

# THE BOOK OF PSALMS



LESSON STUDY HELPS

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**That I May Know Him, Chapter 9, pp. 261**

**“The Model Prayer”**

**September 12<sup>th</sup>**

After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen. [Matthew 6:9-13]

[DIARY ENTRY, AUG. 2, 1902.] This morning my prayer to the Lord is for His rich grace. I never choose to begin a day without receiving special evidence that the Lord Jesus is my Helper, and that I have the rich grace that it is my privilege to receive.

In my morning devotions I have regarded it my privilege to close my petition with the prayer that Christ taught to His disciples. There is so much that I really must have to meet the needs of my own case that I sometimes fear that I shall ask amiss; but when in sincerity I offer the model prayer that Christ gave to His disciples I cannot but feel that in these few words all my needs are comprehended. This I offer after I have presented my special private prayer. If with heart and mind and soul I repeat the Lord's prayer, then I can go forth in peace to my work, knowing that I have not asked amiss. . . .

The scribes and the Pharisees often offered their prayers in the market places and in the streets of the cities. Christ called them hypocrites. In every age men have prayed "that they may be seen of men." . . . When Christ sees in His disciples errors that are liable to lead them astray, He always instructs them in the right way. He does not give an admonition without also giving an instructive lesson showing how to remedy the error. After instructing His disciples not to use "vain repetitions" in their prayers, in kindness and mercy He gave them a short sample prayer in order that they might know how to avoid imitating the prayers of the Pharisees. In giving this prayer, He knew that He was helping human infirmity by framing into words that which comprehends every human need. "We know not what we should pray for as we ought," but Christ's instruction to us is clear and definite.

**Messages to Young People, Chapter 95, pp. 291-292**

**“The Benefits of Music”**

The melody of praise is the atmosphere of heaven; and when heaven comes in touch with the earth there is music and song,--"thanksgiving, and the voice of melody."

Above the new-created earth, as it lay, fair and unblemished, under the smile of God, "the morning stars sang together, and all the sons of God shouted for joy." So human hearts, in sympathy with heaven, have responded to God's goodness in notes of praise. Many of the events of human history have been linked with song. . . .

**Music a Precious Gift**

The history of the songs of the Bible is full of suggestion as to the uses and benefits of music and song. Music is often perverted to serve purposes of evil, and it thus becomes one of the most alluring agencies of temptation. But, rightly employed, it is a precious gift of God, designed to uplift the thoughts to high and noble themes, to inspire and elevate the soul.

As the children of Israel, journeying through the wilderness, cheered their way by the music of sacred song, so God bids His children today gladden their pilgrim life. There are few means more effective for fixing His words in the memory than repeating them in song. And such song has wonderful power. It has power to subdue rude and uncultivated natures; power to quicken thought and to awaken sympathy, to promote harmony of action, and to banish the gloom and foreboding that destroy courage and weaken effort.

It is one of the most effective means of impressing the heart with spiritual truth. How often to the soul hard-pressed and ready to despair, memory recalls some word of God's,--the long-forgotten burden of a childhood song,--and temptations lose their power, life takes on new meaning and new purpose, and courage and gladness are imparted to other souls!

The value of song as a means of education should never be lost sight of. Let there be singing in the home, of songs that are sweet and pure, and there will be fewer words of censure, and more of cheerfulness and hope and joy. Let there be singing in the school, and the pupils will be drawn closer to God, to their teachers, and to one another.

As a part of religious service, singing is as much an act of worship as is prayer. Indeed, many a song is prayer. If the child is taught to realize this, he will think more of the meaning of the words he sings, and will be more susceptible to their power.

As our Redeemer leads us to the threshold of the Infinite, flushed with the glory of God, we may catch the themes of praise and thanksgiving from the heavenly choir round about the throne; and as the echo of the angels' song is awakened in our earthly homes, hearts will be drawn closer to the heavenly singers. Heaven's communion begins on earth. We learn here the keynote of its praise.-- "Education," pp. 161-168.

**The Sanctified Life, Chapter 1, pp. 11-12**

**“True and False Theories”**

**“The Testing Time”**

In summer, as we look upon the trees of the distant forest, all clothed with a beautiful mantle of green, we may not be able to distinguish between the evergreens and the other trees. But as winter approaches, and the frost king encloses them in his icy embrace, stripping the other trees of their beautiful foliage, the evergreens are readily discerned. Thus it will be with all who are walking in humility, distrustful of self, but clinging tremblingly to the hand of Christ. While those who are self-confident, and trust in their own perfection of character, lose their false robe of righteousness when subjected to the storms of trial, the truly righteous, who sincerely love and fear God, wear the robe of Christ's righteousness in prosperity and adversity alike.

Self-denial, self-sacrifice, benevolence, kindness, love, patience, fortitude, and Christian trust are the daily fruits borne by those who are truly connected with God. Their acts may not be published to the world, but they themselves are daily wrestling with evil, and gaining precious victories over temptation and wrong. Solemn vows are renewed, and kept through the strength gained by earnest prayer and constant watching thereunto. The ardent enthusiast does not discern the struggles of these silent workers; but the eye of Him who sees the secrets of the heart, notices and regards with approval every effort put forth in lowliness and meekness. It requires the testing time to reveal the pure gold of love and faith in the character. When trials and perplexities come upon the church, then the steadfast zeal and warm affections of Christ's true followers are developed.

We feel sad to see professed Christians led astray by the false and bewitching theory that they are perfect, because it is so difficult to undeceive them and lead them into the right path. They have sought to make the exterior fair and pleasing, while the inward adorning, the meekness and lowliness of Christ, is wanting. The testing time will come to all, when the hopes of many who have for years thought themselves secure, will be seen to be without foundation. When in new positions, under varied circumstances, some who have seemed to be pillars in the house of God reveal only rotten timber beneath the paint and varnish. But the humble in heart, who have daily felt the importance of riveting their souls to the eternal Rock, will stand unmoved amid the tempests of trial, because they trusted not to themselves. "The foundation of God standeth sure, having this seal, The Lord knoweth them that are his" (2 Timothy 2:19). {SL 12.1}

**Normal Fruit Bearing**

Those who take pains to call attention to their good works, constantly talking of their sinless state and endeavouring to make their religious attainments prominent, are only deceiving their own souls by so doing. A healthy man, who is able to attend to the vocations of life and who goes forth day after day to his labour with buoyant spirits and with a healthy current of blood flowing through his veins, does not call the attention of every one he meets to his soundness of body. Health and vigour are the natural conditions of his life, and therefore he is scarcely conscious that he is in the enjoyment of so rich a boon.

**This Day with God, Chapter 9, pp. 316**

**“Shining Christians”**

**November 3<sup>rd</sup>**

Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. 1  
Thessalonians 5:5

To know God is to trust Him fully. Oh, what sentiments men entertain of God today! Men need to be restored to God and to themselves. It is so hard for men to see their own motives and judge correctly of their own spirits, so hard for men to acknowledge frankly from the heart, like David, "I have sinned. I have had a spirit unlike Christ."

The men who have had the greatest power in our world have lived in the light reflected from the cross of Calvary. They have poured out their confessions from hearts filled with sorrow because of their errors and wrongs. They have not paraded their goodness, their smartness, and their ability before God, but have said, "In my hands no price I bring, simply to Thy cross I cling." . . .

Christians indeed are opposed to display. In proportion as they are Christians they are clothed with humility, and this very grace makes them a light in contrast with darkness. If we are Christians we will not seek to be praised or exalted of men, and we will not be drawn away from the work by bribes or any flattering inducement. Christians will not be driven from their post of duty by fear or by reproach, by accusation, hatred, or persecution.

Jesus says, "Ye are the light of the world. . . . Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matthew 5:14, 16). There are some who will observe the example and feel the influence of a consistent Christian life. Jesus does not bid the Christian to strive to shine, but just to let his light shine in clear and distinct rays to the world. Do not blanket your light. Do not sinfully withhold your light. Do not let the mist and fog and malaria of the world put out your light. Do not hide it under a bed or under a bushel, but set in on a candlestick, that it may give light to all that are in the house. Neither take pains to exalt yourself to shine nor go into the cave as did Elijah in his discouragement, but come out, stand with God and shine. God bids you shine, penetrating the moral darkness of the world. Be the salt, the savour of men.--Manuscript 40, Nov. 3, 1890, "The Vision at Salamanca."

**Lift Him Up, Chapter 8, pp. 233**

**“Christ Died for Us”**

**August 7<sup>th</sup>**

For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh. [1 Peter 3:18]

The cross of Calvary appeals to us in power, affording a reason why we should love our Saviour, and why we should make Him first and last and best in everything. We should take our fitting place in humble penitence at the foot of the cross. Here, as we see our Saviour in agony, the Son of God dying, the just for the unjust, we may learn lessons of meekness and lowliness of mind. Behold Him who with one word could summon legions of angels to His assistance, a subject of jest and merriment, of reviling and hatred. He gives Himself a sacrifice for sin. When reviled, He threatens not; when falsely accused, He opens not His mouth. He prays on the cross for His murderers. He is dying for them; He is paying an infinite price for every one of them. He bears the penalty of man's sins without a murmur. And this uncomplaining victim is the Son of God. His throne is from everlasting, and His kingdom shall have no end.

Come, you who are seeking your own pleasure in forbidden joys and sinful indulgences, you who are scattering from Christ, look upon the cross of Calvary; behold the royal victim suffering on your account, and while you have opportunity be wise, and seek the fountain of life and true happiness. Come, you who complain and murmur at the little inconveniences and the few trials you must meet in this life, look on Jesus, the author and finisher of your faith. He turned from His royal throne, His high command, and, laying aside His divinity, clothed Himself with humanity. For our sakes He was rejected and despised; He became poor that we through His poverty might be made rich. Can you, beholding by the eye of faith the sufferings of Christ, tell your trials, your tale of woe? Can you nurse revenge in your heart while you remember the prayer that came from the pale and quivering lips of Christ for His revilers, his murderers: "Father, forgive them; for they know not what they do"?

There is a work before us to subdue the pride and vanity that seek a place in our hearts, and through penitence and faith to bring ourselves into familiar and holy converse with Christ. . . . We must deny self, and fight continually against pride. We must hide self in Jesus, and let Him appear in our character and conversation. While we look constantly to Him whom our sins have pierced and our sorrows have burdened, we shall acquire strength to be like Him. Our lives, our deportment, will testify how highly we prize our Redeemer, and the salvation He has wrought out for us at such a cost to Himself. And our peace will be as a river while we bind ourselves in willing, happy captivity to Jesus (Signs of the Times, Mar 17, 1887).

**This Day with God, Chapter 1, pp. 296**

**“The Judgment is Coming”**

**October 14<sup>th</sup>**

For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.  
[Ecclesiastes 12:14]

The Lord is soon to come in the clouds of heaven, with power and great glory. Is there not enough comprehended in the truths which cluster round this event and in the preparation essential for it, to make us think solemnly of our duty? Distinctly and clearly this subject is to be kept before the people. "The Son of man shall come in his glory . . . : and before him shall be gathered all nations" (Matthew 25:31, 32).

Present the truth that is needed in every church as the means to an end, and that end the judgment, with its eternal decisions and rewards. God will render to every man according to his work. "Enoch also, the seventh from Adam, prophesied of these, saying, Behold the Lord cometh with ten thousands of his saints, to execute judgment upon all" (Jude 14, 15). And Solomon, when making his appeal and declaration as a preacher of righteousness, presented the prospect of a judgment to come. "Let us hear the conclusion of the whole matter," he said: "Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil" (Ecclesiastes 12:13, 14).

We have an abundance of weighty, solemn truths to proclaim from the Word of God without allowing the mind to devise and plan theories of human nothingness to present to the flock of God as testing truth. What is the chaff to the wheat?

The final judgment is a most solemn, awful event. This must take place before the universe. To the Lord Jesus the Father has committed all judgment. He will declare the reward of loyalty to the law of Jehovah. God will be honoured and His government vindicated and glorified, and that in the presence of the inhabitants of the unfallen worlds. On the largest possible scale will the government of God be vindicated and exalted. It is not the judgment of one individual or of one nation, but of the whole world. Oh, what a change will then be made in the understanding of all created beings. Then all will see the value of eternal life.--Letter 131, Oct. 14, 1900, to Elder A. G. Daniells.

**That I May Know Him, Chapter 5, pp. 143**

**“Under God’s Guardianship”**

**May 17th**

Behold, he that keepeth Israel shall neither slumber nor sleep. The Lord is thy keeper: the Lord is thy shade upon thy right hand. . . . The Lord shall preserve thee from all evil: he shall preserve thy soul. [Psalm 121:4-7]

[EARLY MORNING DIARY ENTRIES.] July 16, 1897. I awakened this morning at three o'clock and lifted my heart in prayer and thanksgiving to God for His watchful care over the household. I pray the Lord to take us all under His guardianship today and make His face to shine upon us. I pray most earnestly that He will honour our humble dwelling with His abiding presence in our home. We may every individual in the family have the converting power of God daily upon heart and character

The religion of Christ in the heart is the wellspring of life. It is the living water that Christ will give to every thirsting soul that asks Him. There are many who keep religion in practice far from the soul temple, and their faith is not in Jesus Christ. . . . The heavenly Guest should be invited to occupy the throne of the soul, to control every impulse of the mind, and to bring even the thoughts into subjection to Jesus Christ. . .

July 26, 1897. I render thanks unto my heavenly Father for His blessing, after seeking the Lord in prayer. I go to my heavenly Father as a child in need goes to his temporal earthly father. We know that God must be interested in us, as the earthly parent is interested in his child, but to a much larger degree. I place myself as His child, and in simple faith ask for the small favours as I would ask for larger gifts, believing the Lord hears the simple, contrite prayer

I keep saying in my heart, He loves me, He wants my love, and He wants me to be happy. "No good thing will he withhold from them that walk uprightly." "For the Lord God is a sun and shield: the Lord will give grace and glory." "O Lord of hosts, blessed is the man that trusts in thee" (Psalm 84:11, 12).

I will appropriate His promises to myself, and will be glad in the Lord and ever praise His holy name.

**That I May Know Him, Chapter 9, pp. 268**

**“Quiet Rest in God”**

**September 19<sup>th</sup>**

Be merciful unto me, O God, be merciful unto me: for my soul trusts in thee: yea, in the shadow of thy wings will I make my refuge, until these calamities be over past. [Psalm 57:1]

I am so sorry that men who want to be obedient to God put so much confidence in human sympathy and human help which disappoint so often. But God, the living God, is unchangeable. He is the same kind, tender, pitiful, loving Saviour today, yesterday, and forever. Satan is now working with all his might, and leaving no means untried to unsettle minds because they see men of long experience make mistakes. But Jesus is faultless. . . . Make God your entire trust. Pray, pray, pray, pray in faith. Then trust the keeping of your soul to God. He will keep that which is committed to Him against that day. . . . Walk humbly with God. The Lord sees every sorrow, every grief, every trial that besets the human soul, and He knows how to apply the balm. . . .

In God you can do valiantly. Tell it to the Lord in prayer, talk it to the Lord by the way. "Thee I seek; Thee I will follow; Thee I will serve. Under the shadow of Thy wings will I abide. Command me as Thou wilt; I will obey Thy voice." Yield always to the heavenly guidance. When trials come, possess your soul in patience. Wait on the Lord and have one purpose in view, to seek the eternal good of all those with whom you are connected, holding fast your integrity in the strength of your God. He will redeem His promise. Your bread shall be provided; your water shall be sure. This means not only temporal bread and water but the bread and water of eternal life

Stand in God. Work under the sweet influence of His grace. The truth of God sanctifying the heart of the believer guides his life. We may stand firmly and assuredly. If you make the face of clay your dependence you lean on a reed that has oft broken in your hand and will break. Trust fully, unwaveringly, in God. He is the wonderful Counsellor, the Mighty God, the everlasting Father, the Prince of Peace. We may keep the conscience unsullied and in peace and quiet rest in God.

**The Desire of Ages, Chapter 52, pp. 480-484**

**“The Divine Shepherd”**

Every soul is as fully known to Jesus as if he were the only one for whom the Saviour died. The distress of every one touches His heart. The cry for aid reaches His ear. He came to draw all men unto Himself. He bids them, "Follow Me," and His Spirit moves upon their hearts to draw them to come to Him. Many refuse to be drawn. Jesus knows who they are. He also knows who gladly hear His call, and are ready to come under His pastoral care. He says, "My sheep hear My voice, and I know them, and they follow Me." He cares for each one as if there were not another on the face of the earth.

"He calls His own sheep by name, and leadeth them out. . . . And the sheep follow Him: for they know His voice." The Eastern shepherd does not drive his sheep. He depends not upon force or fear; but going before, he calls them. They know his voice, and obey the call. So does the Saviour-Shepherd with His sheep. The Scripture says, "Thou led Thy people like a flock by the hand of Moses and Aaron." Through the prophet, Jesus declares, "I have loved thee with an everlasting love: therefore with loving-kindness have I drawn thee." He compels none to follow Him. "I drew them," He says, "with cords of a man, with bands of love." Psalm 77:20; Jeremiah 31:3; Hosea 11:4.

It is not the fear of punishment, or the hope of everlasting reward, that leads the disciples of Christ to follow Him. They behold the Saviour's matchless love, revealed throughout His pilgrimage on earth, from the manger of Bethlehem to Calvary's cross, and the sight of Him attracts, it softens and subdues the soul. Love awakens in the heart of the beholders. They hear His voice, and they follow Him.

As the shepherd goes before his sheep, himself first encountering the perils of the way, so does Jesus with His people. "When He puts forth His own sheep, He goes before them." The way to heaven is consecrated by the Saviour's footprints. The path may be steep and rugged, but Jesus has travelled that way; His feet have pressed down the cruel thorns, to make the pathway easier for us. Every burden that we are called to bear He Himself has borne.

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. Today the same tender, sympathizing heart is open to all the woes of humanity. Today 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.

Through all our trials we have a never-failing Helper. He does not leave us alone to struggle with temptation, to battle with evil, and be finally crushed with burdens and sorrow. Though now He is hidden from mortal sight, the ear of faith can hear His voice saying, Fear not; I am with you. "I am He that lives, and was dead; and, behold, I am alive forevermore." Revelation 1:18. I have endured your sorrows, experienced your struggles, encountered your temptations. I know your tears; I also have wept. The griefs that lie too deep to be breathed into any human ear, I know. Think not that you are desolate and forsaken. Though your pain touch no responsive chord in any heart on earth, look unto Me, and live. "The mountains shall depart, and the hills be removed; but My kindness shall not depart from thee, neither shall the covenant of My peace be removed, saith the Lord that hath mercy on thee." Isaiah 54:10.

However much a shepherd may love his sheep, he loves his sons and daughters more. Jesus is not only our shepherd; He is our "everlasting Father." And He says, "I know Mine own, and Mine own know Me, even as the Father knoweth Me, and I know the Father." John 10:14, 15, R. V. What a statement is this!--the only-begotten Son, He who is in the bosom of the Father, He whom God has declared to be "the Man that is My fellow"

(Zechariah 13:7),--the communion between Him and the eternal God is taken to represent the communion between Christ and His children on the earth!

Because we are the gift of His Father, and the reward of His work, Jesus loves us. He loves us as His children. Reader, He loves you. Heaven itself can bestow nothing greater, nothing better. Therefore trust.

Jesus thought upon the souls all over the earth who were misled by false shepherds. Those whom He longed to gather as the sheep of His pasture were scattered among wolves, and He said, "Other sheep I have, which are not of this fold: them also I must bring, and they shall hear My voice; and they shall become one flock, one shepherd." John 10:16, R. V.

"Therefore doth My Father love Me, because I lay down My life, that I might take it again." That is, My Father has so loved you, that He even loves Me more for giving My life to redeem you. In becoming your substitute and surety, by surrendering My life, by taking your liabilities, your transgressions, I am endeared to My Father.

"I lay down My life, that I might take it again. No man taketh it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again." While as a member of the human family He was mortal, as God He was the fountain of life for the world. He could have withstood the advances of death, and refused to come under its dominion; but voluntarily He laid down His life, that He might bring life and immortality to light. He bore the sin of the world, endured its curse, yielded up His life as a sacrifice, that men might not eternally die. "Surely He hath borne our griefs, and carried our sorrows. . . . He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed. All we like sheep have gone astray; we have turned everyone to his own way; and the Lord hath laid on Him the iniquity of us all." Isaiah 53:4-6.

**Testimonies for the Church,  
Volume 5, Chapter 24, pp. 209**

**“The Seal of God”**

The prophet, looking down the ages, had this time presented before his vision. The nations of this age have been the recipients of unprecedented mercies. The choicest of heaven's blessings have been given them, but increased pride, covetousness, idolatry, contempt of God, and base ingratitude are written against them. They are fast closing up their account with God.

But that which causes me to tremble is the fact that those who have had the greatest light and privileges have become contaminated by the prevailing iniquity. Influenced by the unrighteous around them, many, even of those who profess the truth, have grown cold and are borne down by the strong current of evil. The universal scorn thrown upon true piety and holiness leads those who do not connect closely with God to lose their reverence for His law. If they were following the light and obeying the truth from the heart, this holy law would seem even more precious to them when thus despised and set aside. As the disrespect for God's law becomes more manifest, the line of demarcation between its observers and the world becomes more distinct. Love for the divine precepts increases with one class according as contempt for them increases with another class.

The crisis is fast approaching. The rapidly swelling figures show that the time for God's visitation has about come. Although loath to punish, nevertheless He will punish, and that speedily. Those who walk in the light will see signs of the approaching peril; but they are not to sit in quiet, unconcerned expectancy of the ruin, comforting themselves with the belief that God will shelter His people in the day of visitation. Far from it. They should realize that it is their duty to labour diligently to save others, looking with strong faith to God for help. "The effectual fervent prayer of a righteous man availeth much."

The leaven of godliness has not entirely lost its power. At the time when the danger and depression of the church are greatest, the little company who are standing in the light will be sighing and crying for the abominations that are done in the land. But more especially will their prayers arise in behalf of the church because its members are doing after the manner of the world.

**This Day With God, Chapter 8, pp. 246**

**“God’s Law is Immutable”**

**August 25<sup>th</sup>**

Justice and judgment are the habitation of thy throne: mercy and truth shall go before thy face. [Psalm 89:14]

It is no wonder that transgressors of God's law at the present time will get as far from it as possible; for it condemns them. But those who hold that the ten commandments were abolished at the crucifixion of Christ are in a similar deception to that of the Jews. The position that the law of God is rigorous and unbearable casts contempt upon Him who governs the universe in accordance with its holy precepts. A veil is over the hearts of those who hold this view in reading both the Old and the New Testament. The penalty for the least transgression of that law is death, and but for Christ, the sinner's Advocate, it would be summarily visited on every offender. Justice and mercy are blended. Christ and the law stand side by side. The law convicts the transgressor, and Christ pleads in the sinner's behalf.

With the first advent of Christ there was ushered in an era of greater light and glory; but it would indeed be sinful ingratitude to despise and ridicule the lesser light because a fuller and more glorious light had dawned. Those who despise the blessings and glory of the Jewish age are not prepared to be benefited by the preaching of the gospel. The brightness of the Father's glory, and the excellence and perfection of His sacred law, are only understood through the atonement made upon Calvary by His dear Son; but even the atonement loses its significance when the law of God is rejected.

The life of Christ was a most perfect and thorough vindication of His Father's law, and His death attested its immutability. Christ did not, by bearing the sinner's guilt, release man from his obligation to obey the law; for if the law could have been changed or abolished, He need not have come to this world to suffer and die. The very fact that Christ died for its transgressions attests the unchanging character of the Father's law.

The Jews had departed from God, and in their teaching had substituted their own traditions for the divine law. The life and teachings of Christ made plain and distinct the principles of this violated law. The heavenly host understood that the object of His mission was to exalt the Father's law and make it honourable, and to justify its claims.--Signs of the Times, Aug. 25, 1887.

**In Heavenly Places, Chapter 3, pp. 79**

**“Our Personal Intercessor”**

**March 13<sup>th</sup>**

Who is he that condemns? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also makes intercession for us. [Romans 8:34]

The Lord Jesus is your personal intercessor. . . . Repeat over and over many times through the day, "Jesus has died for me. He saw me in peril, exposed to destruction, and poured out His life to save me. He does not behold the soul as a trembling suppliant prostrate at His feet without pity, and He will not fail to raise me up." He has become the advocate for man. He has lifted up those who believe in Him and placed a treasure house of blessing at their demand. Men cannot bestow one blessing upon their fellows, they cannot remove one stain of sin. It is only the merit and righteousness of Christ that will avail anything, but this is placed to our account in rich fullness. We may draw upon God every moment. As we turn to Him, He answers, "Here I am."

Christ proclaims Himself our Intercessor. He would have us know that He has graciously engaged to be our Substitute. He places His merit in the golden censer to offer up with the prayers of His saints, so that the prayers of His dear children may be mingled with the fragrant merit of Christ as they ascend to the Father in the cloud of incense.

The Father hears every prayer of His contrite children. The voice of supplication from the earth unites with the voice of our Intercessor, who pleads in heaven, whose voice the Father always hears. Let our prayers therefore continually ascend to God. Let them not come up in the name of any human being, but in the name of Him who is our Substitute and Surety. Christ has given us His name to use. . . .

Jesus receives and welcomes you as His own friend. He loves you; He has pledged Himself to open before you all the treasures of His grace for your appropriation. He says, "At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you: for the Father himself loves you, because ye have loved me, and have believed that I came out from God" (John 16:26, 27). He virtually says, Make use of My name, and it will be your passport to the heart of My Father, and to all the riches of His grace.

**The Upward Look, Chapter 1, pp. 30**

**“The Results of Inner Renewal”**

**January 16<sup>th</sup>**

That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man. [Ephesians 3:16]

We are still in probationary time. He that earnestly desires eternal life will strive for it. He will get it by desire and effort. Gold is hid in the earth. Desire and effort combined alone will secure the treasure. If we have aroused an interest in souls that are ready to die, we have aroused our own souls.

What a comfort it is to know that the Lord wants us in His family above. “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” (John 3:16). We need to cherish and exercise faith. Our faith must work. We must have that faith that works by love and purifies the soul. The heaven has a vital energy, penetrating and absorbing all the elements into which it is introduced. So likewise, the law of the Lord is perfect, converting the soul. The Word of the Lord is quick and powerful, sharper than any two-edged sword. The Word is a power as we practice it. The great change that the truth makes is inward. It begins in the heart, and works outwardly. With the heart, man believeth unto righteousness, and with the mouth confession is made unto salvation. “Burnt offerings and sacrifices thou would not.” The sacrifices of God are a broken spirit. God is not pleased with pharisaical pretence.

We will hide in Jesus Christ. We will trust in His love. We will believe day by day that He loves us with a love that is infinite. Let nothing, nothing discourage you, and make you sad. Think of the goodness of God. Recount His favours and blessings.

I am labouring constantly in writing and speaking. The Lord has been my very best Friend, and you both can testify the same. Let the praise of the Lord be ever in our hearts and in our minds and upon our lips. In this way we can magnify the truth. The Holy Spirit will witness with our spirit that we are indeed children of the heavenly King. Be of good courage; Jesus is our personal Friend and Saviour. He loves us, and if He notices the little brown sparrow, how much more will He love and care for us. The memory grows weak when it is not exercised. So will our faith and hope and courage become feeble unless we look unto Jesus with all the confidence that a little child looks to its mother. By beholding Him, we become changed into His righteousness. Let not one thought of unbelief be woven into our religious experience. The Lord will be our efficiency and exceeding great reward.—Letter 20, January 16, 1898, to “Sister Kelsey.”

**Selected Messages, Book 1, Chapter 19, pp. 155-156**

**“What to Preach and What Not to Preach”**

**“Let Christ Appear”**

The object of all ministry is to keep self out of sight, and to let Christ appear. The exaltation of Christ is the great truth that all who labour in word and doctrine are to reveal.—Manuscript 109, 1897.

Labourers in the cause of truth should present the righteousness of Christ, not as new light, but as precious light that has for a time been lost sight of by the people. We are to accept of Christ as our personal Saviour, and He imputes unto us the righteousness of God in Christ. Let us repeat and make prominent the truth that John has portrayed, “Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins” (1 John 4:10).

In the love of God has been opened the most marvellous vein of precious truth, and the treasures of the grace of Christ are laid open before the church and the world.... What love is this, what marvellous, unfathomable love that would lead Christ to die for us while we were yet sinners. What a loss it is to the soul who understands the strong claims of the law, and who yet fails to understand the grace of Christ which doth much more abound.

It is true that the law of God reveals the love of God when it is preached as the truth in Jesus, for the gift of Christ to this guilty world must be largely dwelt upon in every discourse. It is no wonder that hearts have not been melted by the truth, when it has been presented in a cold and lifeless manner. No wonder faith has staggered at the promises of God, when ministers and workers have failed to present Jesus in His relation to the law of God. How often should they have assured the people that “he that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?” (Romans 8:32).

Satan is determined that men shall not see the love of God which led Him to give His only-begotten Son to save a lost race; for it is the goodness of God that leads men to repentance. O how shall we succeed in setting forth before the world the deep, precious love of God? In no other way we can compass it except by exclaiming, “Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God” (1 John 3:1). Let us say to sinners, “Behold the Lamb of God, which taketh away the sin of the world” (John 1:29). By presenting Jesus as the representative of the Father, we shall be able to dispel the shadow that Satan has cast upon our pathway, in order that we shall not see the mercy and inexpressible love of God as manifested in Jesus Christ. Look at the cross of Calvary. It is a standing pledge of the boundless love, the measureless mercy of the heavenly Father.—Manuscript 154, 1897.

**God's Amazing Grace, Chapter 5, pp. 157**

**"God's Eternal Pledge"**

**May 29<sup>th</sup>**

He hath remembered his covenant forever, the word which he commanded to a thousand generations. [Psalm 105:8]

God stands back of every promise He has made. With your Bibles in your hands, say: "I have done as Thou hast said. I present Thy promise, 'Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you' (Matthew 7:7)." ...

The rainbow about the throne is an assurance that God is true; that in Him is no variableness, neither shadow of turning. We have sinned against Him and are undeserving of His favor; yet He Himself has put into our lips that most wonderful of pleas: "Do not abhor us, for thy name's sake, do not disgrace the throne of thy glory: remember, break not thy covenant with us" (Jeremiah 14:21). He has pledged Himself to give heed to our cry when we come to Him confessing our unworthiness and sin. The honour of His throne is staked for the fulfillment of His word to us.

To everyone who offers himself to the Lord for service, withholding nothing, is given power for the attainment of measureless results. The Lord God is bound by an eternal pledge to supply power and grace to everyone who is sanctified through obedience to the truth.

Nehemiah pressed into the presence of the King of kings and won to his side a power that can turn hearts as rivers of waters are turned. [See Nehemiah 1 and 2.]

To pray as Nehemiah prayed in his hour of need is a resource at the command of the Christian under circumstances when other forms of prayer may be impossible. Toilers in the busy walks of life, crowded and almost overwhelmed with perplexity, can send up a petition to God for divine guidance.... In times of sudden difficulty or peril the heart may send up its cry for help to One who has pledged Himself to come to the aid of His faithful, believing ones whenever they call upon Him. In every circumstance, under every condition, the soul weighed down with grief and care, or fiercely assailed by temptation, may find assurance, support, and succour in the unfailing love and power of a covenant-keeping God.

**This Day With God, Chapter 5, pp. 159**

**“Without Spot”**

**May 30<sup>th</sup>**

Even as Christ also loved the church, and gave himself for it; ... that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. [Ephesians 5:25-27]

We bear the name of Christian. Let us be true to this name. To be a Christian means to be Christlike. It means to follow Christ in self-denial, bearing aloft His banner of love, honouring Him by unselfish words and deeds. In the life of the true Christian there is nothing of self—self is dead. There was no selfishness in the life that Christ lived while on this earth. Bearing our nature, He lived a life wholly devoted to the good of others....

In word and deed Christ’s followers are to be pure and true. In this world—a world of iniquity and corruption—Christians are to reveal the attributes of Christ. All they do and say is to be free from selfishness. Christ desires to present them to the Father “without spot, or wrinkle, or any such thing,” purified through His grace, bearing His likeness.

In His great love, Christ surrendered Himself for us. He gave Himself for us to meet the necessities of the striving, struggling soul. We are to surrender ourselves to Him. When this surrender is entire, Christ can finish the work He began for us by the surrender of Himself. Then He can bring to us complete restoration.

Christ gave Himself for the redemption of the race, that all who believe in Him may have everlasting life. Those who appreciate this great sacrifice receive from the Saviour that most precious of all gifts—a clean heart. They gain an experience that is more valuable than gold or silver or precious stones. They sit together in heavenly places in Christ, enjoying in communion with Him the joy and peace that He alone can give. They love Him with heart and mind and soul and strength, realizing that they are His blood-bought heritage. Their spiritual eyesight is not dimmed by worldly policy or worldly aims. They are one with Christ as He is one with the Father.

Think you not that Christ values those who live wholly for Him? Think you not that He visits those who, like the beloved John, are for His sake in hard and trying places? He finds His faithful ones, and holds communion with them, encouraging and strengthening them.—The Review and Herald, May 30, 1907.

**Lift Him Up, Chapter 1, pp. 33**

**“A Spotless Example”**

**January 19<sup>th</sup>**

For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. [Hebrews 4:15]

The life of Christ had been so secluded at Nazareth that the world did not know Him as the Son of God—their Redeemer. He was regarded as nothing more than the son of Joseph and Mary. His life in childhood and youth was remarkable. His silence in regard to His exalted character and mission contains an instructive lesson to all youth. His faithful obedience to His parents until He was thirty years of age is a pattern for youth to imitate more than the Jesus in Gethsemane and upon Calvary.

We shall never be required to endure the agony of the Son of God which He bore for a guilty world; but His life of submission and faithful obedience to His parents is the pattern for all children and youth. Although they may never experience, as did the Redeemer, the agony of Gethsemane or Calvary, they are required to imitate the life of Christ in humility, self-denial, self-sacrifice, and in filial, respectful obedience to their parents....

The Lord had revealed to John that Jesus would be among the candidates who were to receive baptism at his hands, and that He would give him a special token whereby he might know the Lamb of God, and call the attention of the people to Him as the long-expected Messiah.

John had heard of the sinless character and spotless purity of the life of Christ, and that He claimed to be the Son of God. He had been informed of His wise questions and answers in the Temple, which astonished the grave doctors. He had listened to the recital of the Galilean youth silencing the doctors by His deep reasoning. He thought this must be the Son of God, the promised Messiah....

As soon as the discerning eye of John rested upon Jesus, his spirit was stirred with the deepest emotion. He knew that He was not like any other man that had received the ordinance at his hand. He had strong convictions that this was the Christ of whom Moses and the prophets had written. His heart went out to Christ with intense love and reverence that he had never felt before. The very atmosphere of His presence was holy and awe-inspiring.... His heart had never been stirred with such emotions as when in the presence of Christ....

Christ came to receive baptism, not with confession of sins to repentance, for He was without the taint of sin.... Through the perfection of His character He was accepted of the Father as a mediator for sinful man.... The Captain of our salvation was made perfect through suffering, and thus qualified to help fallen man just where he needed help (Youth's Instructor, January 1, 1874).

**Lift Him Up, Chapter 7, pp. 201**

**“The Good Shepherd”**

**July 7<sup>th</sup>**

I will set up one shepherd over them, and he shall feed them ... and he shall be their shepherd. Ezekiel 34:23.

Jesus found access to the minds of His hearers by the pathway of their familiar associations. He had likened the Spirit's influence to the cool, refreshing water. He had represented Himself as the light, the source of life and gladness to nature and to man. Now in a beautiful pastoral picture He represents His relation to those that believe on Him. No picture was more familiar to His hearers than this, and Christ's words linked it forever with Himself. Never could the disciples look on the shepherds tending their flocks without recalling the Saviour's lesson. They would see Christ in each faithful shepherd. They would see themselves in each helpless and dependent flock.

This figure the prophet Isaiah had applied to the Messiah's mission, in the comforting words, ... “He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom” (Isaiah 40:11). David had sung, “The Lord is my shepherd; I shall not want” (Psalm 23:1). And the Holy Spirit through Ezekiel had declared: “I will set up one shepherd over them, and he shall feed them.” “I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick.” “And I will make with them a covenant of peace.” “And they shall no more be a prey to the heathen; ... but they shall dwell safely, and none shall make them afraid” (Ezekiel 34:23, 16, 25, 28)....

Christ is the door to the fold of God. Through this door all His children, from the earliest times, have found entrance. In Jesus, as shown in types, as shadowed in symbols, as manifested in the revelation of the prophets, as unveiled in the lessons given to His disciples, and in the miracles wrought for the sons of men, they have beheld “the Lamb of God, which taketh away the sin of the world” (John 1:29), and through Him they are brought within the fold of His grace. Many have come presenting other objects for the faith of the world; ceremonies and systems have been devised by which men hope to receive justification and peace with God, and thus find entrance to His fold. But the only door is Christ, and all who have interposed something to take the place of Christ, all who have tried to enter the fold in some other way, are thieves and robbers....

“He that enters in by the door is the shepherd of the sheep.” Christ is both the door and the shepherd. He enters in by Himself. It is through His own sacrifice that He becomes the shepherd of the sheep (The Desire of Ages, 476-478).

**In Heavenly Places, Chapter 9, pp. 264**

**“Jesus Our Advocate”**

**September 14<sup>th</sup>**

My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous. [1 John 2:1]

When tempted to sin let us remember that Jesus is pleading for us in the heavenly sanctuary. When we put away our sins and come to Him in faith, He takes our names on His lips and presents them to His Father, saying, “I have graven them upon the palms of my hands; I know them by name.” And the command goes forth to the angels to protect them. Then in the day of fierce trial He will say, “Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast” (Isaiah 26:20). What are the chambers in which they are to hide? They are the protection of Christ and holy angels. The people of God are not at this time all in one place. They are in different companies and in all parts of the earth, and they will be tried singly, not in groups. Everyone must stand the test for himself.

There has never been a time when the people of God have had greater need to claim His promises than now. Let the hand of faith pass through the darkness and grasp the arm of infinite power. While we speak of the necessity of separating from sin, remember that Christ came to our world to save sinners, and that “he is able also to save them to the uttermost that come unto God by him” (Hebrews 7:25). It is our privilege to believe that His blood is able to cleanse us from every spot and stain of sin. We must not limit the power of the Holy One of Israel. He wants us to come to Him just as we are, sinful and polluted. His blood is efficacious.... If you fall under temptation do not become discouraged. This promise comes ringing down along the line to our time: “If any man sin, we have an advocate with the Father, Jesus Christ the righteous.” I feel that for this one promise a continual song of thanksgiving ought to go forth....

Let us gather up these precious jewels of promise, and when Satan accuses us of our great sinfulness and tempts us to doubt the power of God to save, let us repeat the words of Christ, “Him that cometh to me I will in no wise cast out” (John 6:37)

**The Ministry of Healing, Chapter 1, pp. 419**

**“The Personality of God Revealed in Christ”**

As a personal being, God has revealed Himself in His Son. The outshining of the Father’s glory, “and the express image of His person,” Jesus, as a personal Saviour, came to the world. As a personal Saviour He ascended on high. As a personal Saviour He intercedes in the heavenly courts. Before the throne of God in our behalf ministers “One like unto the Son of man.” Hebrews 1:3; Revelation 1:13.

Christ, the Light of the world, veiled the dazzling splendour of His divinity and came to live as a man among men, that they might, without being consumed, become acquainted with their Creator. Since sin brought separation between man and his Maker, no man has seen God at any time, except as He is manifested through Christ.

“I and My Father are one,” Christ declared. “No man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him.” John 10:30; Matthew 11:27.

Christ came to teach human beings what God desires them to know. In the heavens above, in the earth, in the broad waters of the ocean, we see the handiwork of God. All created things testify to His power, His wisdom, His love. Yet not from the stars or the ocean or the cataract can we learn of the personality of God as it was revealed in Christ.

God saw that a clearer revelation than nature was needed to portray both His personality and His character. He sent His Son into the world to manifest, so far as could be endured by human sight, the nature and the attributes of the invisible God.

**The Faith I Live By, Chapter 1, pp. 35**

**“Sanctified for Worship”**

**January 29<sup>th</sup>**

I was glad when they said unto me, Let us go into the house of the Lord. [Psalm 122:1]

God has given us the whole of six days in which to do our work, and has reserved only one to Himself. This should be a day of blessing to us—a day when we should lay aside all our secular matters and center our thoughts upon God and heaven.

All heaven is keeping the Sabbath, but not in a listless, do-nothing way. On this day every energy of the soul should be awake, for are we not to meet with God and with Christ our Saviour? We may behold Him by faith. He is longing to refresh and bless every soul.

On Sabbath morning the family should be astir early. If they rise late, there is confusion and bustle in preparing for breakfast and Sabbath school. There is hurrying, jostling, and impatience. Thus unholy feelings come into the home. The Sabbath, thus desecrated, becomes a weariness, and its coming is dreaded rather than loved.

The Sabbath is God’s time. He sanctified and hallowed the seventh day. He set it apart for man to keep as a day of worship.

We need to cherish and cultivate a spirit of true worship, a spirit of devotion upon the Lord’s holy, sanctified day. We should assemble together believing that we shall receive comfort and hope, light and peace from Jesus Christ.

All heaven was represented to me as beholding and watching upon the Sabbath those who acknowledge the claims of the fourth commandment and are observing the Sabbath. Angels were marking their interest in, and high regard for, this divine institution. Those who sanctified the Lord God in their hearts by a strictly devotional frame of mind, and who sought to improve the sacred hours in keeping the Sabbath to the best of their ability, and to honour God by calling the Sabbath a delight—these the angels were specially blessing with light and health, and special strength was given them.

**This Day With God, Chapter 9, pp. 329**

**“Our Refuge and Strength”**

**November 16<sup>th</sup>**

God is our refuge and strength, a very present help in trouble.... The Lord of hosts is with us.  
[Psalm 46:1-1]

Faith is not the ground of our salvation, but it is the great blessing—the eye that sees, the ear that hears, the feet that run, the hand that grasps. It is the means, not the end....

We have every encouragement that, if we daily surrender our wills to God, the promise will be fulfilled, “And of his fullness have we all received, and grace for grace” (John 1:16). Every revealing of the grace of Christ in our behalf is for us. We are to reveal His grace in our lives, in thought, word, and deed. Let us not lose our opportunity to speak and act Christ Jesus. We are to represent the mercy, the love, and the power of Christ—the power that He has given us....

Were it not for the power received through Christ, we would have no strength. But Christ has all power. “Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world” (Matthew 28:18-20).

Here is our power, our comfort. Of ourselves, we have no strength. But He says, “I am with you always,” helping you to perform your duty, guiding, comforting, sanctifying, and sustaining you, giving you success in speaking words that will draw the attention of others to Christ, and awaken in their minds the desire to understand the hope and meaning of the truth, turning them from darkness to light and from the power of sin to God.

It is a wonderful thought that human beings can speak the Word of God, in simple words of comfort and encouragement. The humblest instruments will be used of God to sow the seeds of truth, which may spring up and bear fruit, because the one in whose heart they were sown needed help—a kind thought, a kind word, made effective by the One who has said, “Lo, I am with you always, even unto the end of the world.”—Letter 329a, November 16, 1905, to her 19-year-old granddaughter Mabel.

**Sons and Daughters of God, Chapter 2, pp. 56**

**“We Shall Have No Other Gods”**

**February 19<sup>th</sup>**

Thou shalt have no other gods before me. [Exodus 20:3]

The ten commandments, Thou shalt, and Thou shalt not, are ten promises assured to us if we render obedience to the law governing the universe.

There is not a moral precept enjoined in any part of the Bible which is not engraved with the finger of God in His holy law on the two tables of stone. A copy was given to Moses on Mount Sinai. The first four commandments enjoined upon man his duty to serve the Lord our God with all the heart, and with all the soul, and with all the mind, and with all the strength. This takes the whole man. This requires a love so fervent, so intense, that man can cherish nothing in his mind or affections in rivalry with God; and his works will bear the signature of heaven. Everything is secondary to the glory of God. Our heavenly Father is to be ever cherished as the first, the joy and prosperity, the light and sufficiency of our life, and our portion forever.

Let men worship and serve the Lord God, and Him only. Let not selfish pride be lifted up and served as a god. Let not money be made a god. If sensuality is not kept under the control of the higher powers of the mind, base passion will rule the being. Anything that is made the subject of undue thought and admiration, absorbing the mind, is a God chosen before the Lord.

Jehovah, the eternal, self-existent, uncreated One, Himself the source and Sustainer of all, is alone entitled to supreme reverence and worship. Man is forbidden to give to any other object the first place in his affections or his service. Whatever we cherish that tends to lessen our love for God or to interfere with the service due Him, of that do we make a god.

**Our High Calling, Chapter 3, pp. 76**

**“The Privilege of Assurance”**

**March 11<sup>th</sup>**

And hereby we know that we are of the truth, and shall assure our hearts before him. [1 John 3:19]

I would impress upon our young men and young women the necessity of making their calling and election sure. I would beseech you to do no haphazard or uncertain work where your eternal interests are involved. By so doing you lose happiness, peace, comfort, and hope in this life, and you lose also your immortal inheritance.

My young friends, you are judgment bound, and through the grace of Christ you may render obedience to the commands of God, and daily gain fortitude and strength of character, so that you need not fail or be discouraged. Divine grace has been abundantly provided for every soul, so that each one may engage in the conflict and come off victorious. Do not become sluggish; do not flatter yourselves that you may be saved in walking in accordance with the natural traits of your character—that you may drift with the current of the world, and indulge and please self, and yet be able to withstand the forces of evil in a time of crisis, and come off victorious when the battle waxes hot.... You must learn every day to obey the orders of the Captain of the Lord’s host.

My young friends, do you pray? Are you educating yourselves to offer petitions for pure thoughts, for holy aspirations, for a pure heart and clean hands? Are you educating your lips to sing the praises of God, and are you seeking to do the will of God? This is the kind of education that will be of the greatest value to you; for it will aid you in the formation of Christlike character.

Do not settle down in Satan’s easy chair, and say that there is no use, you cannot cease to sin, that there is no power in you to overcome. There is no power in you apart from Christ, but it is your privilege to have Christ abiding in your heart by faith, and He can overcome sin in you, when you cooperate with His efforts.... You may be living epistles, known and read of all men. You are not to be a dead letter, but a living one, testifying to the world that Jesus is able to save.

**The Ministry of Healing, Chapter 40, pp. 470-473**

**“The Discipline of Trial”**

To live such a life, to exert such an influence, costs at every step effort, self-sacrifice, discipline. It is because they do not understand this that many are so easily discouraged in the Christian life. Many who sincerely consecrate their lives to God’s service are surprised and disappointed to find themselves, as never before, confronted by obstacles and beset by trials and perplexities. They pray for Christlikeness of character, for a fitness for the Lord’s work, and they are placed in circumstances that seem to call forth all the evil of their nature. Faults are revealed of which they did not even suspect the existence. Like Israel of old they question, “If God is leading us, why do all these things come upon us?”

It is because God is leading them that these things come upon them. Trials and obstacles are the Lord’s chosen methods of discipline and His appointed conditions of success. He who reads the hearts of men knows their characters better than they themselves know them. He sees that some have powers and susceptibilities which, rightly directed, might be used in the advancement of His work. In His providence He brings these persons into different positions and varied circumstances that they may discover in their character the defects which have been concealed from their own knowledge. He gives them opportunity to correct these defects and to fit themselves for His service. Often He permits the fires of affliction to assail them that they may be purified.

The fact that we are called upon to endure trial shows that the Lord Jesus sees in us something precious which He desires to develop. If He saw in us nothing whereby He might glorify His name, He would not spend time in refining us. He does not cast worthless stones into His furnace. It is valuable ore that He refines. The blacksmith puts the iron and steel into the fire that he may know what manner of metal they are. The Lord allows His chosen ones to be placed in the furnace of affliction to prove what temper they are of and whether they can be fashioned for His work.

The potter takes the clay and moulds it according to his will. He kneads it and works it. He tears it apart and presses it together. He wets it and then dries it. He lets it lie for a while without touching it. When it is perfectly pliable, he continues the work of making of it a vessel. He forms it into shape and on the wheel trims and polishes it. He dries it in the sun and bakes it in the oven. Thus it becomes a vessel fit for use. So the great Master Worker desires to mould and fashion us. And as the clay is in the hands of the potter, so are we to be in His hands. We are not to try to do the work of the potter. Our part is to yield ourselves to be molded by the Master Worker.

“Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ’s sufferings; that, when His glory shall be revealed, ye may be glad also with exceeding joy.” 1 Peter 4:12, 13

In the full light of day, and in hearing of the music of other voices, the caged bird will not sing the song that his master seeks to teach him. He learns a snatch of this, a trill of that, but never a separate and entire melody. But the master covers the cage, and places it where the bird will listen to the one song he is to sing. In the dark, he tries and tries again to sing that song until it is learned, and he breaks forth in perfect melody. Then the bird is brought forth, and ever after he can sing that song in the light. Thus God deals with His children. He has a song to teach us, and when we have learned it amid the shadows of affliction we can sing it ever afterward.

Many are dissatisfied with their lifework. It may be that their surroundings are uncongenial; their time is occupied with commonplace work, when they think themselves capable of higher responsibilities; often their efforts seem to them to be unappreciated or fruitless; their future is uncertain.

Let us remember that while the work we have to do may not be our choice, it is to be accepted as God's choice for us. Whether pleasing or unpleasing, we are to do the duty that lies nearest. "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goes." Ecclesiastes 9:10.

If the Lord desires us to bear a message to Nineveh, it will not be as pleasing to Him for us to go to Joppa or to Capernaum. He has reasons for sending us to the place toward which our feet have been directed. At that very place there may be someone in need of the help we can give. He who sent Philip to the Ethiopian councillor, Peter to the Roman centurion, and the little Israelitish maiden to the help of Naaman, the Syrian captain, sends men and women and youth today as His representatives to those in need of divine help and guidance.

**Gospel Workers, Chapter 1, pp. 185-187**

**“Personal Ministry”**

In the work of many ministers there is too much sermonizing and too little real heart-to-heart work. There is need of more personal labour for souls. In Christlike sympathy the minister should come close to men individually, and seek to awaken their interest in the great things of eternal life. Their hearts may be as hard as the beaten highway, and apparently it may be a useless effort to present the Saviour to them; but while logic may fail to move, and argument be powerless to convince, the love of Christ, revealed in personal ministry, may soften the stony heart, so that the seed of truth can take root.

Ministry means much more than sermonizing; it means earnest personal labour. The church on earth is composed of erring men and women, who need patient, painstaking labour, that they may be trained and disciplined to work with acceptance in this life, and in the future life be crowned with glory and immortality. Pastors are needed,—faithful shepherds,—who will not flatter God’s people, nor treat them harshly, but who will feed them with the bread of life,—men who in their lives feel daily the converting power of the Holy Spirit, and who cherish a strong, unselfish love for those for whom they labour.

There is tactful work for the under-shepherd to do as he is called to meet alienation, bitterness, envy, and jealousy in the church; and he will need to labour in the spirit of Christ to set things in order. Faithful warnings are to be given, sins rebuked, wrongs made right, both by the minister’s work in the pulpit and by personal labour. The wayward heart may take exception to the message, and the servant of God be misjudged and criticized. Let him then remember that “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. And the fruit of righteousness is sown in peace of them that make peace.” [James 3:17, 18.]

The work of the gospel minister is “to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God.” [Ephesians 3:9.] If one entering upon this work chooses the least self-sacrificing part, contenting himself with preaching, and leaving the work of personal ministry for someone else to do, his labours will not be acceptable to God. Souls for whom Christ died are perishing for want of well-directed personal labour; and he has mistaken his calling who, having entered the ministry, is unwilling to do the personal work that the care of the flock demands.

The minister must be instant in season and out of season, ready to seize and improve every opportunity to further the work of God. To be “instant in season” is to be alert to the privileges of the house and hour of worship, and to the times when men are conversing on topics of religion. And to be instant “out of season” is to be ready, when at the fireside, in the field, by the wayside, in the market, to turn the minds of men, in a suitable manner, to the great themes of the Bible, with tender, fervent spirit urging upon them the claims of God. Many, many such opportunities are allowed to slip by unimproved, because men are persuaded that it is out of season. But who knows what might be the effect of a wise appeal to the conscience? It is written, “In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good.” [Ecclesiastes 11:6.] He who is sowing the seeds of truth may bear a burdened heart, and at times his efforts may seem to be without result. But if he is faithful, he will see fruit of his labour; for God’s word declares, “He that goes forth and weeps, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.” [Psalm 126:6.]

**Visiting Homes**

When a minister has presented the gospel message from the pulpit, his work is only begun. There is

personal work for him to do. He should visit the people in their homes, talking and praying with them in earnestness and humility. There are families who will never be reached by the truths of God's word unless the stewards of His grace enter their homes and point them to the higher way. But the hearts of those who do this work must throb in unison with the heart of Christ.

Much is comprehended in the command, "Go out into the highways and hedges, and compel them to come in, that My house may be filled." [Luke 14:23.] Let ministers teach the truth in families, drawing close to those for whom they labour; and as they thus co-operate with God, He will clothe them with spiritual power. Christ will guide them in their work, giving them words to speak that will sink deep into the hearts of the listeners.

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