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**FUNDAMENTALS
OF THE CHRISTIAN LIFE**



.....
SENIOR DIVISION
APRIL to JUNE, 1919
.....

**THE
SABBATH
SCHOOL
WORKER**

A Good Magazine
The Teacher's Best Helper
Kindly Suggestive
Helpfully Illuminating

SABBATH SCHOOL WORKER

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FUNDAMENTALS OF THE CHRISTIAN LIFE

Lesson 1—Our Hope of Salvation

APRIL 5, 1919

Daily Study Outline

1. Read "Steps to Christ," chapter "The Sinner's Need of Christ."
2. Man's Need of a Saviour.
3. God's Gift to Man.
4. The Death of Christ.
5. The Resurrection of Christ.
6. Review questions 1-7.
7. Review questions 8-15.

Questions

Man's Need of a Saviour

1. What is the nature of man's own righteousness? Isa. 64: 6.
2. What hope has man in himself for improvement? Jer. 2: 22. Note 1.
3. Who is the sure foundation for our hope? Jer. 23: 6; Isa. 28: 16.

God's Gift to Man

4. What element in God's nature made the death of Christ for sinners necessary? Rom. 3: 24-26.
5. What element in the divine character of perfect righteousness moved God to provide a way of escape for sinners? John 3: 16; Rom. 5: 8.
6. How fully did the Son share these same motives? Heb. 10: 5-7; John 10: 14, 15.
7. With what state of mind did the Son join in the arrangement? John 10: 17, 18. Note 2.

The Death of Christ

8. What is provided for sins by the sacrifice on Calvary? 1 John 4: 10. Note 3.
9. What has been paid for the life of the sinner? Matt. 20: 28. Note 4.
10. Into what state is the believing sinner brought by this sacrifice? Rom. 5: 10.
11. Why may the sinner now go free? Isa. 53: 6. Note 5.

The Resurrection of Christ

12. What besides the death of Christ forms a sure ground for our hope? Rom. 8: 34.
13. By what event is our acceptance assured? Rom. 4: 25. Note 6.
14. Of how much power does the resurrection of our Lord assure us? Eph. 1: 19-23.
15. What blessed work does Jesus perform for us because He is risen? Rom. 8: 34.

Notes

1. "It is impossible for us, of ourselves, to escape from the pit of sin in which we are sunken. Our hearts are evil, and we cannot change them. 'Who can bring a clean thing out of an unclean? — Not one.' 'The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be.' Education, culture, the exercise of the will, human effort, all have their proper sphere, but here they are powerless. They may produce an outward correctness of behavior, but they cannot change the heart; they cannot purify the springs of life. There must be a power working from within, a new life from above, before men can be changed from sin to holiness. That power is Christ. His grace alone can quicken the lifeless faculties of the soul, and attract it to God, to holiness."—*"Steps to Christ," page 20.*

2. "This was a voluntary sacrifice. Jesus might have remained at the Father's side. He might have retained the glory of heaven, and the homage of the angels. But He chose to give back the scepter into the Father's hands, and to step down from the throne of the universe, that He might bring light to the benighted, and life to the perishing."—*"Desire of Ages," page 23.*

3. "'Propitiation' means mercy seat, or covering. The mercy seat covering the ark of the covenant was called a propitiation. Ex. 25: 22. It is that by which God covers, overlooks, and pardons the penitent and believing sinner because of Christ's death. Propitiation furnishes a ground on the which God could set forth His righteousness, and yet pardon sinful men. Rom. 3: 25, 26. Christ Himself is the propitiatory sacrifice. 1 John 2: 2. The death of Jesus Christ is set forth as the ground on which a righteous God can pardon a guilty and sinful race without in any way compromising His righteousness."—*Wm. Evans, in "Great Doctrines of the Bible," page 72.*

4. "The meaning of a ransom is clearly set forth in Lev. 25: 47-49 — to deliver a thing or person by paying a price; to buy back a person or thing by paying the price for which it is held in captivity. So sin is like a slave market in which sinners are sold under sin. Rom. 7: 14. Souls are under

sentence of death. Ezek. 18:4. Christ, by His death, buys sinners out of the market, thereby indicating complete deliverance from the service of sin. He looses the bonds, sets the prisoners free, by paying a price — that price being His own precious blood.”—*Id.*, page 71.

5. “Through type and promise, God ‘preached before the gospel unto Abraham.’ And the patriarch’s faith was fixed upon the Redeemer to come. Said Christ to the Jews, ‘Your father Abraham rejoiced that he should see My day; and He saw it, and was glad.’ The ram offered in the place of Isaac represented the Son of God, who was to be sacrificed in our stead. When man was doomed to death by transgression of the law of God, the Father, looking upon His Son, said to the sinner, ‘Live: I have found a ransom.’”—“*Patriarchs and Prophets*,” page 154.

6. “Jesus refused to receive the homage of His people until He had the assurance that His sacrifice was accepted by the Father. He ascended to the heavenly courts, and from God Himself heard the assurance that His atonement for the sins of men had been ample, that through His blood all might gain eternal life. The Father ratified the covenant made with Christ, that He would receive repentant and obedient men, and would love them even as He loves His Son. Christ was to complete His work, and fulfill His pledge to ‘make a man more precious than fine gold; even a man than the golden wedge of Ophir.’ All power in heaven and on earth was given to the Prince of life, and He returned to His followers in a world of sin, that He might impart to them of His power and glory.”—“*Desire of Ages*,” page 790.



Lesson 2—Conversion

APRIL 12, 1919

Daily Study Outline

1. Read "Steps to Christ," chapters "Repentance" and "Confession."
2. Elements of Conversion.
3. Repentance—Its Origin.
4. Elements of Repentance.
5. How the Gift of Repentance Is Bestowed.
6. Review questions 1-9.
7. Review questions 10-13.

Questions

Elements of Conversion

1. What did the gentiles experience as a result of the preaching of Paul and Barnabas? Acts 15: 3.
2. What two essentials of conversion were emphasized in the message preached? Acts 20: 21.

Repentance—Its Origin

3. How is repentance obtained? Acts 5: 31. Note 1.
4. Who must be presented to lead the sinner to repentance? John 12: 32. Note 2.

Elements of Repentance

5. How is the intellect involved in repentance? Rom. 3: 20; Ps. 51: 3.
6. How are the emotions involved? 2 Cor. 7: 9; Ps. 51: 2, 10.
7. How is the will involved in true repentance? Luke 15: 18, 20.
8. How does this surrender of the will manifest itself? Ps. 38: 18; Luke 18: 13; 15: 21. Note 3.
9. To what will true confession lead? Isa. 55: 7; Prov. 28: 13.

How the Gift of Repentance Is Bestowed

10. When the Spirit accompanies the preaching of the gospel, what are the results? Acts 2: 37, 38. Note 4.
11. What does the consciousness of the goodness of God do for the willing soul? Rom. 2: 4.
12. What does God intend shall come through His chastisement? Rev. 3: 19.
13. What may the loving reproof of a brother bring? 2 Tim. 2: 24, 25.

Notes

1. "A repentance such as this, is beyond the reach of our own power to accomplish; it is obtained only from Christ, who ascended up on high, and has given gifts unto men.

“Just here is a point on which many err, and hence they fail of receiving the help that Christ desires to give them. They think that they cannot come to Christ unless they first repent, and that repentance prepares for the forgiveness of their sins. . . . But must the sinner wait till he has repented before he can come to Jesus? Is repentance to be made an obstacle between the sinner and the Saviour? . . . It is the virtue that goes forth from Christ, that leads to genuine repentance. . . . We can no more repent without the Spirit of Christ to awaken the conscience than we can be pardoned without Christ.”—*“Steps to Christ,”* pages 29, 30.

2. “It is true that men sometimes become ashamed of their sinful ways, and give up some of their evil habits, before they are conscious that they are being drawn to Christ. But whenever they make an effort to reform, from a sincere desire to do right, it is the power of Christ that is drawing them. An influence of which they are unconscious works upon the soul, and the conscience is quickened, and the outward life is amended. And as Christ draws them to look upon His cross, to behold Him whom their sins have pierced, the commandment comes home to the conscience. The wickedness of their life, the deep-seated sin of the soul, is revealed to them.”—*Id.*, page 31.

3. “Those who have not humbled their souls before God in acknowledging their guilt, have not yet fulfilled the first condition of acceptance. If we have not experienced that repentance which is not to be repented of, and have not with true humiliation of soul and brokenness of spirit confessed our sins, abhorring our iniquity, we have never truly sought for the forgiveness of sin; and if we have never sought, we have never found the peace of God. . . . True confession is always of a specific character, and acknowledges particular sins. They may be of such a nature as to be brought before God only; they may be wrongs that should be confessed to individuals who have suffered injury through them; or they may be of a public character, and should then be as publicly confessed. But all confession should be definite and to the point, acknowledging the very sins of which you are guilty.”—*Id.*, pages 42, 43.

4. “The preaching of the Word is of no avail without the presence and aid of the Holy Spirit; for this Spirit is the only effectual teacher of divine truth. Only when the truth is accompanied to the heart by the Spirit, will it quicken the conscience or transform the life. A minister may be able to present the letter of the word of God; he may be familiar with all its commands and promises; but his sowing of the gospel seed will not be successful unless this seed is quickened into life by the dew of heaven. Without the coöperation of the Spirit of God, no amount of education, no advantages, however great, can make one channel of light.”—*“Gospel Workers,”* page 284.

Lesson 3—Conversion (Continued)

APRIL 19, 1919

Daily Study Outline

1. Read "Steps to Christ," chapter "Consecration."
2. Read "Steps to Christ," chapter "Faith and Acceptance."
3. Faith.
4. Object and Basis of Faith.
5. Results of Faith.
6. Review questions 1-8.
7. Review questions 9-14.

Questions

Faith

1. Besides repentance toward God, what else is necessary in true conversion? Acts 20: 21.
2. What is the basis of faith? Rom. 10: 17.
3. What necessarily results from true faith? James 2: 26; Heb. 11: 1. Note 1.
4. Is faith dependent upon the emotions? Note 2.

Object and Basis of Faith

5. Who is the central object of saving faith? Col. 1: 27, 28. Note 3.
6. What is the relation of faith to God's promises? Rom. 4: 20, 21.
7. What is the relation of saving faith to God's revealed truth, as far as it is known to the soul? Rom. 10: 17; John 10: 16.
8. By the exercise of faith, what blessed experience comes? Rom. 3: 21, 22.

Results of Faith

9. Through saving faith in Christ, what is one's relation to God's holy law? Rom. 3: 31; Gal. 5: 6. Note 4.
10. What does faith bring to the believer? Rom. 5: 1.
11. What experience does faith assure to us? 1 Peter 1: 5; 2 Peter 1: 4.
12. In what state will faith keep the believer? Isa. 26: 3.
13. At what time will faith be most needed? Luke 18: 8.
14. What will be a leading characteristic of the remnant church? Rev. 14: 12; Heb. 10: 37, 38.

Notes

1. The American Revised Version of Heb. 11: 1 is, "Now faith is assurance of things hoped for, a conviction of things not seen."

"In like manner you are a sinner. You cannot atone for your past sins, you cannot change your heart, and make your-

self holy. But God promises to do all this for you through Christ. You *believe* that promise. You confess your sins, and give yourself to God. You *will* to serve Him. Just as surely as you do this, God will fulfill His word to you. If you believe the promise,—believe that you are forgiven and cleansed,—God supplies the fact; you are made whole, just as Christ gave the paralytic power to walk when the man believed that he was healed. It is so if you believe it.”—*“Steps to Christ,” page 55.*

2. “Do not wait to *feel* that you are made whole, but say, ‘I believe it; it *is* so, not because I feel it, but because God has promised.’”—*Ibid.*

“Many are inquiring, ‘How am I to make the surrender of myself to God?’ You desire to give yourself to Him, but you are weak in moral power, in slavery to doubt, and controlled by the habits of your life of sin. Your promises and resolutions are like ropes of sand. You cannot control your thoughts, your impulses, your affections. The knowledge of your broken promises and forfeited pledges weakens your confidence in your own sincerity, and causes you to feel that God cannot accept you; but you need not despair. What you need to understand is the true force of the will. This is the governing power in the nature of man, the power of decision, or of choice. Everything depends on the right action of the will. The power of choice God has given to men; it is theirs to exercise. You cannot change your heart, you cannot of yourself give to God its affections; but you can *choose* to serve Him. You can give Him your will; He will then work in you to will and to do according to His good pleasure.”—*Id., pages 51, 52.*

3. “The faith that is unto salvation is not a mere intellectual assent to the truth. He who waits for entire knowledge before he will exercise faith, cannot receive blessing from God. It is not enough to believe *about* Christ; we must believe *in* Him. The only faith that will benefit us is that which embraces Him as a personal Saviour; which appropriates His merits to ourselves. Many hold faith as an opinion. Saving faith is a transaction, by which those who receive Christ join themselves in covenant relation with God. Genuine faith is life. A living faith means an increase of vigor, a confiding trust, by which the soul becomes a conquering power.”—*“Desire of Ages,” page 347.*

4. “When we speak of faith, there is a distinction that should be borne in mind. There is a kind of belief that is wholly distinct from faith. The existence and power of God, the truth of His word, are facts that even Satan and his hosts cannot at heart deny. The Bible says that ‘the devils also believe, and tremble;’ but this is not faith. Where there is not only a belief in God’s word, but a submission of the will to Him; where the heart is yielded to Him, the affections fixed upon Him, there is faith,—faith that works by love, and purifies the soul.”—*“Steps to Christ,” page 68.*

Lesson 4—Regeneration, or the New Birth

APRIL 26, 1919

Daily Study Outline

1. Read "Desire of Ages," chapter 17.
2. Importance of the New Birth.
3. Nature of the New Birth.
4. Baptism and Regeneration.
5. Means Used in Connection with Regeneration.
6. Review questions 1-7.
7. Review questions 8-15.

Questions

Importance of the New Birth

1. Upon what does one's entrance into the kingdom depend? John 3: 3.
2. Do conditions of race or birthplace exempt one from this experience? Gal. 6: 15.
3. What is the fundamental reason why every one is in need of this experience? Rom. 8: 7, 8. Note 1.

Nature of the New Birth

4. Is this change wrought by mere human reformation? John 1: 13. Note 2.
5. By whom is this new nature given? Eph. 2: 1, 10. Note 3.
6. Of whose nature does the regenerated soul partake? 2 Peter 1: 4.
7. How is this new nature formed? Eph. 4: 24.

Baptism and Regeneration

8. How is the new birth experience given? John 3: 5.
9. Even after his baptism by water, to what was Simon the sorcerer a stranger? Acts 8: 13, 21.
10. What experience came before baptism to the company gathered at the home of Cornelius? Acts 10: 44-48.

Means Used in Connection with Regeneration

11. What experience follows genuine conversion? John 1: 12, 13. Note 4.
12. How is the word of God operative in this great transaction? James 1: 18; 1 Peter 1: 23.
13. What divine operation accompanies the Word in regeneration? Acts 16: 14.

14. What should man do as the Word comes to him? 1 Peter 1: 22, 23.
15. Into what personal relation to God does the soul enter in regeneration? Gal. 3: 26, 27. Note 5.

Notes

1. "There are thousands to-day who need to learn the same truth that was taught to Nicodemus by the uplifted serpent. They depend on their obedience to the law of God to commend them to His favor. When they are bidden to look to Jesus, and believe that He saves them solely through His grace, they exclaim, 'How can these things be?'"—*"Desire of Ages," page 175.*

2. "No human invention can find a remedy for the sinning soul. . . . The fountain of the heart must be purified before the streams can become pure. He who is trying to reach heaven by his own works in keeping the law, is attempting an impossibility. There is no safety for one who has merely a legal religion, a form of godliness. The Christian's life is not a modification or improvement of the old, but a transformation of nature. There is a death to self and sin, and a new life altogether. This change can be brought about only by the effectual working of the Holy Spirit."—*Id., page 172.*

3. "Not all the wisdom and skill of man can produce life in the smallest object in nature. It is only through the life which God Himself has imparted, that either plant or animal can live. So it is only through the life from God that spiritual life is begotten in the hearts of men. Unless a man is 'born from above,' he cannot become a partaker of the life which Christ came to give."—*"Steps to Christ," page 71.*

4. "More than this, Christ changes the heart. He abides in your heart by faith. You are to maintain this connection with Christ by faith and the continual surrender of your will to Him; and so long as you do this, He will work in you to will and to do according to His good pleasure. So you may say, 'The life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me.'"—*Id., pages 67, 68.*

5. "Here is where thousands fail: they do not believe that Jesus pardons them personally, individually. They do not take God at His word. It is the privilege of all who comply with the conditions to know for themselves that pardon is freely extended for every sin. Put away the suspicion that God's promises are not meant for you. They are for every repentant transgressor. Strength and grace have been provided through Christ to be brought by ministering angels to every believing soul."—*Id., page 57.*

Lesson 5—Justification by Faith

MAY 3, 1919

Daily Study Outline

1. Read "Steps to Christ," chapter "The Test of Discipleship."
2. Meaning of Justification.
3. Elements of Justification.
4. Methods of Justification.
5. Evidence and Result.
6. Review questions 1-8.
7. Review questions 9-14.

Questions*Meaning of Justification*

1. What is one of the great blessings God bestows when one becomes a believer? Rom. 5: 1.
2. How is the term "justify" used in the Old Testament? Deut. 25: 1. Note 1.

Elements of Justification

3. What is done to all past sins? Micah 7: 18, 19.
4. How is this fact expressed in the New Testament? Acts 13: 38, 39.
5. What becomes of the guilt due to sin? Rom. 8: 33, 34.
6. Whose righteousness is credited to the believing soul? Rom. 3: 25; 5: 17.
7. What is Jesus made to us? 1 Cor. 1: 30.
8. How is the friendship renewed that is broken by sin? James 2: 23.

Methods of Justification

9. By what is no man justified? Gal. 2: 16. Note 2.
10. In what does justification originate? Rom. 3: 24.
11. What is the sole ground for justification? Rom. 5: 9; 2 Cor. 5: 21.
12. What is the condition for justification? Gal. 2: 16; Rom. 4: 5.

Evidence and Result

13. What gives evidence to men that we are in a state of justification? James 2: 18-22. Note 3.
14. In the midst of our troubles from whatsoever cause, what assurance have we as believers? Rom. 5: 1.

Notes

1. "Justification by faith is a change in a man's relation or standing before God. It has to do with the relations that have been disturbed by sin, and these relations are personal.

It is a change from guilt and condemnation to acquittal and acceptance. Regeneration has to do with the change of the believer's nature; justification, with the change of his standing before God. . . . According to Deut. 25: 1, it means to declare or to cause to appear innocent or righteous."—*Wm. Evans, in "The Great Doctrines of the Bible," page 156.*

2. "There are two errors against which the children of God—particularly those who have just come to trust in His grace—especially need to guard. The first, already dwelt upon, is that of looking to their own works, trusting to anything they can do, to bring themselves into harmony with God. He who is trying to become holy by his own works in keeping the law, is attempting an impossibility. All that man can do without Christ is polluted with selfishness and sin. It is the grace of Christ alone, through faith, that can make us holy."—"Steps to Christ," pages 64, 65.

3. "The opposite and no less dangerous error is, that belief in Christ releases men from keeping the law of God; that since by faith alone we become partakers of the grace of Christ, our works have nothing to do with our redemption. But notice here that obedience is not a mere outward compliance, but the service of love. The law of God is an expression of His very nature; it is an embodiment of the great principle of love, and hence is the foundation of His government in heaven and earth. If our hearts are renewed in the likeness of God, if the divine love is implanted in the soul, will not the law of God be carried out in the life?"—*Id., page 65.*

Lesson 6—Adoption

MAY 10, 1919

Daily Study Outline

1. Read "Steps to Christ," chapter "God's Love for Man."
2. A New Relationship.
3. Blessings of Adoption, questions 5-7.
4. Blessings of Adoption, questions 8-11.
5. Evidences of Sonship.
6. Review questions 1-8.
7. Review questions 9-15.

Questions

A New Relationship

1. Upon belief in Christ, what family standing is bestowed? Rom. 8: 15. Note 1.
2. Is this changed relation understood by the world? 1 John 3: 1.
3. What follows our release from the bondage of sin? Gal. 4: 5.

4. What additional change at the coming of the Lord does the child of God look forward to? 1 John 3: 2; Rom. 8: 23.

Blessings of Adoption

5. In what does the adopted child of God share equally with the Son? John 17: 23. Note 2.
6. Of what special care are God's adopted children the recipients? Luke 12: 28-30.
7. What family spirit prevails among God's children? 1 John 3: 14.
8. What relation of confidence exists between the child of God and his heavenly Father? Gal. 4: 6.
9. Because of this sonship, how does God deal with us? Heb. 12: 5-11.
10. When in trouble, what do we receive? Isa. 66: 13; 2 Cor. 1: 4.
11. At the full manifestation of our sonship, what do we receive? 1 Peter 1: 3-5. Note 3.

Evidence of Sonship

12. Whose leading do the sons of God follow? Rom. 8: 14.
13. What privilege is granted to God's children? Eph. 3: 12.
14. What spirit will they manifest toward their brethren? 1 John 2: 9-11.
15. How does the child of God relate himself to his Father's commandments? 1 John 5: 1-3.

Notes

1. "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.' While the law of God is maintained, and its justice vindicated, the sinner can be pardoned. The dearest gift that Heaven itself had to bestow has been poured out, that God 'might be just, and the justifier of him which believeth in Jesus.' By that gift, men are uplifted from the ruin and degradation of sin, to become children of God. Says Paul, 'Ye have received the Spirit of adoption, whereby we cry, Abba, Father.'

"Brethren, with the beloved John I call upon you to 'behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God.' What love, what matchless love, that, sinners and aliens as we are, we may be brought back to God, and adopted into His family! We may address Him by the endearing name, 'Our Father,' which is a sign of our affection for Him, and a pledge of His tender regard and relationship to us. And the Son of God, beholding the heirs of grace, 'is not ashamed to call them brethren.'

They have even a more sacred relationship to God than have the angels who have never fallen."—*Testimonies for the Church*, volume 5, pages 739, 740.

2. "All the paternal love which has come down from generation to generation through the channel of human hearts, all the springs of tenderness which have opened in the souls of men, are but as a tiny rill to the boundless ocean, when compared with the infinite, exhaustless love of God. Tongue cannot utter it; pen cannot portray it. You may meditate upon it every day of your life; you may search the Scriptures diligently in order to understand it; you may summon every power and capability that God has given you, in the endeavor to comprehend the love and compassion of the heavenly Father; and yet there is an infinity beyond. You may study that love for ages; yet you can never fully comprehend the length and the breadth, the depth and the height, of the love of God in giving His Son to die for the world. Eternity itself can never fully reveal it. Yet as we study the Bible, and meditate upon the life of Christ and the plan of redemption, these great themes will open to our understanding more and more. And it will be ours to realize the blessing which Paul desired for the Ephesian church, when he prayed 'that the God of our Lord Jesus Christ, the Father of glory, may give unto you *the Spirit of wisdom and revelation in the knowledge of Him*; the eyes of your understanding being enlightened, that ye may know what is the hope of His calling, and what *the riches of the glory of His inheritance in the saints*, and what is *the exceeding greatness of His power to usward who believe.*'"—*Id.*, page 740.

3. "We may have high anticipations in regard to the things of this life, but we shall meet with disappointment. We shall find that they fade away. But here is 'an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you.' We want our thoughts to be fixed on the things that will abide, not upon those that pass away with the using. If we fix our hopes on the future, immortal world, we shall not be disappointed.

"When Christ came into this world, He saw that men had left the future, eternal life out of their reckoning. He came to present that life before us, that by beholding it we might be led to change our relation to the things of this life, that our affections might be placed upon the things above, and not upon the things of the earth, so soon to pass away. The shadow that Satan has caused to intervene between our souls and God, Christ seeks to roll back, that the view of God and eternity may become clear. While He does not despise this world, He places it in its proper position of subordination. And then He places the things of eternity in their relative importance before us, that we may fix the eye of faith upon the unseen. The things of temporal interest have power to engross the thoughts and affections, and it is important that

we should be constantly educating and training our minds to dwell upon things of eternal interest. Will this make us unhappy? Will it cause us to have a hard time here? — No, indeed. Receiving the gift of God will make everything in life easy. The more of the Spirit of God, the more of His grace, is brought into our daily experience, the less friction there will be, the more happiness we shall have, and the more we shall impart to others.”—*Mrs. E. G. White, in the "Review and Herald," March 8, 1892.*

Lesson 7 — Union with God and Christ

MAY 17, 1919

Daily Study Outline

1. Read "Desire of Ages," pages 385-391.
2. Nature of the Union, questions 1-3.
3. Nature of the Union, questions 4-6.
4. Fruits of This Union, questions 7-11.
5. Fruits of This Union, questions 12-15.
6. Review questions 1-6.
7. Review questions 7-15.

Questions

Nature of the Union

1. What personal union exists between God and the believer? John 1: 12; 14: 20. Note 1.
2. Under what figure is our union with Christ represented? John 6: 32, 33, 35. Note 2.
3. What other figure is used to illustrate this union? John 15: 4, 5. Note 3.
4. In view of its unsearchable riches and glory, what is this union called? Col. 1: 27. Note 4.
5. What earthly relation is used to illustrate this blessed union? Eph. 5: 28-32.
6. How strong is this union? Rom. 8: 35-39.

Fruits of This Union

7. What change in affections comes from this union with Christ? 2 Cor. 5: 17.
8. What do we obtain through this union? Phil. 3: 9.
9. What experience does this union produce? Rom. 8: 10.
10. What fellowship results from this union? Rev. 3: 20.
11. In suffering and affliction, what is experienced? Phil. 3: 10.
12. Because of this union with Christ, what spirit prevails among believers? John 17: 21; 1 John 1: 3.

13. What makes all believers of all time and of all places one?
Eph. 2: 19-21.
14. What precious assurance is given to the child of God?
John 10: 28; Note 5.
15. What final change does this union assure? Phil. 3: 20, 21.

Notes

1. "Christ became one flesh with us, in order that we might become one spirit with Him. It is by virtue of this union that we are to come forth from the grave,—not merely as a manifestation of the power of Christ, but because, through faith, His life has become ours. Those who see Christ in His true character, and receive Him into the heart, have everlasting life. It is through the Spirit that Christ dwells in us; and the Spirit of God, received into the heart by faith, is the beginning of the life eternal."—*Desire of Ages*, page 388.

2. "To eat the flesh and drink the blood of Christ is to receive Him as a personal Saviour, believing that He forgives our sins, and that we are complete in Him. It is by beholding His love, by dwelling upon it, by drinking it in, that we are to become partakers of His nature. What food is to the body, Christ must be to the soul. Food cannot benefit us unless we eat it; unless it becomes a part of our being. So Christ is of no value to us if we do not know Him as a personal Saviour. A theoretical knowledge will do us no good. We must feed upon Him, receive Him into the heart, so that His life becomes our life. His love, His grace, must be assimilated. . . . Are you a follower of Christ? Then all that is written concerning the spiritual life is written for you, and may be attained through uniting yourself to Jesus. Is your zeal languishing? has your first love grown cold? Accept again of the proffered love of Christ. Eat of His flesh, drink of His blood, and you will become one with the Father and with the Son."—*Id.*, pages 389, 390.

3. "I am the Vine, ye are the branches," Christ said to His disciples. Though He was about to be removed from them, their spiritual union with Him was to be unchanged. The connection of the branch with the vine, He said, represents the relation you are to sustain to Me. The scion is engrafted into the living vine, and fiber by fiber, vein by vein, it grows into the vine stock. The life of the vine becomes the life of the branch. So the soul dead in trespasses and sins receives life through connection with Christ. By faith in Him as a personal Saviour the union is formed. The sinner unites his weakness to Christ's strength, his emptiness to Christ's fullness, his frailty to Christ's enduring might. Then he has the mind of Christ. The humanity of Christ has touched our humanity, and our humanity has touched divinity. Thus through the agency of the Holy Spirit man becomes a partaker of the divine nature. He is accepted in the Beloved."—*Id.*, pages 675, 676.

4. "The inscrutable power in us reproduces itself in us through acts of self-sacrifice, through putting away of sin, through Christian work, through loving deeds, and, in fact, in all the practical activities and strivings of the Christian life."—*E. Y. Mullin, in "The Christian Religion," page 414.*

5. "Though now He has ascended to the presence of God, and shares the throne of the universe, Jesus has lost none of His compassionate nature. To-day the same tender, sympathizing heart is open to all the woes of humanity. To-day the hand that was pierced is reached forth to bless more abundantly His people that are in the world. 'And they shall never perish; neither shall any man pluck them out of My hand.' The soul that has given himself to Christ is more precious in His sight than the whole world. The Saviour would have passed through the agony of Calvary, that one might be saved in His kingdom. He will never abandon one for whom He has died. Unless His followers choose to leave Him, He will hold them fast."—"*Desire of Ages,*" page 480.

Lesson 8 — Sanctification

MAY 24, 1919

Daily Study Outline

1. Read "Steps to Christ," chapter "Growing Up into Christ."
2. Meaning of Sanctification.
3. Time Elements in Sanctification.
4. Means of Sanctification from the Divine Side.
5. Means of Sanctification from the Human Side.
6. Review questions 1-9.
7. Review questions 10-13.

Questions

Meaning of Sanctification

1. What result is made possible by the death of Christ?
Heb. 13: 12.
2. What inner experience is implied in sanctification? 1
Thess. 5: 22, 23. Note 1.

Time Elements in Sanctification

3. By union with Christ, what is accounted to the believer?
1 Cor. 6: 11; 1: 30.
4. When one is accounted sanctified in Christ, what experience begins? 2 Peter 3: 18. Note 2.
5. What continuous transformation is wrought in the soul?
2 Cor. 3: 18.
6. What is evidence of the work of sanctification? 1 Thess.
3: 12; 4: 1.

7. How is holiness perfected? 2 Cor. 7: 1.
8. For what purpose are spiritual gifts placed in the church?
Eph. 4: 11-15.
9. When does complete sanctification take place? 1 John 3: 2.

Means of Sanctification from the Divine Side

10. Whose work is the sanctification of the believer? 1 Thess. 5: 23, 24.
11. What is developed in the believer through the work of the Holy Spirit? Gal. 5: 16-18, 22, 23. Note 3.

Means of Sanctification from the Human Side

12. What will appropriating faith in Christ do for the believer? 1 Cor. 1: 30; Acts 26: 18.
13. What comes from a daily obedient study of the Scriptures? John 17: 17; Eph. 5: 26. Note 4.

Notes

1. "The life that Christ lived in this world, men and women can live, through His power and under His instruction. In their conflict with Satan, they may have all the help that He had. They may be more than conquerors through Him who loved them and gave Himself for them. The lives of professing Christians who do not live the Christ-life are a mockery to religion. Every one whose name is registered on the church roll is under obligation to represent Christ by revealing the inward adorning of a meek and quiet spirit. They are to be His witnesses, making known the advantages of walking and working as Christ has given them example. The truth for this time is to appear in its power in the lives of those who believe it, and is to be imparted to the world. Believers are to represent in their lives its power to sanctify and ennoble."—*Testimonies for the Church,* volume 9, page 22.

2. "The work of transformation from unholiness to holiness is a continuous one. Day by day God labors for man's sanctification, and man is to cooperate with Him, putting forth persevering efforts in the cultivation of right habits. He is to add grace to grace; and as he thus works on the plan of addition, God works for him on the plan of multiplication. Our Saviour is always ready to hear and answer the prayer of the contrite heart, and grace and peace are multiplied to His faithful ones. Gladly He grants them the blessings they need in their struggle against the evils that beset them."—*Acts of the Apostles,* page 532.

3. "Christ rejoiced that He could do more for His followers than they could ask or think. He spoke with assurance, knowing that an almighty decree had been given before the

world was made. He knew that truth, armed with the omnipotence of the Holy Spirit, would conquer in the contest with evil; and that the blood-stained banner would wave triumphantly over His followers. He knew that the life of His trusting disciples would be like His, a series of uninterrupted victories, not seen to be such here, but recognized as such in the great hereafter."—"*Desire of Ages*," page 679.

4. "Consecrate yourself to God in the morning; make this your very first work. Let your prayer be: 'Take me, O Lord, as wholly Thine. I lay all my plans at Thy feet. Use me today in Thy service. Abide with me, and let all my work be wrought in Thee.' This is a daily matter. Each morning consecrate yourself to God for that day. Surrender all your plans to Him, to be carried out or given up as His providence shall indicate. Thus day by day you may be giving your life into the hands of God, and thus your life will be molded more and more after the life of Christ."—"*Steps to Christ*," pages 74, 75.

Lesson 9—Work of the Holy Spirit in the Believer

MAY 31, 1919

Daily Study Outline

1. Read "*Desire of Ages*," pages 668-672.
2. Promise of the Spirit.
3. Conditions for Receiving the Spirit.
4. Results from the Reception of the Spirit.
5. The Latter Rain.
6. Review questions 1-6.
7. Review questions 7-14.

Questions

Promise of the Spirit

1. What gift is for all believers? Acts 2: 38, 39.
2. How needful is this gift for the performance of true worship? John 4: 24; 1 Cor. 12: 3. Note 1.
3. By what encouraging promise did Jesus comfort His disciples? John 14: 15-18.

Conditions for Receiving the Spirit

4. What kept the disciples at Ephesus from receiving the Holy Spirit? Acts 19: 2.
5. What is the supreme evidence that we are the sons of God? Rom. 8: 14. Note 2.
6. After surrender to His direction, what must be actively exercised in order to receive the blessing of the Spirit? Gal. 3: 14. Note 3.

Results from the Reception of the Spirit

7. In what state is he who walks in the Spirit? Rom. 8: 1, 2.
8. What does the Spirit's presence enable us to do? Rom. 8: 13. Note 4.
9. Through the Spirit, what is our relation to the law? Rom. 8: 4.
10. What assurance does the Spirit impart? Rom. 8: 16, 17; 15: 13.
11. Under the Spirit's direction, what help comes from Bible study? John 14: 26. Note 5.

The Latter Rain

12. Under what figure is God's promise of the special outpouring of the Spirit presented? Hosea 6: 3.
13. As we have reached that time, what is our privilege? Zech. 10: 1. Note 6.
14. What will the Lord accomplish through a Spirit-filled church? Rom. 9: 28.

Notes

1. "The religion that comes from God is the only religion that will lead to God. In order to serve Him aright, we must be born of the divine Spirit. This will purify the heart and renew the mind, giving us a new capacity for knowing and loving God. It will give us a willing obedience to all His requirements. This is true worship. It is the fruit of the working of the Holy Spirit. By the Spirit every sincere prayer is indited, and such prayer is acceptable to God. Wherever a soul reaches out after God, there the Spirit's working is manifest, and God will reveal Himself to that soul. For such worshipers He is seeking. He waits to receive them, and to make them His sons and daughters."—*"Desire of Ages," page 189.*

2. "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."—*Id., page 672.*

3. "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."—*Ibid.*

4. "Sin could be resisted and overcome only through the mighty agency of the third person of the Godhead, who would come with no modified energy, but in the fullness of divine power. It is the Spirit that makes effectual what has been wrought out by the world's Redeemer. It is by the Spirit that the heart is made pure. Through the Spirit the believer becomes a partaker of the divine nature. Christ has given His Spirit as a divine power to overcome all hereditary and cultivated tendencies to evil, and to impress His own character upon His church."—*Id.*, page 671.

5. "The Comforter is called 'the Spirit of truth.' His work is to define and maintain the truth. He first dwells in the heart as the Spirit of truth, and thus He becomes the Comforter. There is comfort and peace in the truth, but no real peace or comfort can be found in falsehood. It is through false theories and traditions that Satan gains his power over the mind. By directing men to false standards, he misshapes the character. Through the Scriptures the Holy Spirit speaks to the mind, and impresses truth upon the heart. Thus He exposes error, and expels it from the soul. It is by the Spirit of truth, working through the word of God, that Christ subdues His chosen people to Himself."—*Ibid.*

6. "As the disciples, filled with the power of the Spirit, went forth to proclaim the gospel, so God's servants are to go forth to-day. Filled with an unselfish desire to give the message of mercy to those who are in the darkness of error and unbelief, we are to take up the Lord's work. He gives us our part to do in cooperation with Him, and He will also move on the hearts of unbelievers to carry forward His work in the regions beyond. Already many are receiving the Holy Spirit, and no longer will the way be blocked by listless indifference. Why has the history of the work of the disciples, as they labored with holy zeal, animated and vitalized by the Holy Spirit, been recorded, if it is not that from this record the Lord's people to-day are to gain an inspiration to work earnestly for Him? What the Lord did for His people in that time, it is just as essential, and more so, that He do for His people to-day. All that the apostles did, every church member to-day is to do. And we are to work with as much more fervor, to be accompanied by the Holy Spirit in as much greater measure, as the increase of wickedness demands a more decided call to repentance."—"Testimonies for the Church," volume 7, pages 32, 33.

Lesson 10—Prayer

JUNE 7, 1919

Daily Study Outline

1. Read "Steps to Christ," chapter "Privilege of Prayer."
2. Importance of Prayer.
3. Nature of Prayer.
4. Terms and Conditions of Answered Prayer.
5. Subjects for Prayer.
6. Review questions 1-12.
7. Review questions 13-16.

Questions

Importance of Prayer

1. How much ought Christians pray? 1 Thess. 5: 17; Luke 18: 1. Note 1.
2. How do we know that God is pleased with the prayers of His children? Prov. 15: 8; Rev. 5: 8.
3. What is attributed to neglect of prayer? Dan. 9: 13, 14.

Nature of Prayer

4. What is true prayer? Ps. 84: 2. Note 2.
5. Whom should we include in our prayers? 1 Tim. 2: 1.
6. What should be mingled with requests for needed blessings? Phil. 4: 6.

Terms and Conditions of Answered Prayer

7. Where is the special place for individual prayers? Matt. 6: 6. Note 3.
8. What instruction is given in regard to prayer? 1 Tim. 2: 8. Note 4.
9. What does known sin do for our prayers? Ps. 66: 18; Isa. 59: 1, 2.
10. How does the Lord regard the prayer of those who willfully disobey known commands? Prov. 28: 9; 1 John 3: 22.
11. What spirit toward others should we cherish when we pray? Matt. 5: 23, 24; 6: 12.
12. In whose name are we to approach the Father in prayer? John 16: 23; 14: 13, 14. Note 5.

Subjects for Prayer

13. How many of our needs are suitable to lay before God in prayer? Phil. 4: 6, 19.
14. What is one subject for prayer at the present time especially? Zech. 10: 1. Note 6.

15. For what needs of God's cause should we pray? Matt. 9: 38; 2 Thess. 3: 1.
16. For whom should definite prayer be made? What is the purpose of such petitions? 1 Tim. 2: 1, 2. Note 7.

Notes

1. "Our heavenly Father waits to bestow upon us the fullness of His blessing. It is our privilege to drink largely at the fountain of boundless love. What a wonder it is that we pray so little! God is ready and willing to hear the sincere prayer of the humblest of His children, and yet there is much manifest reluctance on our part to make known our wants to God. What can the angels of heaven think of poor helpless human beings, who are subject to temptation, when God's heart of infinite love yearns toward them, ready to give them more than they can ask or think, and yet they pray so little, and have so little faith? The angels love to bow before God; they love to be near Him. They regard communion with God as their highest joy; and yet the children of earth, who need so much the help that God only can give, seem satisfied to walk without the light of His Spirit, the companionship of His presence."—*Steps to Christ,* page 98.

2. "Prayer is the opening of the heart to God as to a friend. Not that it is necessary, in order to make known to God what we are, but in order to enable us to receive Him. Prayer does not bring God down to us, but brings us up to Him."—*Id.*, page 97.

"O strong, upwelling prayers of faith,
From inmost founts of life ye start,—
The Spirit's pulse, the vital breath
Of soul and heart!

"From pastoral toil, from traffic's din,
Alone, in crowds, at home, abroad,
Unheard of man, ye enter in
The ear of God.

"Ye brook no forced and measured tasks,
Nor weary rote, nor formal chains;
The simple heart, that freely asks
In love, obtains."

—Whittier.

3. "We should pray in the family circle; and above all we must not neglect secret prayer, for this is the life of the soul. It is impossible for the soul to flourish while prayer is neglected. Family or public prayer alone is not sufficient. In solitude let the soul be laid open to the inspecting eye of God. Secret prayer is to be heard only by the prayer-hearing God."—*Steps to Christ,* page 102.

4. "There is no time or place in which it is inappropriate to offer up a petition to God. There is nothing that can pre-

vent us from lifting up our hearts in the spirit of earnest prayer. In the crowds of the street, in the midst of a business engagement, we may send up a petition to God, and plead for divine guidance, as did Nehemiah when he made his request before King Artaxerxes. A closet of communion may be found wherever we are. We should have the door of the heart open continually, and our invitation going up that Jesus may come and abide as a heavenly guest in the soul."—*Id.*, page 103.

5. "Jesus said, 'Ye shall ask in My name: and I say not unto you, that I will pray the Father for you: for the Father Himself loveth you.' 'I have chosen you, . . . that whatsoever ye shall ask of the Father in My name, He may give it you.' But to pray in the name of Jesus is something more than a mere mention of that name at the beginning and the ending of a prayer. It is to pray in the mind and spirit of Jesus, while we believe His promises, rely upon His grace, and work His works."—*Id.*, page 105.

6. "For the outpouring of the Spirit every lover of the cause of truth should pray. And as far as lies in our power, we are to remove every hindrance to His working. The Spirit can never be poured out while variance and bitterness toward one another are cherished by the members of the church. Envy, jealousy, evil surmising, and evil speaking are of Satan, and they effectually bar the way against the Holy Spirit's working."—*"Testimonies for the Church," volume 6, page 42.*

7. We should be broad but definite in our prayers. The good not only of our immediate neighbors, but of the community at large, should have a place in our supplications. Especially should we remember the poor and needy, the sick and the afflicted, that God may kindly dispose toward them the hearts of those who can and should serve them, including our own naturally selfish hearts.

The Scriptural injunction to pray for kings, and for all that are in authority, presents a still wider field for our petitions, a field not merely as wide as our own nation, but embracing the whole world. The rulers of the world need the prayers of Christian people, that they may be men loving justice and hating covetousness.

Clean, just government is a thing much to be desired, and for this we should pray. Civil rulers, while charged with heavy responsibilities, are surrounded by strong evil influences. We should pray for them not only that they may govern justly and administer wisely the affairs of state, but that their hearts may be turned to God and their wills be surrendered to Him. Especially in these last days, this time of crisis in the affairs of men and nations, should Christians pray for their rulers that the wrath of men may be made to praise God, and that the remainder of wrath may be restrained; that civil order perish not from the earth, and that God's work be not hindered.

Lesson 11—Feeding on the Word

JUNE 14, 1919

Daily Study Outline

1. Read "Steps to Christ," chapter "A Knowledge of God."
2. Relation of the Word to Spiritual Life.
3. Manner of Studying the Word.
4. Fruits of Devout Study, questions 9-11.
5. Fruits of Devout Study, questions 12-14.
6. Review questions 1-8.
7. Review questions 9-14.

Questions

Relation of the Word to Spiritual Life.

1. How is spiritual life maintained? Deut. 8: 3; Matt. 4: 4. Note 1.
2. How dependent is the spiritual life upon this feeding on the bread of life? John 6: 51, 53.
3. What does Jesus explain this life-giving element to be? John 6: 63. Note 2.
4. What will such absorbing of the Word do? Ps. 119: 9.

Manner of Studying the Word

5. In what spirit must one study the Bible in order to obtain spiritual food? Ps. 119: 18. Note 3.
6. What attitude toward truth gives understanding? John 7: 17.
7. What makes the study profitable? 1 Tim. 4: 15. Note 4.
8. What is of great assistance in obtaining the meaning of the Scriptures? 1 Cor. 2: 13.

Fruits of Devout Study

9. Who is revealed to us in the study of the Word? John 5: 39. Note 5.
10. What will the study of the Word do for one? Ps. 119: 98-100.
11. What results from devout, obedient study of the Scriptures? 1 Tim. 4: 16. Note 6.
12. What blessing comes from obedience to the Word? Rev. 3: 10.
13. How should the word of God be esteemed? Job 23: 12.
14. What does the Word become to the child of God? Jer. 15: 16.

Notes

1. "Man shall not live by bread alone, but by every word of God." Often the follower of Christ is brought where he cannot serve God and carry forward his worldly enterprises. Perhaps it appears that obedience to some plain requirement of God will cut off his means of support. Satan would make him believe that he must sacrifice his conscientious convictions. But the only thing in our world upon which we can rely, is the word of God. 'Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you.' Even in this life it is not for our good to depart from the will of our Father in heaven. When we learn the power of His word, we shall not follow the suggestions of Satan in order to obtain food or to save our lives. Our only questions will be, What is God's command? and what His promise? Knowing these, we shall obey the one, and trust the other."—*"Desire of Ages," page 121.*

2. "By looking constantly to Jesus with the eye of faith, we shall be strengthened. God will make the most precious revelations to His hungering, thirsting people. They will find that Christ is a personal Saviour. As they feed upon His word, they find that it is spirit and life. The Word destroys the natural, earthly nature, and imparts a new life in Christ Jesus. The Holy Spirit comes to the soul as a Comforter. By the transforming agency of His grace, the image of God is reproduced in the disciple; he becomes a new creature. Love takes the place of hatred, and the heart receives the divine similitude. This is what it means to live 'by every word that proceedeth out of the mouth of God.' This is eating the Bread that comes down from heaven."—*Id., page 391.*

3. "We cannot obtain wisdom without earnest attention and prayerful study. Some portions of Scripture are indeed too plain to be misunderstood; but there are others whose meaning does not lie on the surface, to be seen at a glance. Scripture must be compared with scripture. There must be careful research and prayerful reflection. And such study will be richly repaid. As the miner discovers veins of precious metal concealed beneath the surface of the earth, so will he who perseveringly searches the word of God as for hid treasure, find truths of the greatest value, which are concealed from the view of the careless seeker. The words of inspiration, pondered in the heart, will be as streams flowing from the fountain of life."—*"Steps to Christ," pages 95, 96.*

4. "There is but little benefit derived from a hasty reading of the Scriptures. One may read the whole Bible through, and yet fail to see its beauty or comprehend its deep and hidden meaning. One passage studied until its significance is clear to the mind, and its relation to the plan of salvation is evident, is of more value than the perusal of many chapters with no definite purpose in view and no positive instruction gained. Keep your Bible with you. As you have opportunity,

read it; fix the texts in your memory. Even while you are walking the streets, you may read a passage, and meditate upon it, thus fixing it in the mind."—*Id.*, page 95.

5. "The theme of redemption is one that the angels desire to look into; it will be the science and the song of the redeemed throughout the ceaseless ages of eternity. Is it not worthy of careful thought and study now? The infinite mercy and love of Jesus, the sacrifice made in our behalf,



call for the most serious and solemn reflection. We should dwell upon the character of our dear Redeemer and Intercessor. We should meditate upon the mission of Him who came to save His people from their sins. As we thus contemplate heavenly themes, our faith and love will grow stronger, and our prayers will be more and more acceptable to God, because they will be more and more mixed with faith and love. They will be intelligent and fervent. There will be more constant confidence in Jesus, and a daily, living experience in His power to save to the uttermost all that come unto God by Him. As we meditate upon the perfections of

the Saviour, we shall desire to be wholly transformed, and renewed in the image of His purity. There will be a hungering and thirsting of soul to become like Him whom we adore. The more our thoughts are upon Christ, the more we shall speak of Him to others, and represent Him to the world."—*Id.*, pages 93, 94.

6. "The teaching of Christ was the expression of an inwrought conviction and experience, and those who learn of Him become teachers after the divine order. The word of God, spoken by one who is himself sanctified through it, has a life-giving power that makes it attractive to the hearers, and convicts them that it is a living reality. When one has received the truth in the love of it, he will make this manifest in the persuasion of his manner and the tones of his voice. He makes known that which he himself has heard, seen, and handled of the word of life, that others may have fellowship with him through the knowledge of Christ. His testimony, from lips touched with a live coal from off the altar, is truth to the receptive heart, and works sanctification upon the character."—"*Desire of Ages*," page 142.

Lesson 12—Christian Service

JUNE 21, 1919

Daily Study Outline

1. Read "Testimonies for the Church," volume 9, pages 30-48.
2. Call to Service.
3. Spiritual Growth from Service.
4. Qualifications for Service.
5. The Reward of Service.
6. Review questions 1-6.
7. Review questions 7-14.

Questions

Call to Service

1. Upon whom does the Saviour depend for enlightening men concerning the way of salvation? Matt. 5: 14-16.
2. To whom was the cleansed sinner first sent? Luke 8: 38-40. Note 1.
3. In view of fast-closing probation, what special emphasis is given to the call for service to-day? Note 2.

Spiritual Growth from Service

4. How are one's own powers affected by being exercised in help for others? Matt. 25: 16, 17, 23. Note 3.
5. By what means does spiritual freshness come to our own hearts? Prov. 11: 25.
6. As we become workers together with Christ, what is bestowed upon us in larger measure? Acts 1: 8. Note 4.

Qualifications for Service

7. In the call to bear the yoke of service, what is stated as a qualification? Matt. 11: 28, 29.
8. What does Jesus imply is a requisite for ability to feed others? John 21: 15. Note 5.
9. Where is our field for service? Eccl. 9: 10.
10. To whom must we always look for the fruit of our service? Ps. 37: 5. Note 6.

The Reward of Service

11. Into what will the successful soul winner enter? Matt. 25: 23.
12. What is the joy of the Lord? Isa. 53: 10, 11.
13. What causes eternal joy among the unfallen beings? Luke 15: 6, 7.
14. How will this participation in the joys of the unfallen be manifest in the redeemed? Dan. 12: 2, 3.

Notes

1. "Here was a work for them to do,— to go to a heathen home, and tell of the blessing they had received from Jesus. It was hard for them to be separated from the Saviour. Great difficulties were sure to beset them in association with their heathen countrymen. And their long isolation from society seemed to have disqualified them for the work He had indicated. But as soon as Jesus pointed out their duty, they were ready to obey. Not only did they tell their own households and neighbors about Jesus, but they went throughout Decapolis, everywhere declaring His power to save, and describing how He had freed them from the demons. In doing this work, they could receive a greater blessing than if, merely for benefit to themselves, they had remained in His presence. It is in working to spread the good news of salvation that we are brought near to the Saviour."—*Desire of Ages,* pages 339, 340.

2. "Intense earnestness should now take possession of us. Our slumbering energies should be aroused to untiring effort. Consecrated workers should go forth into the field clearing the King's highway, and gaining victories in new places. My brother, my sister, is it nothing to you to know that every day souls are going down into the grave unwarned and unsaved, ignorant of their need of eternal life and of the atonement made for them by the Saviour? Is it nothing to you that soon the world is to meet Jehovah over His broken law? Heavenly angels marvel that those who for so many years have had the light, have not carried the torch of truth into the dark places of the earth."—*Testimonies for the Church,* volume 9, page 44.

3. "Those who give their lives to Christlike ministry know the meaning of true happiness. Their interests and their prayers reach far beyond self. They themselves are growing as they try to help others. They become familiar with the largest plans, the most stirring enterprises; and how can they but grow when they place themselves in the divine channel of light and blessing? Such ones receive wisdom from heaven. They become more and more identified with Christ in all His plans. There is no opportunity for spiritual stagnation. Selfish ambition and self-seeking are rebuked by constant contact with the absorbing interests, the elevated aspirations, which belong to high and holy activities."—*Id.,* page 42.

4. "When the reproach of indolence and slothfulness shall have been wiped away from the church, the Spirit of the Lord will be graciously manifested. Divine power will be revealed. The church will see the providential working of the Lord of hosts. The light of truth will shine forth in clear, strong rays, and as in the time of the apostles, many souls will turn from error to truth. The earth will be lighted with the glory of the Lord."—*Id.,* page 46.

5. "Among professing Christians of to-day there is a fearful lack of the sympathy that should be felt for souls unsaved. Unless our hearts beat in unison with the heart of Christ, how can we understand the sacredness and importance of the work to which we are called by the words, 'Watch for souls, as they that must give an account'? We talk of Christian missions. The sound of our voices is heard; but do we feel Christ's tender heart-longing for souls?"—*Id.*, page 45.

6. "In the estimation of the rabbis, it was the sum of religion to be always in a bustle of activity. They depended upon some outward performance to show their superior piety. Thus they separated their souls from God, and built themselves up in self-sufficiency. The same dangers still exist. As activity increases, and men become successful in doing any work for God, there is danger of trusting to human plans and methods. There is a tendency to pray less, and to have less faith. Like the disciples, we are in danger of losing sight of our dependence on God, and seeking to make a saviour of our activity. We need to look constantly to Jesus, realizing that it is His power which does the work. While we are to labor earnestly for the salvation of the lost, we must also take time for meditation, for prayer, and for the study of the word of God. Only the work accomplished with much prayer, and sanctified by the merit of Christ, will in the end prove to have been efficient for good."—"*Desire of Ages*," page 362.

Lesson 13—The Ministry of Trials

JUNE 28, 1919

Daily Study Outline

1. Read "Desire of Ages," pages 114-123.
2. Purpose of Trials, questions 1-4.
3. Purpose of Trials, questions 5-8.
4. Comfort in Trial.
5. Means for Overcoming.
6. Review questions 1-8.
7. Review questions 9-15.

Questions

Purpose of Trials

1. What are God's children to expect? 1 Peter 4: 12, 13.
2. What is the purpose of God in these experiences? Mal. 3: 3. Note 1.
3. Recognizing God's purpose, in what spirit are we to meet our trials? James 1: 2, 3. Note 2.
4. In order to obtain the blessing from trials, what do we need? James 1: 5.

5. What is there remaining latent in our sinful flesh that responds to temptations? James 1:13, 14.
6. As we suffer through trials, who is close beside us? Isa. 63:9; Phil. 3:10. Note 3.
7. Through suffering, what becomes our attitude to sin? 1 Peter 4:1.
8. What experience comes after trial and suffering? 1 Peter 5:10.

Comfort in Trial

9. What is Jesus doing to encourage and help His tempted children? Rom. 8:34; Luke 22:31, 32.
10. What prayer has Jesus offered for His tried ones? John 17:15.
11. What is to come to us through His victory? John 16:33.
12. Of what may we be assured? 1 Cor. 10:13.

Means for Overcoming

13. What protects us in our strivings against the tempter? Eph. 6:16. Note 4.
14. What serves as our weapon of offense? Eph. 6:17. Note 5.
15. When assailed by unexpected temptation, what may be our habitual experience? Ps. 56:3. Note 6.

Notes

1. "Christ was the only sinless one who ever dwelt on earth; yet for nearly thirty years He lived among the wicked inhabitants of Nazareth. This fact is a rebuke to those who think themselves dependent upon place, fortune, or prosperity, in order to live a blameless life. Temptation, poverty, adversity is the very discipline needed to develop purity and firmness. . . . Jesus did not shirk care and responsibility, as do many who profess to be His followers. It is because they seek to evade this discipline that so many are weak and inefficient. They may possess precious and amiable traits, but they are nerveless and almost useless when difficulties are to be met or obstacles surmounted. The positiveness and energy, the solidity and strength of character manifested in Christ, are to be developed in us, through the same discipline that He endured. And the grace that He received is for us."—"Desire of Ages," pages 72, 73.

2. "God, in His great love, is seeking to develop in us the precious graces of His Spirit. He permits us to encounter obstacles, persecution, and hardships, not as a curse, but as the greatest blessing of our lives. Every temptation resisted, every trial bravely borne, gives us a new experience, and advances us in the work of character building. The soul

that through divine power resists temptation, reveals to the world and to the heavenly universe the efficiency of the grace of Christ."—*Thoughts from the Mount of Blessing,* pages 170, 171.

3. "The omnipotent power of the Holy Spirit is the defense of every contrite soul. Not one that in penitence and faith has claimed His protection will Christ permit to pass under the enemy's power. The Saviour is by the side of His tempted and tried ones. With Him there can be no such thing as failure, loss, impossibility, or defeat; we can do all things through Him who strengthens us. When temptations and trials come, do not wait to adjust all the difficulties, but look to Jesus, your helper."—*Desire of Ages,* pages 490, 493.

4. "The prince of this world cometh,' said Jesus, 'and hath nothing in Me.' There was in Him nothing that responded to Satan's sophistry. He did not consent to sin. Not even by a thought did He yield to temptation. So it may be with us. Christ's humanity was united with divinity; He was fitted for the conflict by the indwelling of the Holy Spirit. And He came to make us partakers of the divine nature. So long as we are united to Him by faith, sin has no more dominion over us. God reaches for the hand of faith in us to direct it to lay fast hold upon the divinity of Christ, that we may attain to perfection of character."—*Id.,* page 123.

5. "How this is accomplished, Christ has shown us. By what means did He overcome in the conflict with Satan?—By the word of God. Only by the Word could He resist temptation. 'It is written,' He said. And unto us are given 'exceeding great and precious promises, that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.' Every promise in God's word is ours. 'By every word that proceedeth out of the mouth of God' are we to live. When assailed by temptation, look not to circumstances or to the weakness of self, but to the power of the Word. All its strength is yours. 'Thy word,' says the psalmist, 'have I hid in mine heart, that I might not sin against Thee.' 'By the word of Thy lips I have kept me from the paths of the destroyer.'"—*Ibid.*

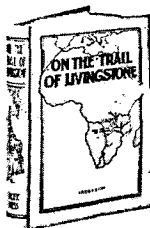
6. "Let the soul be drawn out and upward, that God may grant us a breath of the heavenly atmosphere. We may keep so near to God that in every unexpected trial our thoughts will turn to Him as naturally as the flower turns to the sun."—*Steps to Christ,* page 104.

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