fact by an outpouring of His Spirit without measure; but this will not be while the largest portion of the church are not laborers together with God. *{Review and Herald, July 21, 1896}*

Ministers should love order and should discipline themselves, and then they can successfully discipline the church of God and teach them to work harmoniously like a well-drilled company of soldiers. If discipline and order are necessary for successful action on the battlefield, the same are as much more needful in the warfare in which we are engaged as the object to be gained is of greater value and more elevated in character than those for which opposing forces contend upon the field of battle. In the conflict in which we are engaged, eternal interests are at stake.