



## SW - The Southern Review

### July 5, 1898 Encouraging Words to Workers.

The divine command to deliver Israel, found Moses self-distrustful, slow of speech, and timid. He was overwhelmed with a sense of his incapacity to be a mouth-piece for God. But he accepted the work, putting all his trust in the Lord. The greatness of his mission called into exercise the best powers of his mind. God blessed his ready obedience, and he became eloquent, hopeful, self-possessed, and well fitted for the greatest work ever given to man. This is an example of what God does to strengthen the character of those who trust Him implicitly, and give themselves unreservedly to his commands. <SW, July 5, 1898 par. 1>

The humble, efficient worker, who obediently responds to the call of God, may be sure of receiving divine assistance. To feel so great and holy a responsibility is of itself elevating to the character. It calls into action the highest mental qualities, and their continued exercise strengthens and purifies mind and heart. The influence upon one's own life, as well as upon the lives of others, is incalculable. <SW, July 5, 1898 par. 2>

It is wonderful how strong a weak man may become through faith in the power of God, how decided his efforts, how prolific of great results. The hesitating and irresolute, through exercising his abilities in the cause of God, becomes firm and decided. Taking in the great fact that he is called by the Redeemer of the world to work with him for the salvation of men, he dedicates his life to the work. His nature becomes exalted; the mission of Christ opens before him with new importance and glory, and with deep humility he recognizes in himself a co-laborer with the Saviour. No higher office is given to man. No joy can equal the assurance of being an instrument in the hands of God for saving souls. It is a grand thing to look back upon a course of labor all marked with glorious results; to see precious souls progressing in the light through your efforts; to feel that God has worked with and through you in the harvest field of the world. <SW, July 5, 1898 par. 3>

Careless spectators may not appreciate your work or see its importance. They may think it a losing business, a life of thankless labor and self-sacrifice. But the servant of Jesus sees it in the light shining from the cross. His sacrifices appear small in comparison with those of the blessed Master, and he is glad to follow in his steps. The success of his labor affords him the purest joy, and is the richest recompense for a life of patient toil. <SW, July 5, 1898 par. 4>

In reviewing the past, the trials and difficulties that have beset him are not magnified in his mind. The consciousness of duty performed amply compensates for all his sufferings, and the glory of his coming reward clothes the future with the light of heaven. Glancing over the well-fought field of life, he says with Paul, "I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

Mrs. E. G. White.

<SW, July 5, 1898 par. 5>

### September 13, 1898 Christ's Representatives.

By Mrs. E. G. White.

Christ attaches a weight of importance to the obedience of his people to the commandments of God. They are to have an intelligent knowledge of them, and bring them into their daily life. Men cannot keep the commandments of God only as he is in Christ, and Christ in Him. And it is not possible for him to be in Christ, having light on the commandments, while disregarding the least of them. By steadfast, willing obedience to His word, they evidence their love for the Son of God. Not to keep the commandments of God is not to love Him. None will keep the law of God

unless they love Him who is the only begotten of the Father. And none the less surely, if they love Him, will they express their love and obedience to Him. All who love Christ will be loved of the Father, and He will manifest Himself to them. In all their emergencies and perplexities, they will have a helper in Jesus Christ. <SW, September 13, 1898 par. 1>

That Christ should manifest Himself to them, and yet be invisible to the world, was a mystery to the disciples. They could not understand the words of Christ in their spiritual sense. They were thinking of the outward, visible manifestation. They could not take in the fact that they could have the presence of Christ with them, and yet He be unseen by the world. They did not understand the meaning of a spiritual manifestation. <SW, September 13, 1898 par. 2>

The great Teacher longed to give the disciples all the encouragement and comfort possible; for they were to be sorely tried. But it was difficult for them to comprehend His words. They had yet to learn of that spiritual life that could give them the spiritual power they needed. <SW, September 13, 1898 par. 3>

The promise of a Comforter presented a rich truth to them. It assured them that they should not lose their faith under the most trying circumstances. The Holy Spirit sent in the name of Christ was to teach them all things, and bring all things to their remembrance. The Holy Spirit was to be the representative of Christ, the Advocate who is constantly pleading for the fallen race. He pleads that spiritual power may be given them, that by the power, mightier than all the enemies of God and man, they may be able to overcome their spiritual foes. <SW, September 13, 1898 par. 4>

He who knows the end from the beginning has provided for the attack of Satanic agencies, and he will fulfill His word to the faithful in every age. That word is sure and steadfast; not one jot or tittle of it can fail. If man will keep under the protection of God, his banner will be over them as an impregnable fortress. He will give evidence that His word can never fail. He will prove a light that shineth in a dark place until the day dawn. He, the Son of Righteousness, will arise with healing in his beams. <SW, September 13, 1898 par. 5>

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## October 25, 1898 Christ's Representatives. No 2.

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**Mrs. E. G. White.**

The image of God is to be impressed upon and reflected in humanity. The cold heart is to be quickened, and glow with divine love -- a love that beats in union with the love that the Redeemer has evidenced for you. No longer shall you complain that you do not understand, for your Teacher has ascended to heaven and His first interest is to advocate the cause of all who believe in Him. He has assured us that the Holy Spirit was given to abide with us forever, to be our leader and our guide. He asks us to trust Him, and commit ourselves into His keeping. The Holy Spirit is constantly at work, teaching, reminding, testifying, coming to the soul as a divine comforter, convincing of sin as an appointed judge and guide. <SW, October 25, 1898 par. 1>

Christ was the spirit of truth. The world will not listen to His pleadings. They would not accept Him as their guide. They could not discern unseen things; spiritual things were unknown to them. But His disciples see in Him the Way, the Truth, and the Life. And they shall have His abiding presence. They shall have an experimental knowledge of the only true God and of Jesus Christ whom He hath sent. To them He says: You will no more say, I cannot comprehend. No longer shall you see through a glass darkly; you shall comprehend with all saints what is the length and depth and breadth and height of the love of Christ, which passeth knowledge. He who has begun a good work in you will perform it until the day of Jesus Christ. The honor of God, the honor of Jesus Christ, is involved in the perfection of your character. Your work is to co-operate with Christ, that you may be complete in Him. In being united to Him by faith, believing and receiving Him, you become a part of Himself. Your character is His glory revealed in you. And when you shall appear in His presence, you will find the benediction awaiting you, "Well done, good and faithful servant, thou hast been faithful over a few things: I will make thee ruler over many things; enter thou into the joy of thy Lord." <SW, October 25, 1898 par. 2>

The thought that their Teacher was going to leave them, filled the disciples with sorrow; but He comforted them with the assurance that He was coming again to take them to the place He would prepare for them. He assured them that if He went not away, He could not provide them with an advocate. They would rejoice in the presence of the Holy Spirit which was to be with them always. He told them that if He went not away, they could not do a greater work; but that deprived of His personal presence, by faith, they would see and know Him, and by continuance in His love; by showing their appreciation of the truth in revealing to others what truth is; in obeying His Commandments, and bearing a living vital testimony in doing His work that He had left in their hands, carrying it forward to completion, they would become representatives of Christ. <SW, October 25, 1898 par. 3>

## July 18, 1899 The Need of Church Schools.

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By Mrs. E. G. White.  
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In all our churches, and wherever there is a company of believers, church schools should be established: and in these schools there should be teachers who have the true missionary spirit for the children are to be trained to become missionaries. It is essential that teachers be trained to act their important part in instructing children of Sabbath-keepers, not only in the sciences, but in the Scriptures. These schools established in different localities, and conducted by God-fearing men and women, as the case demands, should be built upon the same principles as were the schools of the prophets. <SW, July 18, 1899 par. 1>

There is earnest work to be done for the children. Before the overflowing scourge shall come upon all the dwellers upon the earth the Lord calls upon all who are Israelites indeed to serve him. Gather your children into your own houses; gather them in from the classes who are voicing the words of Satan, who are disobeying the commandments of God. Get out of the cities as soon as possible. Establish church schools. Gather in your children, and give them the word of God as the foundation of all their education. Had the churches in different localities sought the counsel of God, they would not need to be thus addressed on this point. <SW, July 18, 1899 par. 2>

The education that is generally given in the schools of the world is not that which can be accepted as true education. Educators of youth should be Christians who are themselves under the discipline of God. They will then have a sense of their responsibility which, as Christians, they will maintain under all circumstances and provocations, never displaying a passionate or an arbitrary spirit. They will reveal sound principles, unswerving integrity, pure sentiments. These are the high thoughts which will draw the youth to the higher education. <SW, July 18, 1899 par. 3>

Let us view the case correctly. Children are the heritage of the Lord, and are to be so educated that they may be the younger members of the Lord's family, prepared by proper instruction to serve the Lord in their childhood life. Shall the members of the church give means to advance the cause of Christ among others, and let their own children carry on the work and service of Satan? What the Lord Jesus expects in all believers is something besides being occupied and active; this activity should be trained in Christ's lines. God requires wholeness of service. For want of this, all things else are inferior. Children should have a moral fitness to do the work which is due their Redeemer. They should be fitted to witness, in a careless, Christless world, that their Saviour has not died for them in vain. <SW, July 18, 1899 par. 4>

God wants every child of tender age to be his child, to be adopted into his family. Young though they may be, the youth may be members of the household of faith, and have the most precious experience. They may have hearts that are tender, and ready to receive lasting impressions. Their hearts may be drawn out in confidence and love for Jesus, and they may live for the Saviour. Christ will make them little missionaries. The whole current of their thoughts may be changed, so that sin will not appear a thing to be enjoyed, but to be hated and shunned . . . Children who are properly instructed will be witnesses for the truth. <SW, July 18, 1899 par. 5>

We may bring hundreds and thousands of children to Christ if we will work for them. Let all who read these words be melted and subdued. Let us in our educational work embrace far more of the children and youth than we have done, and there will be a whole army of missionaries raised up to work for God. <SW, July 18, 1899 par. 6>

## September 12, 1899 No Time to Lose.

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"We have no time to lose. The end is near. Everything will be placed to obstruct our way, so that we shall not be able to do that which is possible to be done. I know from the light given me of God, that the powers of darkness are working with intense energy from beneath. We have warnings now which we may give, a work which we may do, but soon it will be more difficult than we can imagine." <SW, September 12, 1899 par. 1>

## October 10, 1899 Why are the Churches so Indolent?

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By Mrs. E. G. White.

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As agents for Jesus, Christians are to be laborers together with God. Why, then, are so many acting as did Meroz, doing nothing, while those sitting in darkness receive no light, no help from those who claim to be the children of God? How much do such idlers resemble the angel who is represented as flying in the midst of heaven, proclaiming the commandments of God and the faith of Jesus? Christ is saying to these idlers in the market place, "Go Work Today in my Vineyard." Angels who minister to those who shall be heirs of salvation, are saying to every true saint: "Go stand and speak. . . to the people the words of this life." If those addressed would obey this injunction, the Lord would prepare the way before them, putting them in possession of means whereby they could go. <SW, October 10, 1899 par. 1>

Why are the churches so indolent? Why have they no burden for the souls for whom Christ died? and how does heaven regard their inefficiency? <SW, October 10, 1899 par. 2>

The angels are constantly earnest and active, seeking to bring every child of God to work in the vineyard of the Lord. Oh, how they rejoiced when they saw that through the word of Christ the world was brought back into favor and position with God, and again connected with heaven, to be benefitted with all the treasures of light and knowledge emanating therefrom: and they sorrow when they see that those for whom so much has been done have no interest to win souls for Christ. <SW, October 10, 1899 par. 3>

Christ's church on earth is to be an agent for him. Its members are to be devoted to the work to which God has appointed them, taking their places according to God's order, and doing the work he has assigned them. The tidings of every successful effort on their part to dispel the darkness, and to diffuse the light and knowledge of God and Jesus Christ, whom he has sent, are borne upward. The act is presented before all the heavenly intelligences, and thrills through all the principalities and powers, enlisting the sympathy of all heavenly beings. <SW, October 10, 1899 par. 4>

## **October 24, 1899 Why are the Churches so Indolent?**

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**By Mrs. E. G. White.**

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The Lord Jesus expects more of you than you give; yes, a great deal more. He has called and chosen you. Every man according to his several ability, has been given his work. You are to occupy a place as a laborer together with God, and as his agent you are to gather other agencies, and unite them with others already in the work, that the instrumentalities for winning souls to look to Christ may be as many as possible. <SW, October 24, 1899 par. 1>

Angels of God are soliciting you to work in fellowship with them, doing the will of God on earth as verily and unitedly and devotedly as they do the work appointed them in heaven and earth. These angels are surveying the ground occupied by the individual members of the church. They see the advantage gained by Satan when men and women neglect their God-appointed work. They see this work neglected, or done in a bungling manner by those who claim to be Christians, and they sorrow over souls that are lost in consequence of this neglect. They cannot take your place or discharge your duty. Could they do this, they would do it gladly: for they know that your eternal welfare depends upon the use you make of your intrusted talents, your intellect, your reason. They cannot do your work, but they stand ready to co-operate with human agencies as they work to draw souls to Jesus Christ, striving to recover them through the infinite gift made for their redemption. <SW, October 24, 1899 par. 2>

It is the duty of every one who claims to believe in Jesus Christ to become a worker for God. Entire consecration and unity are demanded in the work which must be done to bring the grand results. I inquire, How can any one be silent when they know what the Lord Jesus expects from every human being? I implore you that name the name of Christ, to no longer be selfish and wickedly indifferent to your duty. Live unto Christ who died for you and rose again. Each angel has his own mission, and is at his post, ready to cooperate with you, and by combining divine power with human effort, make of no effect the opposition of foes. They will make a place for you to walk, even among principalities and powers, beating back spiritual wickedness in high places. <SW, October 24, 1899 par. 3>

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## **December 5, 1899 The Need of Self-Surrender.**

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**Mrs. E. G. White.**

Our work here, every step has had to be made in faith. We have advanced step by step, pressing our way by camp-meetings. But our movements are now bound about for want of means. We have the assurance that in this age of the world the Holy Spirit will work with mighty power, unless by our unbelief, we limit our blessings, and thus lose the advantages we might obtain. After one place has been entered, the word comes, add new territory. Press the triumphs of truth. Uplift the cross in the regions beyond. The vineyard is the world. Much money has been wasted by colonizing, when the work of annexing new territory should have been going forward, and the Lord's message sent forth as a lamp that burneth. <SW, December 5, 1899 par. 1>

In times past holy men of old spake as they were moved by the Holy Spirit. In Ancient times the prophets searched what the Spirit of God which was in them signified. The Spirit was not then given in power because Jesus was not yet glorified. Dating from the day of Pentecost, the Holy Spirit was to be poured forth on sons and daughters, on servants and handmaidens; in every hill country, every lowland, every valley, humble workmen for the Lord are to be raised up. The divine sacred influence of the Holy Spirit working in our world is to be as signs and wonders, because God's people are a peculiar people, an holy nation, shining amid moral darkness as living stones in the Lord's building. The weakest and feeblest, if they exercise faith in God, and improve their entrusted powers, will be elevated, refined and perfected in character under the Holy Spirit's working. Humble and contrite, they submit to the moulding of the Spirit, and they will know what his eternal fullness means. <SW, December 5, 1899 par. 2>

We need an enlarged faith. The Lord desires his will to be done in the hearts of all who believe in him. But many who might be laborers together with God will never be, because they cling to their imperfections of character. One clings to a cherished fault. Still another enjoys his hereditary and cultivated defects, and makes it his life work to build himself up and glorify himself, until at last he is found to be filled, not with the Holy Spirit, but with self. <SW, December 5, 1899 par. 3>

The great day of the Lord is right upon us, and God calls for messengers who will be worked by the Holy Spirit, who will not want to work the Spirit. Such messengers will be guided by the Spirit, moulded, refined, and beautified in righteousness because they are willing to be worked. But those who are satisfied to carry with them a vast amount of selfishness, fault-finding, suspicion; distrust, and strife, will be so deceived that they will not know their short measurement. They are filled with their own doings. They have not the least idea of what it means to be crucified with Christ. To humble self is an experience strange to them. Before they can serve God acceptably, self must die. Christ's words, "Ye must be born again .. Except a man be born again, he cannot see the Kingdom of God," must come home to them with power. <SW, December 5, 1899 par. 4>

Nicodemus, to whom these words were addressed, was a master in Israel, a member of the Sanhedrim, and a learned counsellor; yet when Christ told him of the new birth, he said, "How can these things be?" Christ answered, "Art thou a master in Israel, and knowest not these things? Verily, verily I say unto you, we speak that we do know, and testify that we have seen, and ye receive not our witness. If I have told you earthly things, and ye believe not, how shall ye believe if I tell you of heavenly things? And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven. And as Moses lifted up the serpent in the wilderness, even so must the son of man be lifted up; that whosoever believeth in him should not perish but have everlasting life. For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life." <SW, December 5, 1899 par. 5>

Why do we not have more of the faith that works by love and purifies the soul? There is a work to be done in every one of our Institutions. Genuine conversion is needed. Conversion of heart, mind, soul and body. Self should die daily. Said the great apostle, "Though we walk in the flesh, we do not war after the flesh; for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." Into this work every individual needs to put all the intensity of his entire being. Personal religious experience is needed in every church. Why?--Because those who are not under the workings of the Holy Spirit will not stand amid the perils of the last days. Genuine conversion is needed in every one of our institutions. God's word declares, "He that glorieth, let him glory in the Lord. For not he that commendeth himself is approved, but whom the Lord commendeth." The success of the ministry of Elias was not due to any inherited qualities he possessed, but to the submission of himself to the Holy Spirit, which was given to him as it will be given to all who exercise living faith in God. In his imperfection man has the privilege of linking himself up with God through Jesus Christ. Candidly and seriously we are to consider the question. Have we humbled ourselves before God, that the Holy Spirit may work through us with transforming power? As children of God, it is our privilege to be worked by his Spirit. When self is crucified, the Holy Spirit takes the broken hearted ones, and makes them vessels unto honor. They are in his hands as clay in the hands of the potter. Jesus Christ will make such men and women superior in mental, physical, and moral power. The graces of the Spirit

will give solidity to the character. They will exert an influence for good because Christ is abiding in the soul. Unless this converting power shall go through our churches, unless the revival of the Spirit of God shall come, all their profession will never make the members of the church Christians. There are sinners in Zion who need to repent of sins that have been cherished as precious treasures. Until these sins are seen and thrust from the soul, until every faulty, unlovable trait of character is transformed by the Spirit's influence, God cannot manifest himself in power. There is more hope for the open sinner than for the professedly righteous who are not pure, holy, and undefiled. <SW, December 5, 1899 par. 6>

Who are willing to take themselves in hand? Who are willing to lay their fingers upon their cherished idols of sin, and allow Christ to purify the temple by casting out the buyers and sellers? Who is prepared to allow Christ to enter the soul and cleanse it from everything that tarnishes or corrupts? The standard is, "Be ye therefore perfect, even as your father which is in heaven is perfect." God calls upon men and women to empty their hearts of self. Then his spirit can find unobstructed entrance. Stop trying to do the work yourself. Ask God to work in and through you until the words of the apostle become yours: "I live, yet not I; but Christ liveth in me." <SW, December 5, 1899 par. 7>

The whole being must hunger and thirst after righteousness. The soul's desire must be to be drawn to God, to be bent in perfect conformity to his will. Then the cold, hard heart will be melted by the grace and love of God, which will appear in power. God will be glorified through the human instrumentalities. Self is the great hindrance to this work. <SW, December 5, 1899 par. 8>

"From whence come wars and fighting among us? Come they not hence, even of your lusts that war in your members? Ye lust and have not; ye kill and desire to have, and cannot obtain; ye fight and war, yet ye have not, because ye ask not....Do ye think the Scripture saith in vain, The Spirit that dwelleth in us lusteth to envy, but he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace to the humble. Submit yourselves therefore to God. Resist the devil and he will flee from you. Draw nigh to God, and he will draw nigh to you. Cleanse your hands ye sinners; purify your hearts ye double-minded; be afflicted, and mourn, and weep; let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord, and he shall lift you up." <SW, December 5, 1899 par. 9>

"If ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion, and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle and easy to be entreated, full of mercy, and good fruits, without partiality and without hypocrisy. But the fruit of righteousness is sown in peace of them that make peace." These lessons every church member should learn. There is need of close self-examination in the light of the word of God, that we may do the work essential to be done. <SW, December 5, 1899 par. 10>

Having complied with the word of God, do not depend upon your feelings for evidence of acceptance with God. "Faith is the substance of things hoped for, the evidence of things not seen." If you have complied with the conditions, believe God, whether or not you feel any different. Christ declares, "As the father gave me commandment, even so I do. If ye keep my commandments, ye shall abide in my love, even as I have kept my fathers commandments, and abide in his love." Let all who understand the abiding claims of the law of God, yield implicit obedience to every requirement given in the word. The convictions of the Holy Spirit are warnings which it is dangerous to disregard. <SW, December 5, 1899 par. 11>

Christ declares that those who do his words are like a man who built his house upon a rock. This house the tempest and floods could not sweep away. Those who do not do Christ's words are like the man who built his house upon the sand. Storm and tempest beat upon that house, and it fell, and great was the fall of it. It was an entire wreck. The result of professing to keep the law of God, yet walking contrary to the principles of the law, is seen in the wrecked house. Those who make a profession while failing to obey, cannot stand the storm of temptation. One act of disobedience weakens the power to see the sinfulness of the second act. One little disregard of a "Thus saith the Lord" is sufficient to stop the promised blessing of the Holy Spirit. By disobedience the light once so precious becomes obscure. Satan takes charge of mind and soul, and God is greatly dishonored. <SW, December 5, 1899 par. 12>

"If ye be willing and obedient, ye shall eat the good of the land; but if ye refuse and rebel, ye shall be devoured with the sword. These words are true. Exact obedience is required, and those who say it is not possible to live a perfect life throw upon God the imputation of injustice and untruth. <SW, December 5, 1899 par. 13>

"Search the Scriptures; for in them ye think ye have eternal life, and they are they which testify of me." A neglect to feed the hunger of the soul leaves it weak and strengthless, unable to do the will of God. The life of such a one is like the barren fig-tree, destitute of fruit. Rely on no human being for words of comfort. Seek the Lord most earnestly, while you read his rich promises and apply them. Then you will not be consumers and not providers. <SW, December 5, 1899 par. 14>

The indwelling Saviour is always revealed by the words. The Holy Spirit does not abide in the heart of the man who is peevish if others do not grasp his ideas and plans, which appear to him to be the sum and substance of everything

desirable. From the lips of such a man there comes scathing remarks, which grieve the holy spirit away, and produce attributes which are satanic rather than divine. The Lord would have those connected with his work speak at all times with the meekness of Christ. If you are provoked, do not become impatient. Manifest the gentleness of which Christ has given example in his precious life. Christ took our nature that he might set us an example, showing those who receive him the fruit they must bear. <SW, December 5, 1899 par. 15>

The Lord requires those who serve him to show by word and action that they are the sons of God. To show by the daily life that they are members of the royal family, children of the heavenly King, is of more value in God's sight than all learning, all wisdom, all high attainments. Any other course of action is dishonesty to the family of God, and will certainly be divorced from it. When a man is filled with the Holy Spirit, the more severely he is tested and tried, the more clearly he proves that he is a true representative of Christ in word, in Spirit, in action. Christ declares, "He that believeth in me, the works that I do shall he do also, and greater works than these shall he do because I go to my father." <SW, December 5, 1899 par. 16>

What is the promise to every true believer? Ye shall receive power, after that the Holy Ghost is come upon you." Might we not better, my brethren and sisters, take ourselves to task for our unlikeness to Christ? He says, "Ye are my witnesses." What kind of witnesses are we for truth and righteousness? Are we striving with all our God-given powers to reach the measure of the statute of men and women in Christ? Are we seeking for his fulness, ever reaching higher and higher, trying to attain to the perfection of his character? <SW, December 5, 1899 par. 17>

When God's servants reach that point, they will be sealed in their foreheads. The recording angel will declare, "It is done." They will be complete in Him whose they are by creation and by redemption. <SW, December 5, 1899 par. 18>

There is nothing in the natural world that has life but what grows and produces fruit. And in the Spiritual world there is no life without growth in grace. Spiritual impulse is not growth. Impulse is feeling, and to depend upon feeling is to be as changeful as circumstances. The professed Christian who does not draw life from Christ's life is not a doer of the word. He is a paralyzed member, only connected in name with the body. At times fitful, convulsive movements will be seen, with no permanent activity. Let no one think that the grace of Christ inspires these short-lived, impulsive actions. Many people are the subjects of impressions which are not reliable. Many have what they think are good impressions, wonderful exaltation of feeling but the life does not represent an abiding Christ. They do not draw life from the source of all life. They are not drinking of the living water, which springs up unto eternal life. God's grace is the living water of which we must drink. It quickens the whole being into spiritual life, the life of the Son of God. <SW, December 5, 1899 par. 19>

Personal religion means perfect conforming to the life of Christ. When we possess this religion, we shall show sound, spiritual growth, because we are partakers of the divine nature, having escaped the corruption that is in the world through lust. Advance is the Watch word. There are no idlers in the Lord's vineyard. We must be laborers together with God, else we shall fail in the work of overcoming, and our irreligious influences will cause other souls to fall. No soul is lost that does not draw other souls down with it. Let every one who names the name of Christ depart from all iniquity, that Christ may not be ashamed of us. <SW, December 5, 1899 par. 20>

In the name of Jesus Christ of Nazareth, I appeal to church members to arise and closely criticize themselves. Feel that this work is so important that you cannot engage in criticizing others. Reveal an indwelling Saviour. Then you will understand what it means to be a true missionary. You will bring a Christ-like intensity into your work, and many souls will be saved through your earnest prayers and interested labors. <SW, December 5, 1899 par. 21>

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## December 19, 1899 The Vine And The Branches.

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Mrs. E. G. White.  
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"I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will (in accordance with the word), and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." Here is seen the sure result to every human being who receives Christ and believes him. "As many as received him, to them gave he power to become the sons of God, even to them that believed on his name." In the sixth chapter of John we find the same lesson given by another illustration. "Then Jesus said, unto them,

verily, verily, I say unto you, except ye eat the flesh of the Son of (God) man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh and drinketh my blood, dwelleth in me and I in him. As the living Father hath sent me, and I live by the Father, so he that eateth me, even he shall live by me." <SW, December 19, 1899 par. 1>

These two chapters given by the great teacher contain in them the very mystery of godliness. No one need be left in darkness. It is the truth that is to be received, and its reception will be revealed in the life of every true believer. In John we can see and understand more clearly who the true believer is and who the spurious. A large number of those who followed Christ were not grafted into the vine, and they revealed the fact when Christ gave this lesson. Many of the Jews who claimed to be Christ's disciples had murmured among themselves because Christ has said, "I am the bread of life which came down from heaven. And they said, is not that Jesus, the son of Joseph, whose father and mother we know, how is it then that he saith, I came down from heaven? Jesus therefore answered and said unto them, murmur not among yourselves. No man can come unto me, except the Father which hath sent me draw him; and I will raise him up at the last day. It is written in the prophets, and they shall be all taught of God. Every man that hath heard and hath learned of the Father, cometh unto me. Not that any man hath seen the Father, save he which is of God, he hath seen the Father. Verily, verily, I say unto you, He that believeth on me hath everlasting life. I am the bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread that cometh down from heaven, that a man may eat thereof, and not die. I am the living bread that came down from heaven, if any man eat of this bread, he shall live forever; and the bread which I shall give him is my flesh, which I will give for the life of the world." <SW, December 19, 1899 par. 2>

But the priests and rulers strove among themselves saying, How can this man give us his flesh to eat? Then said Jesus unto them, Verily, Verily, I say unto you, except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh and drinketh my blood, dwelleth in me and I in him. As the living Father has sent me, and I live by the Father; so he that eateth me, even he shall live by me." This is the union that is represented by the graft of the parent vine stock. When by faith the believer takes hold of Christ, there comes a turning point in his life. He absorbs that spirit and the mind of Christ, and represents his character. <SW, December 19, 1899 par. 3>

All who heard might have interpreted correctly the words spoken by Jesus, if they had searched the Scriptures. "It is the spirit that quickeneth--the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life." <SW, December 19, 1899 par. 4>

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## May 8, 1900 Canvassing.

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Mrs. E. G. White.  
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Many of our young ministers, if truly converted, would do much good by entering the canvassing field. They would there obtain an experience in faith. Their knowledge of the Scriptures would greatly increase, because as they impart to others the light given them, they would receive more to impart. Let them enter the canvassing field, and see what they can do in the way of producing. By meeting people and presenting to them our publications, they will gain an experience which they could not gain by simply preaching. As they go from house to house, they can converse with those whom they meet, carrying with them the fragrance of Christ's life. <SW, May 8, 1900 par. 1>

It is the canvasser's duty to cultivate the talents God has given him, to maintain his connection with God, to help always where he can. He has positive and constant need of the angelic administration; for he has an important work to do, a work that he can not do in his own strength. <SW, May 8, 1900 par. 2>

In his work the canvasser will be brought in contact with those who are feeble in health, who need the light on health reform, and with those who are dissatisfied with their religious experience, who are longing for something which they have not. To these he is to open the word of Truth, rightly interpreting its meaning. "For we are not as many who corrupt the word of God, but as of sincerity, but as of God, in the sight of God, speak we in Christ." By doing this work, the converted, consecrated canvasser is sowing the seeds of truth. <SW, May 8, 1900 par. 3>

*This work must be done without delay;* for we have a short time in which to work. Everything that can be done to reach the people, must be done. Speak to them in the way that will win their confidence. Pray for the sick; ask the Lord



to restore and heal suffering humanity. He has declared, "These signs shall follow them that believe." <SW, May 8, 1900 par. 4>

## January 1, 1901 What God Is.

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Mrs. E. G. White.  
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What is the Bible interpretation of God? "God is love." By giving Christ to our world, God manifested His love to mankind. "God so loved the world that he gave his only begotten Son that whosoever believeth in Him should not perish, but have everlasting life." Yes, everlasting life. His is the love which is the fulfilling of the law. Only he whose heart is filled with compassion for fallen man, who loves to a purpose, showing his love by Christlike deeds, will be able to endure the seeing of him who is invisible. He only who loves his fellowmen to a purpose can know God. This is the reason that there is so little genuine vitality in our churches. Theology is valueless unless it is saturated with the love of Christ. God is supreme. His love in the human heart will lead to the doing of works that will bear fruit after the similitude of the character of God. <SW, January 1, 1901 par. 1>

In the 13th chapter of First Corinthians the apostle Paul defines Christlike love. It would be well to print this chapter in small type in every paper issued by our presses. <SW, January 1, 1901 par. 2>

If I speak with the tongues of men and angels, but have not love, I am become sounding brass or a clanging cymbal. And if I have the gift of prophecy, and know all mysteries and all knowledge, and if I have all faith, so as to remove mountains, but have not love I am nothing. And if I bestow all my goods to feed the poor, and if I give my body to be burned, but have not love, it profiteth me nothing. Love suffereth long and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil, rejoiceth not in unrighteousness, but rejoiceth with the truth, beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth, but whether there be prophecies, they shall be done away; whether there be tongues, they shall cease; whether there be knowledge, it shall be done away. For we know in part, and we prophecy in part; but when that which is perfect is come, that which is in part shall be done away. When I was a child, I spake as a child, I felt as a child, I thought as a child; now that I am become a man, I have put away childish things. For now we see in a mirror, darkly, but then face to face; now I know in part, but then shall I know even as also I have been known. But now abideth faith, hope, love, these three; and the greatest of these is love. 1st Cor. 13. R. V. <SW, January 1, 1901 par. 3>

This chapter is an expression of the obedience of all who love God and keep His commandments. It is brought into action in the life of every true believer. "Charity (love) suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth." <SW, January 1, 1901 par. 4>

O blessed leaves of the tree of life! "And now abideth faith, hope, charity, these three, but the greatest of these is charity." <SW, January 1, 1901 par. 5>

"Bless the Lord O my soul, and all that is within me bless His holy name," because our guide book is so very plain and definite. Others may not follow the plain "it is written," which Christ used on every occasion to meet the fallen foe, but let us follow the Saviour's example. The less we give expression to our human opinions, the purer and more marked with grace will be our conversation. The Lord calls for sanctified speech, because it is a savor of life unto life. He requires every human agent to take special care of his own soul-temple, allowing nothing that defileth to enter his lips, using no stimulants or narcotics, refusing to eat many kinds of food at meals, because thereby a cesspool is made of the stomach. God calls. Attention all! "Watch ye, stand fast in the faith; quit ye like men; be strong." "Be sober, be vigilant; because your adversary the devil as a roaring lion walketh about, seeking whom he may devour; whom resist steadfastly in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. But the God of all grace, who hath called us unto His eternal glory by Jesus Christ, after that ye have suffered awhile, make you perfect, stablish, settle, strengthen you. To him be glory and dominion forever and ever." <SW, January 1, 1901 par. 6>

"This I say then, walk in the Spirit, and ye shall not fulfill the lusts of the flesh. For the flesh lusteth against the Spirit and the Spirit against the flesh, and these are contrary the one to the other; so that ye can not do the things that ye would. But if ye be led of the Spirit, ye are not under (bondage to) the law. Now the works of the flesh are manifest, which are these, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envying, murders, drunkenness, revelings, and such like, of the which I tell you before, as I have told you also in time past, that they which do such things shall not inherit the kingdom of God." This is the

evil fruit of an evil tree. <SW, January 1, 1901 par. 7>

"But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, against such there is no law (to condemnation.) And they that are Christ's have crucified the flesh with the affections and the lusts. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vain glory, provoking one another, envying one another." "Bear ye one another's burdens and so fulfill the law of Christ." <SW, January 1, 1901 par. 8>

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## January 15, 1901 From a Recent Communication

"We have an abundance of sermonizing. What is most needed at our camp-meetings and conference sessions is love for perishing souls, that love which comes in rich currents from the throne of God. True Christianity diffuses love through the whole being. It touches every vital part, the brain, the heart, the helping hand, the feet, enabling men to stand firmly where God requires them to stand, so that they will not make crooked paths for their feet, lest the lame be turned out of the way. The burning, consuming love of Christ for perishing souls is the life of the whole system of Christianity." <SW, January 15, 1901 par. 1>

When this principle pervades the whole life, the blessed results will be seen in the rich fruits that are borne. "But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, or self-control." Gal. 5:22,23. <SW, January 15, 1901 par. 2>

"Let him that is taught in the word communicate unto him that teacheth in all good things." Here is presented the responsibility resting on one to teach the word, and the equal responsibility resting on him who is taught, the hearer, the learner, to show respect and appreciation for those laboring in the ministry. He is to feel his obligation to impart to them of his temporal substance in all good things. Let all bear this in mind and seek to realize and fulfill their responsibilities." <SW, January 15, 1901 par. 3>

"Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. He that soweth to the flesh, shall of the flesh reap corruption; and he that soweth to the Spirit shall of the Spirit reap everlasting life." "Wonderful truth! This is the two-edged sword that cuts both ways. This life and death question is before the whole human race. The choice we make in this life will be our choice through all eternity. We shall receive either eternal life or eternal death. There is no middle ground, no second probation. We are called upon to overcome. Heaven has provided us with abundant opportunities and privileges so that we may overcome as Christ overcame and sit down with Him on his throne. But in order to be overcomers, there must be in our lives no petting of fleshly inclinations. All selfishness must be cut out by the roots." <SW, January 15, 1901 par. 4>

"Let us not be weary in well-doing." "Why should we, with such helpers to co-operate with us in the battle of life? At our baptism we were pledged to the service of God. In the name of the Father, the Son and the Holy Spirit, we received the holy rite. The pledge was a life pledge on the part of heaven if we comply with the conditions. "If ye then be risen with Christ, seek those things that are above, where Christ sitteth on the right hand of God." "In due season we shall reap if we faint not. As we have therefore opportunity, let us do good unto all men, especially unto them that are of the household of faith." <SW, January 15, 1901 par. 5>

"My heart is comforted in the Lord and made strong as I write these words. My prayer while I write is that the Lord will awaken his people to action. <SW, January 15, 1901 par. 6>

"For we preach not ourselves, but Christ Jesus, the Lord; and ourselves your servants for Jesus' sake. For God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." <SW, January 15, 1901 par. 7>

"The truth requires every minister to be temperate in all things, that he may have a vigorous mind to use in the Lord's service. He who bears the great responsibility of ministering in word and doctrine should be a man of sound mind. His habits of life of eating and drinking are to be pure, even as Daniel's. Every worker connected with God in sacred service is under bonds to be a pattern of piety in every phase of his life, that God may make of him a channel of communication to the church and to the world." <SW, January 15, 1901 par. 8>

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## January 29, 1901 A Call to Young Men.

Mrs. E. G. White.

"And I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I: Here am I: send me." <SW, January 29, 1901 par. 1>

The Lord calls upon young men to enter the harvest field and work diligently as harvest hands. He calls upon them to work for him, not to labor with the churches already established, but to connect with experienced laborers in work in the great harvest field. Let young men of ability go forth and trade on their talents. As they go, let them trust to the guidance of the Lord. No one living has been appointed by God to say what subject matter they shall present to the people. He who has called young men to labor in the gospel will give them evidence that they are chosen vessels, and will give them words to speak to the people. God's ministers are not to be made mere machines to grind out certain subjects by human dictation. <SW, January 29, 1901 par. 2>

The very best education young men can obtain is by entering the canvassing field and working from house to house. In this work they will find opportunity to speak the words of life. Thus they will sow the seeds of truth. Let young men show that they have resting on them a burden from the Lord. The only way for them to prove that they can stand firm in God, having on the whole armor, is by doing faithfully the work God has given them to do. Let them enter towns and cities as canvassers, not for mere story books, but for books that contain a message that gives a certain sound, books which present the truth for this time. These workers are to obtain their experience from the word of God. They are to be taught of God out of His word. Let not a spirit of Phariseeism be manifested in seeking to lead these men to walk in the shadow of any other man. We need men taught by God, not men who can work only according to certain prescribed rules. No sermon is to be mapped out for them to preach where they go. If God is leading them, they must depend on his Spirit to teach them. <SW, January 29, 1901 par. 3>

When, under test, young men show that they have a genuine burden for souls, an intense longing to save their fellow-men, they will see souls converted. From their work a harvest for the Lord will be reaped. Let them go out as true missionaries to do the work of circulating books containing present truth. As they go, let their prayers ascend to God for increased light and for the guidance of his Spirit, that they may know how to speak a word in season. When they see an opportunity to do an act of kindness, let them take hold as if they were working for wages. Let them remember that thus they are doing errands for the Lord. <SW, January 29, 1901 par. 4>

If they are given opportunity to sit down to the table with the families they visit, and flesh meat is passed to them, let them refuse it, giving their reason for so doing. This will, perhaps, give them an opportunity to speak some words on health reform. They should always take with them in their work some books treating upon health reform: for the work of health reform is the right hand of our message. <SW, January 29, 1901 par. 5>

Canvassers should speak modestly and engage in no controversy. Let every canvasser feel that he is on trial before the heavenly universe. "Behold, I send you forth as sheep in the midst of wolves;" Christ said to his disciples, "be ye therefore wise as serpents and harmless as doves," Before you are many precious souls ripe for the harvest. Learn, therefore, to speak modestly and discreetly, and at the same time, show that you are Bible students and representatives of the Lord." <SW, January 29, 1901 par. 6>

This is the work young men should be encouraged to do, not to speak to an audience which does not need their immature labors, which is well aware of this fact, and feels no drawing of the spirit. The Lord has not given to young men the work among the churches. Their first duty is to learn lessons in various lines from the great Teacher. They are not to be shadows of any other man. Let Christ draw men to his service. No precise rules are to be made to bind or restrict God's servants, pharisaical rules might better be left unrepresented. There is one rule laid down in the word of God--to be like Him who went about doing good. <SW, January 29, 1901 par. 7>

What did Christ say to his disciples? "If any man serve me, let him follow me." This is the rule given in the word of God. By studying the life of Christ, let the workers find out how He lived and worked. Let them strive each day to live the life of Christ, seeking to know the way of the Lord. The one rule they are to follow is to live as Jesus lived, daily looking to him by faith. As they wear his yoke, and learn his meekness and lowliness, they are in the path that leads heavenward. <SW, January 29, 1901 par. 8>

Follow on, then, young men, to know the Lord, and you will know that his goings forth are prepared as the morning. Seek constantly to improve. Strive earnestly for identity with the Redeemer. Live by faith in Christ. Do the work He did. Live for the saving of the souls for whom He laid down his life. Try in every way to help those with whom you come in contact. Let your identification with Christ lead you to say, "Thy word have I hid in my heart, that I might not sin against thee," "Teach me, O Lord, thy way, and I shall keep it unto the end." Strive continually to improve. Let your life fulfill the words, "Thou through thy commandments hast made me wiser than mine enemies." Look ever to Jesus, the "Author and Finisher of your faith." Talk with your Elder Brother, who will complete your education, line upon line, precept upon precept, here a little and there a little. A close connection with Him who offered himself as a sacrifice to save a perishing world will make you an acceptable worker. When you can lay your hand on truth and

appropriate it, when you can say, "My Lord and my God," grace and peace and joy in rich measure will be yours. <SW, January 29, 1901 par. 9>

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### **September 3, 1901 Be Assured**

Be assured the plagues are already beginning to be poured out. But notwithstanding Christ's warning, notwithstanding what is taking place in the world, even those who claim to be expositors of Bible truths do not take in the situation. Well indeed is it that sanitariums are established among us, to be as lights shining in a dark place. The calamities that come as the result of wrong eating and drinking have little effect upon the people. We are to mark the fulfillment of the words of Christ, "As it was in the days of Noe, so shall it also be in the days of the Son of man." By searching the Scriptures we shall form the habit of drawing spiritual instruction from the common occurrences of life. The signs of the times give evidence that the threatened judgments of God are being permitted to do their work. Indulgence of pride, selfishness, and covetousness, thefts and bold robberies, are common; but the world is not being warned as it should be. Thousands are perishing in their sins, and the last message of mercy to a fallen world is to be proclaimed. But little is being done! Genuine benevolence will lead those who have been entrusted with the Lord's money to place this money where it will advance His work. Souls are perishing, and hundreds of workers are now needed. Men will be moved by the Holy Spirit to leave their ordinary employment and enter the barren fields that have never heard the last message of mercy.--*From private letter from Mrs. E. G. White, under date of August 7, 1901.* <SW, September 3, 1901 par. 1>