SABBATH SCHOOL LESSON

QUARTERLY

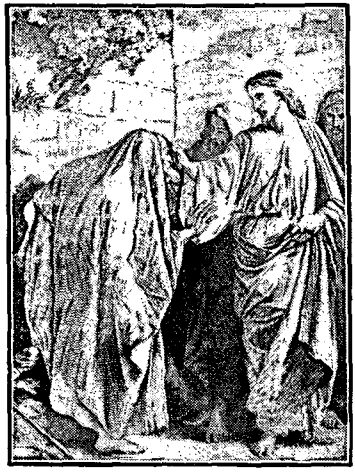
No. 108 MOUNTAIN VIEW, CAL., APRIL, 1922 20c a year

Entered as second-class matter October 13, 1904, at the Post Office in Mountain View, Cal., under the Act of Congress of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, and authorized September 18, 1918.

PACIFIC PRESS PUBLISHING ASSOCIATION
A Corporation of S. D. A.

CHRISTIAN SERVICE

Senior Division, Second Quarter, 1922

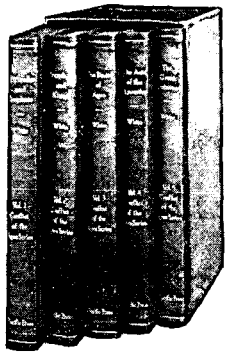


Our Example

THIRTEENTH SABBATH OFFERING FOR AFRICA
JUNE 24, 1922

THE CONFLICT OF THE AGES SERIES

By Mrs. E. G. White



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CHRISTIAN SERVICE

Lesson 1—The Divine Plan in Creation

APRIL 1, 1922

LESSON HELP: "Patriarchs and Prophets," pages 33-51.

Daily Study Outline

1. **The creation of man, questions 1-3.**
2. **The divine purpose in the creation of the earth and its inhabitants, questions 4-6.**
3. **The penalty for transgression, questions 7-10.**
4. **The "free gift," questions 11-13.**
5. **The pledge of acceptance, questions 14-16.**
6. **The divine will for mankind, questions 17-19.**
7. **Review the lesson.**

Questions

1. What was the crowning act of creation? Gen. 1: 26, 27. Note 1.
2. What honor was conferred in the creation of man? Verse 27; 5: 1, 2. Note 2.
3. What blessing and responsibility were placed upon man? Gen. 1: 28.
4. What was the divine purpose in the creation of the earth? Isa. 45: 18. Note 3.
5. How did Christ reveal the divine plan for this world when teaching His disciples to pray? Luke 11: 2, last part.
6. How is the will of God performed by heavenly intelligences? Ps. 103: 20, 21; Heb. 1: 14. Note 4.
7. What change has taken place in man's nature? Eccl. 7: 29; Rom. 3: 23.
8. Through what agency did this sad change come about? Gen. 3: 1-7.
9. How was the Creator affected by the marring of His plan through man's disobedience? Gen. 6: 5, 6.
10. What is the penalty for sin? Rom. 5: 12; 6: 23.
11. What gracious provision has been made to meet the penalty? Rom. 5: 15.
12. What assurance is given that the "free gift" avails as extensively as the penalty? Verses 18, 19, 21.
13. How may this "free gift" be obtained? John 3: 16.
14. What is given to the one who through believing receives the "free gift"? 1 John 5: 10, first part; Rom. 8: 16.

15. Of what is the indwelling witness of the Holy Spirit a pledge? Eph. 1: 13, 14.
16. At what time will those who accept of the "free gift" receive the inheritance? Verse 14.
17. What is the result to the individual of disbelief in connection with the "free gift"? John 8: 24; 1 John 5: 10.
18. Is it possible for disbelief to annul the provisions of the "free gift"? 2 Tim. 2: 13.
19. What is the expressed will of God concerning the beings created in His image? 1 Tim. 2: 3, 4.

Notes

1. "After the earth with its teeming animal and vegetable life had been called into existence, man, the crowning work of the Creator, and the one for whom the beautiful earth had been fitted up, was brought upon the stage of action."—*"Patriarchs and Prophets," p. 44.*

2. "Man was to bear God's image, both in outward resemblance and in character. Christ alone is 'the express image' of the Father; but man was formed in the likeness of God. His nature was in harmony with the will of God. His mind was capable of comprehending divine things. His affections were pure; his appetites and passions were under the control of reason. He was holy and happy in bearing the image of God, and in perfect obedience to His will."—*Id., p. 45.*

3. "God's original purpose in the creation of the earth is fulfilled as it is made the eternal abode of the redeemed."—*"The Great Controversy," p. 674.*

4. "So long as all created beings acknowledged the allegiance of love, there was perfect harmony throughout the universe of God. It was the joy of the heavenly host to fulfill the purpose of their Creator. They delighted in reflecting His glory and showing forth His praise. And while love to God was supreme, love for one another was confiding and unselfish. There was no note of discord to mar the celestial harmonies."—*"Patriarchs and Prophets," p. 35.*

"The will of God is to be done on earth, as it is done in heaven. The nations of the saved will know no other law than the law of heaven. All will be a happy, united family, clothed with the garments of praise and thanksgiving,—the robe of Christ's righteousness."—*"Ministry of Healing," p. 506.*

"Heavenly angels have long been waiting for human agents—the members of the church—to coöperate with them in the great work to be done. They are waiting for you."—*"Testimonies for the Church," vol. 9, pp. 47, 48.*

Lesson 2—The Conflict of the Ages

APRIL 8, 1922

LESSON HELP: "The Great Controversy," pp. 505-510.

Daily Study Outline

1. **The bondage of sin, questions 1-3.**
2. **The conflict and its final outcome, questions 4, 5.**
3. **Freedom granted, questions 6, 7.**
4. **The conduct of those made free, questions 8-11.**
5. **The close relationship of Redeemer and redeemed, questions 12-15.**
6. **Help against the enemy, questions 16-18.**
7. **Review the lesson.**

Questions

1. How is the change from man's freedom to bondage brought about? 2 Peter 2: 19, last part.
2. When the Edenic pair yielded to the suggestions of Satan, what did they become? Rom. 6: 16; John 8: 34.
3. What promise did the Creator make for release from this bondage? Gen. 3: 15. Note 1.
4. How is the great conflict of the ages described? Eph. 6: 12. Note 2.
5. What will be the final outcome of the conflict? Rev. 20: 10, 14, 15; 21: 1; 22: 3. Note 3.
6. What has Christ obtained for those in the bondage of sin? Heb. 9: 12, last part.
7. How positive is the assurance of freedom from this bondage? Rom. 6: 14.
8. What should be the attitude of the one redeemed, toward his former state of bondage? Verses 11, 12.
9. What change should be apparent in his life? Verses 13, 18. Note 4.
10. What characteristics will be seen in the life of such a person? Verse 22.
11. How are these characteristic fruits specified? Gal. 5: 22, 23.
12. How closely does the Redeemer associate Himself with the redeemed? Isa. 43: 1, 2.
13. What acceptable service may be rendered by those who have been redeemed—(margin, "a *purchased* people")? 1 Peter 2: 9.
14. What are those called who give such service? Isa. 43: 10-12.

15. What is the testimony of a true witness? 1 John 4: 14.
16. To what extent is the name of the Redeemer to be made known? Mal. 1: 11; Isa. 45: 6. Note 5.
17. In the strongholds of the enemy, who will lift up a standard against him? Isa. 59: 19.
18. In view of the price which has been paid for man's redemption, what "reasonable service" is acceptable? Rom. 12: 1. Note 6.

Notes

1. "To man the first intimation of redemption was communicated in the sentence pronounced upon Satan in the garden. The Lord declared, 'I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.' This sentence, uttered in the hearing of our first parents, was to them a promise. While it foretold war between man and Satan, it declared that the power of the great adversary would finally be broken. . . . Though they must suffer from the power of their mighty foe, they could look forward to final victory."—*"Patriarchs and Prophets," pp. 65, 66.*

2. "Our Saviour does not promise that those who follow Him shall have no difficulties. Satan will continually seek to misrepresent God to every mind. . . . Satan would make the Christian warfare as hard as possible for every one who is determined to follow Christ; for it is his purpose to fasten every soul in deception."—*Mrs. E. G. White, in the "Review and Herald," July 5, 1892.*

3. Referring to the time when the conflict with sin is over, the following comment is made in "The Great Controversy," page 673: "Satan's work of ruin is forever ended. For six thousand years he has wrought his will, filling the earth with woe, and causing grief throughout the universe. The whole creation has groaned and travailed together in pain. Now God's creatures are forever delivered from his presence and temptations." And again on page 678: "The great controversy is ended. Sin and sinners are no more. The entire universe is clean. One pulse of harmony and gladness beats through the vast creation."

4. In the days of slavery, near the close of the Civil War, an old slave was placed on the auction block, where he silently awaited his disposal to the highest bidder. He bore the marks of hard and faithful service, by which his market value was considerably increased; but, as a slave, it mattered not that beneath the exterior there beat a heart breaking with the thought of leaving all that he knew of home and family ties to continue a life of servitude for whoever might be able to

pay the required sum. With bowed head, and in absolute dejection, he sat while the auctioneer shouted his servile merits and the bidding of ambitious taskmasters rose higher. He cared not what price was bidden, he cared not to whom he was sold. He was a slave, and a slave forever, as far as he had reason to know. Finally the sale was completed. The owner stepped up to the slave, and, putting his hand on his shoulder, said,

"Well, my man, I have bought you."

"Yes, massa," came the disconsolate reply, without even an upward glance.

"But, my man, you are mine now. I have paid a big price for you."

"Yes, massa," said the slave, but with no manifestation of the slightest pleasure or interest in his new master.

"And, my man," said the owner, "I have bought you to *set you free*. You are a free man now; no longer a slave to any one. Stand up and be a free man!"

As the comprehension of these glad words gradually entered the old slave's mind, he raised his eyes to his liberator, while tears of joy and gratitude ran down his face, and he exclaimed,

"Oh, massa, *I am your slave forever!*"

Voluntary, absolute slavery to the loving heavenly Master, who has paid the redemption price of the precious blood of Christ, is the longing of the soul who experiences release from the bondage of sin.

5. The apostle declares that "all have sinned." Rom. 3: 23. Sin is universal as far as this world is concerned. None are exempt. It has made a breach between God and man which nothing save the gospel plan can close. It was God's original plan that man, created in innocency and holiness, should constantly reflect the glory of God. But sin broke into the plan, separated man from his Maker, planted enmity in his heart, and stained his soul with a moral taint which nothing but the gospel could remove. The cure must extend as far as the disease. To effect this, the Lord devised a plan wherein He made provision for every soul to bear witness in behalf of the one and only remedy. This work He has committed to His church, called out of darkness into His marvelous light. Its work is to bear witness to the gospel to the ends of the earth.

6. "Those who do love God with all the heart, will desire to give Him the best service of their life, and they will be constantly seeking to bring every power of their being into harmony with the laws that will promote their ability to do His will."—*"The Great Controversy," pp. 473, 474.*

Lesson 3—God's Witnesses

APRIL 15, 1922

LESSON HELP: "The Acts of the Apostles," pp. 9-16.

Daily Study Outline

1. **The plan of salvation made effective through human witnesses, questions 1-4.**
2. **The test of profession, questions 5-8.**
3. **The extent of Christian influence, question 9.**
4. **The divine purpose for Abraham and his descendants, questions 10-14.**
5. **Israel a missionary people, question 15.**
6. **The doctrine of Christian witnesses, questions 16, 17.**
7. **Review the lesson.**

Questions

1. What is the divine plan for all mankind? 2 Peter 3: 9.
2. How are men led to repentance? Rom. 2: 4; Acts 5: 31.
3. How is the knowledge of the goodness of God extended? Ps. 145: 6, 7; 2 Cor. 2: 14.
4. What term does the Lord apply to His children? Isa. 43: 12. Note 1.
5. To what are the children of God likened? Matt. 5: 14.
6. What admonition should be heeded? Verse 16.
7. To what else are Christians likened? Verse 13, first part.
8. What is a test of genuine Christianity? Verse 13; 7: 20. Note 2.
9. How extensive is to be the influence of God's house of prayer? Isa. 56: 6, 7.
10. What was God's purpose in the call of Abraham? Gen. 12: 2, 3; Gal. 3: 8. Note 3.
11. In what sense were the descendants of Abraham, who are termed "Israel," to be different from all other people of earth? Deut. 7: 6.
12. Of what were the children of Israel a living witness? Deut. 28: 10; Num. 14: 13, 14. Note 4.
13. How had the Lord prepared ancient Israel for their appointed work? Deut. 4: 1, 5, 8.
14. Enumerate some of the great blessings which God designed to bestow upon His chosen people. Deut. 28: 1-14.
15. In the instruction and training of God's missionary people of old, how many were included? Deut. 31: 12, 13. Note 5.

16. What doctrine did Moses, the divinely appointed leader of God's missionary people, proclaim? Deut. 32: 1-4.
17. In what words does the Saviour place divine endorsement upon the same basic principle of witnessing? John 12: 32; 3: 14, 15.

Notes

1. "In every age the Lord has had His watchmen, who have borne a faithful testimony to the generation in which they lived. These sentinels gave the message of warning; and when they were called to lay off their armor, others took up the work. God brought these witnesses into covenant relation with Himself, uniting the church on earth with the church in heaven."—*"The Acts of the Apostles," p. 11.*

2. "All who are born of God will become coworkers with Christ. Such are the salt of the earth. 'But if the salt have lost his savor, wherewith shall it be salted?' If the religion we profess fails to renew our hearts and sanctify our lives, how shall it exert a saving power upon believers? 'It is thenceforth good for nothing, but to be cast out, and to be trodden underfoot of men.' That religion which will not exert a regenerating power upon the world, is of no value. We cannot trust it for our own salvation. The sooner we cast it away the better: for it is powerless and spurious."—*"Testimonies for the Church," vol. 5, p. 389.*

"The good works of the children of God are the most effectual preaching that the unbeliever has."—*Id., vol. 1, p. 193.*

3. "It was for the purpose of bringing the best gifts of Heaven to all the peoples of earth, that God called Abraham out from his idolatrous kindred, and bade him dwell in the land of Canaan."—*"Prophets and Kings," p. 15.*

4. "God had chosen Israel. He had called them to preserve among men the knowledge of His law, and of the symbols and prophecies that pointed to the Saviour. He desired them to be as wells of salvation to the world. What Abraham was in the land of his sojourn, what Joseph was in Egypt, and Daniel in the courts of Babylon, the Hebrew people were to be among the nations. They were to reveal God to men."—*"The Desire of Ages," p. 27.*

5. "Not alone the men of Israel, but 'all the women and the little ones,' listened to the reading of the law; for it was important that they also should know and do their duty. . . . Greater attention should be given by religious teachers to instructing the people in the facts and lessons of Bible history and the warnings and requirements of the Lord. These should be presented in simple language, adapted to the comprehension of children. It should be a part of the work both of

ministers and parents to see that the young are instructed in the Scriptures."—*"Patriarchs and Prophets," pp. 503, 504.*

"We know not in what line our children may be called to serve. They may spend their lives within the circle of the home; they may engage in life's common vocations, or go as teachers of the gospel to heathen lands; but all are alike called to be missionaries for God, ministers of mercy to the world. They are to obtain an education that will help them to stand by the side of Christ in unselfish service."—*"Prophets and Kings," p. 245.*

Lesson 4—Israel's Missionary Leadership

APRIL 22, 1922

LESSON HELP: "Prophets and Kings," pp. 25-35.

Daily Study Outline

1. **David's psalm of praise shows fulfillment of the benediction of Moses upon Israel, questions 1-3.**
2. **Plan of leadership, questions 4-6.**
3. **Spiritual condition and environment of God's chosen people at this time, questions 7, 8.**
4. **God's promise and its fulfillment, questions 9-11.**
5. **A fatal mistake and a striking contrast, questions 12-14.**
6. **The admonition to be heeded, questions 15-17.**
7. **Review the lesson.**

Questions

1. What inspiring benediction rested upon Israel at the death of Moses, their great leader? Deut. 33: 26-29.
2. In later years, how does David, the king of Israel, express recognition and gratitude for God's care for His chosen people? 1 Chron. 16: 7, 8, 18-24.
3. In what words does David reveal the divine plan concerning Israel? 1 Chron. 17: 21, 22.
4. Who succeeded David as king of Israel? 1 Chron. 29: 23.
5. In what manner was God's sanction of his leadership manifested? 2 Chron. 1: 1.
6. What organized plan of leadership existed in Israel at this time? Verse 2; 1 Chron. 28: 1.
7. What was the spiritual condition of Israel at this time? 1 Chron. 22: 18, 19; 29: 6, 20. Note 1.
8. What special design of the Lord for His people should have been demonstrated at this time? Phil. 2: 15. Note 2.

9. What specific promise was made to obedient Israel? Deut. 28: 11-13.
10. How was this promise fulfilled in Solomon's reign? 2 Chron. 9: 1-8, 23.
11. How did the heathen queen of Sheba acknowledge the true God? Verse 8.
12. When Solomon turned these advantages to commercialism and alliance with the world, what was the result? 1 Kings 10: 21 to 11: 6. Note 3.
13. How did this affect Solomon in his relation to God? 1 Kings 11: 9-11.
14. What striking contrast to the course of Solomon is found in the example of Christ? Matt. 8: 20. Note 4.
15. Until the time of redemption is fully come, where are the children of God most needed? John 17: 11, 15. Note 5.
16. What should be the attitude of God's children toward the world? 1 John 2: 15; John 15: 19.
17. What admonition and lesson should be heeded by the people of God to-day? Micah 6: 8; Matt. 5: 14; 6: 23, last part. Note 6.

Notes

1. During the reign of David, there existed among the Israelites a period of rest from their enemies, and peace and prosperity. A very complete system of organization was operative, tending to promote unity of heart and purpose, and liberality in gifts and service for the advancement of God's cause. "In the reign of David and Solomon, Israel became strong among the nations, and had many opportunities to wield a mighty influence in behalf of truth and the right. The name of Jehovah was exalted and held in honor, and the purpose for which the Israelites had been established in the land of promise bade fair of meeting with fulfillment. Barriers were broken down, and seekers after truth from the lands of the heathen were not turned away unsatisfied. Conversions took place, and the church of God on earth was enlarged and prospered."—"*Prophets and Kings*," *p. 25.*

"The name of Jehovah was greatly honored during the first part of Solomon's reign. The wisdom and righteousness revealed by the king bore witness to all nations of the excellency of the attributes of the God whom he served. For a time Israel was as the light of the world."—*Id., p. 32.*

2. "God had designed that His people should be the light of the world. From them was to shine forth the glory of His law as revealed in the life practice. For the carrying out of this design, He had caused the chosen nation to occupy a stra-

tegic position among the nations of earth. In the days of Solomon the kingdom of Israel extended from Hamath on the north to Egypt on the south, and from the Mediterranean Sea to the river Euphrates. Through this territory ran many natural highways of the world's commerce, and caravans from distant lands were constantly passing to and fro. Thus there was given to Solomon and his people opportunity to reveal to men of all nations the character of the King of kings, and to teach them to reverence and obey Him. . . . Placed at the head of a nation that had been set as a beacon light to the

"He failed of improving his splendid opportunities."

surrounding nations, Solomon should have used his God-given wisdom and power of influence in organizing and directing a great movement for the enlightenment of those who were ignorant of God and His truth."—*Id., pp. 70, 71.*

3. "He [Solomon] failed of improving his splendid opportunities for enlightening those who were continually passing through his territory or tarrying at the principal cities. The missionary spirit that God had implanted in the heart of Solomon and in the hearts of all true Israelites was supplanted by a spirit of commercialism. The opportunities afforded by contact with many nations were used for personal aggrandizement. . . . The revenue of the king and of many of his subjects was greatly increased, but at what a cost! Through the cupidity and shortsightedness of those to whom had been intrusted the oracles of God, the countless multitudes who thronged the highways of travel were allowed to remain in ignorance of Jehovah."—*Id., pp. 71, 72.*

4. "In striking contrast to the course pursued by Solomon was the course followed by Christ when He was on this earth. The Saviour, though possessing 'all power,' never used this power for self-aggrandizement. No dream of earthly conquest, of worldly greatness, marred the perfection of His service for mankind."—*Id., p. 73.*

5. "Those who, in response to the call of the hour, have entered the service of the Master Worker, may well study His methods. He took advantage of the opportunities to be found along the great thoroughfares of travel. . . . In this our day, the opportunities for coming into contact with men and women of all classes and many nationalities are much greater than in the days of Israel. The thoroughfares of travel have multiplied a thousandfold. Like Christ, the messengers of the Most High to-day should take their position in these great thoroughfares, where they can meet the passing multitudes from all parts of the world. Like Him hiding self in God, they are to sow the gospel seed, presenting before others the precious truths of Holy Scripture that will take deep root in mind and heart, and spring up unto life eternal."—*Id., pp. 73, 74.*

6. "Solemn are the lessons of Israel's failure during the years when ruler and people turned from the high purpose they had been called to fulfill. Wherein they were weak, even to the point of failure, the Israel of God to-day, the representatives of heaven that make up the true church of Christ, must be strong; for upon them devolves the task of finishing the work that has been committed to man, and of ushering in the day of final awards. Yet the same influences that prevailed against Israel in the time when Solomon reigned, are to be met with still. The forces of the enemy of all righteousness are strongly intrenched; only by the power of God can the victory be gained. The conflict before us calls for the exercise of a spirit of self-denial; for distrust of self and for dependence on God alone; for the wise use of every opportunity for the saving of souls."—*Id., p. 74.*

"Anything less than active, earnest service for the Master gives the lie to our profession of faith. Only the Christianity that is revealed by earnest, practical work will make an impression upon those who are dead in trespasses and sins."—*"Testimonies for the Church," vol. 6, p. 417.*

"It is heart missionaries that are needed. Spasmodic efforts will do little good. We must arrest the attention. We must be deeply in earnest."—*Id., vol. 9, p. 45.*

Lesson 5—Israel a Severed Vine

APRIL 29, 1922

LESSON HELP: "Prophets and Kings," pp. 15-22.

Daily Study Outline

1. **The true vine, its branches and husbandry, questions 1, 2.**
2. **The rightful expectation of the Husbandman, questions 3-5.**
3. **Israel represented in parable, questions 6-8.**
4. **The purging process, questions 9-11.**
5. **The compassion of the Husbandman, question 12.**
6. **The lesson of obedience and its extended influence, questions 13-15.**
7. **Examples of Christian integrity, questions 16, 17.**

Questions

1. How is the relationship of Christ and His followers described? John 15: 5, first part.
2. What careful supervision is given these branches in which eternal destinies are involved? Verses 1, 2.
3. How only can we meet the expectations of the Father? Verse 8.
4. Wherein lies the secret of fruitfulness? Verse 5. Note 1.
5. What necessary disposition must be made of the withered and dead branches? Verse 6.
6. In what parable is set forth God's tender care for Israel? Isa. 5: 1-4, 7, first part.
7. What caused great disappointment to the divine Husbandman? Verse 4, last part; Hosea 10: 1.
8. What was the fundamental contributing factor leading to such a condition? Hosea 8: 14, first clause.
9. What purging process became necessary? Isa. 5: 5, 6; Hosea 9: 17.
10. How is this scattering described? Jer. 25: 8-11. How long was it to continue? Verse 11.
11. What vivid pen picture of the sad plight of Israel is furnished by one of the captives? Lam. 5: 1-22.
12. What precious promise cheered the hearts of the captives? Jer. 31: 10. Note 2.
13. What great lesson of life was Israel to learn in exile? Deut. 30: 2, 3, 8. Note 3.
14. In what manner was the captivity to redound to the honor of God among the nations? Jer. 33: 9. Note 4.

15. How does the missionary work of the church hasten the "final triumph of Israel"? Isa. 6: 3; 27: 6. Note 5.
16. What notable examples of Christian integrity and faithful witnessing, during the captivity, stand as monuments to the value of Christian training? Dan. 1: 3, 6. Note 6.
17. Of what divine principle were Daniel and his companions a living exemplification? Phil. 2: 12, 13. Note 7.

Notes

1. "Jesus says, 'Abide in Me.' These words convey the idea of rest, stability, confidence. . . . This rest is not found in inactivity; for in the Saviour's invitation the promise of rest is united with the call to labor: 'Take My yoke upon you, . . . and ye shall find rest.' The heart that rests most fully upon Christ will be most earnest and active in labor for Him." —*"Steps to Christ," pp. 75, 76.*

2. "Thus was the church of God comforted in one of the darkest hours of her long conflict with the forces of evil. Satan had seemingly triumphed in his efforts to destroy Israel; but the Lord was overruling the events of the present, and during the years that were to follow, His people were to have opportunity to redeem the past."—*"Prophets and Kings," p. 474.*

3. "Humbled in the sight of the nations, those who once had been recognized as favored of Heaven above all other peoples of the earth were to learn in exile the lesson of obedience so necessary for their future happiness. Until they had learned this lesson, God could not do for them all that He desired to do."—*Id., p. 475.*

4. "Yet those who had been the object of His tender love were not forever set aside; before all the nations of earth He would demonstrate His plan to bring victory out of apparent defeat, to save rather than to destroy."—*Ibid.*

"Among the children of Israel who were carried captive to Babylon at the beginning of the seventy years' captivity were Christian patriots, men who were as true as steel to principle, who would not be corrupted by selfishness, but who would honor God at the loss of all things. In the land of their captivity these men were to carry out God's purpose by giving to heathen nations the blessings that come through a knowledge of Jehovah."—*Id., p. 479.*

"In affliction many renewed their faithfulness to His covenant. . . . The light of truth shone out through them, and a knowledge of God was spread among the nations."—*"The Desire of Ages," p. 28.*

"The work which the church has failed to do in a time of peace and prosperity, she will have to do in a terrible crisis, under most discouraging, forbidding circumstances. . . . The members of the church will individually be tested and proved. They will be placed in circumstances where they will be forced to bear witness for the truth."—*"Testimonies for the Church," vol. 5, p. 463.*

5. "He [God] imparted to Moses, in the form of a prophecy, a knowledge of His purpose concerning the final triumph of Israel. 'As truly as I live,' He declared, 'all the earth shall be filled with the glory of the Lord.' God's glory, His character, His merciful kindness and tender love,—that which Moses had pleaded in behalf of Israel,—was to be revealed to all mankind. And this promise of Jehovah was made doubly sure; it was confirmed by an oath. As surely as God lives and reigns, His glory should be declared 'among the heathen, His wonders among all people.'

"It was concerning the future fulfillment of this prophecy that Isaiah had heard the shining seraphim singing before the throne, 'The whole earth is full of His glory.' The prophet, confident of the certainty of these words, himself afterward boldly declared of those who were bowing down to images of wood and stone, 'They shall see the glory of the Lord, and the excellency of our God.'

"To-day this prophecy is meeting rapid fulfillment. The missionary activities of the church of God on earth are bearing rich fruitage, and soon the gospel message will have been proclaimed to all nations. 'To the praise of the glory of His grace,' men and women from every kindred, tongue, and people are being made 'accepted in the Beloved.' "—*"Prophets and Kings," pp. 313, 314.*

"In proclaiming the truths of the everlasting gospel to every nation, kindred, tongue, and people, God's church on earth to-day is fulfilling the ancient prophecy, 'Israel shall blossom and bud, and fill the face of the world with fruit.' The followers of Jesus, in coöperation with heavenly intelligences, are rapidly occupying the waste places of the earth; and as the result of their labors, an abundant fruitage of precious souls is developing. To-day, as never before, the dissemination of Bible truth by means of a consecrated church is bringing to the sons of men the benefits foreshadowed centuries ago in the promise to Abraham and to all Israel—to God's church on earth in every age—'I will bless thee, . . . and thou shalt be a blessing.' "—*Id., p. 703.*

6. "Among the children of Israel who were carried captive to Babylon at the beginning of the seventy years' captivity were Christian patriots, men who were as true as steel

to principle. . . . Among those who maintained their allegiance to God were Daniel and his three companions,—illustrious examples of what men may become who unite with the God of wisdom and power."—*Id., pp. 479, 480.*

7. "While God was working in Daniel and his companions 'to will and to do of His good pleasure,' they were working out their own salvation. Herein is revealed the outworking of the *divine principle of coöperation,* without which no true success can be attained. Human effort avails nothing without divine power; and without human endeavor, divine effort is with many of no avail. To make God's grace our own, we must act our part. His grace is given to work in us to will and to do, but never as a substitute for our effort."—*Id., pp. 486, 487.*

Lesson 6—The Coming of Shiloh

MAY 6, 1922

LESSON HELP: "Prophets and Kings," pp. 681-702.

Daily Study Outline

1. The hope of Israel, questions 1-3.
2. The reception of the Promised One, questions 4-6.
3. Application of the parable of the vineyard, questions 7-11.
4. The final entreaty and rejection, questions 12, 13.
5. The grafting process, questions 14-16.
6. That which avails, questions 17-20.
7. Review the lesson.

Questions

1. Upon what promise did Israel anciently rely? Gen. 12: 3; 49: 10. Note 1.
2. Was there a definite time in God's plan for the fulfillment of this promise? Gal. 4: 4; Mark 1: 15. Note 2.
3. What "time" is referred to? Dan. 9: 25. Note 3.
4. What was the condition of the Jewish people at this time? Matt. 23: 13, 14, 16, 23, 24. Note 4.
5. To whom did Christ come? What was the result? John 1: 11. Note 5.
6. How did Christ state the object of His mission? Matt. 15: 24; 18: 11.
7. What did Christ forcefully teach in the parable of the vineyard? Matt. 21: 33-39. Compare Isa. 5: 1-7.

8. How did the Jews pronounce their own condemnation? Matt. 21: 40, 41.
9. To what familiar prophecy did Jesus then refer? Verse 42.
10. What positive statement did He make? Verse 43.
11. What prediction was made as to the course they would pursue in the near future? Matt. 23: 34.
12. With what entreaty did Christ appeal to the Jewish nation? Verse 37.
13. What was the result? Verse 38.
14. What was the result of Israel's failure to accomplish her appointed work? Rom. 11: 17, 18. Note 6.
15. What opportunity was still offered to the Jewish people? Rom. 10: 1; 11: 1, 2.
16. What does the gift and acceptance of Christ become? *Ans.*—A basis of unity. Gal. 3: 26-29.
17. What is of avail in true Christian service? Gal. 5: 6.
18. How close is the relation between true faith in Christ and works impelled by love? James 2: 17, 18, 26.
19. What did Christ say was a test of discipleship? John 15: 8.
20. What important lesson should be learned from the failure and rejection of Israel? Matt. 21: 43. Note 7.

Notes

1. "The hope of Israel was embodied in the promise made at the time of the call of Abraham, and afterward repeated again and again to his posterity. . . . This same blessed hope was foreshadowed in the benediction pronounced by the dying patriarch Jacob upon his son Judah."—"*Prophets and Kings,*" *p. 683.*

"From the days of Enoch the promises repeated through patriarchs and prophets had kept alive the hope of His appearing."—*Id., p. 700.*

2. "So in heaven's council the hour for the coming of Christ had been determined. When the great clock of time pointed to that hour, Jesus was born in Bethlehem."—"*The Desire of Ages,*" *p. 32.*

3. "The 'time' which He declared to be fulfilled was the period made known by the angel Gabriel to Daniel. . . . In A. D. 27, Jesus at His baptism received the anointing of the Holy Spirit, and soon afterward began His ministry. Then the message was proclaimed, 'The time is fulfilled.'"—*Id., p. 233.*

4. "As a nation, the people of Israel, while desiring the advent of the Messiah, were so far separated from God in heart and life that they could have no true conception of the character or mission of the promised Redeemer."—*"Prophets and Kings," p. 709.*

"The Jews had sought to make a monopoly of the truth which is eternal life. They had hoarded the living manna, and it had turned to corruption. The religion which they tried to shut up to themselves became an offense. They robbed God of His glory, and defrauded the world by a counterfeit of the gospel. They had refused to surrender themselves to God for the salvation of the world, and they became agents of Satan for its destruction."—*"The Desire of Ages," p. 36.*

5. "For more than a thousand years the Jewish people had waited the coming of the promised Saviour. Their brightest hopes had rested upon this event. For a thousand years, in song and prophecy, in temple rite and household prayer, His name had been enshrined; and yet when He came, they did not recognize Him as the Messiah for whom they had so long waited."—*"Prophets and Kings," p. 710.*

6. "The goodly vine planted by the divine Husbandman upon the hills of Palestine was despised by the men of Israel, and was finally cast over the vineyard wall; they bruised it, and trampled it under their feet, and hoped that they had destroyed it forever. The Husbandman removed the vine, and concealed it from their sight. Again He planted it, but on the other side of the wall, and in such a manner that the stock was no longer visible. The branches hung over the wall, and grafts might be joined to it, but the stem itself was placed beyond the power of men to reach or harm."—*Id., pp. 21, 22.*

7. "The story of Israel's call, of their successes and failures, of their restoration to divine favor, of their rejection of the Master of the vineyard, and of the carrying out of the plan of the ages by a goodly remnant to whom are to be fulfilled all the covenant promises,—this has been the theme of God's messengers to His church throughout the centuries that have passed."—*Id., p. 22.*

"That which God purposed to do for the world through Israel, the chosen nation, He will finally accomplish through His church on earth to-day. He has 'let out His vineyard unto other husbandmen,' even to His covenant-keeping people, who faithfully 'render Him the fruits in their seasons.' Never has the Lord been without true representatives on this earth who have made His interests their own. These witnesses for God are numbered among spiritual Israel, and to them will be fulfilled all the covenant promises made by Jehovah to His ancient people."—*Id., pp. 713, 714.*

Lesson 7—Christ the True Pattern in Service

MAY 13, 1922

LESSON HELP: "The Desire of Ages," pp. 328-332.

Daily Study Outline

1. **Our Example, questions 1-6.**
2. **A contrast in service, questions 7-10.**
3. **Characteristics of the redeemed, questions 11, 12.**
4. **Early responsibility, question 13.**
5. **Realization of the Saviour's ambition, questions 14, 15.**
6. **The imparted work, questions 16, 17.**
7. **Review the lesson.**

Questions

1. In what lowly capacity did Jesus, the King of heaven, set forth the plan of salvation? Phil. 2: 6, 7.
2. What did Christ Himself say of His position among men? Luke 22: 27, last part; Mark 10: 45.
3. What admonition is given to all? Phil. 2: 5.
4. In whose service was Christ engaged? John 9: 4; 4: 34.
5. How complete was this service? John 5: 19, 30.
6. How did Christ teach the lesson of complete surrender in Christian service? John 15: 5.
7. What contrast is drawn between the service of formalism and service actuated by the Holy Spirit? Matt. 23: 1-13.
8. From what kind of works must we be purged in order to render acceptable service to God? Heb. 9: 14.
9. What is the basis of true Christian service? 1 Cor. 13: 3. Examples: John 3: 16; 15: 13; 10: 17, 18.
10. How does true faith manifest itself? James 2: 14-17; 1 John 3: 17, 18.
11. What characteristics are to be apparent in those whom Christ has redeemed? Titus 2: 14. Note 1.
12. What must accompany the new creation in Christ Jesus? Eph. 2: 10.
13. How early did Jesus recognize His responsibility in service? Luke 2: 42, 49. Note 2.
14. What purpose did the Saviour repeatedly express in connection with His work? John 4: 34; 5: 36.
15. How fully was His purpose realized? John 17: 4.

16. What responsibility did Jesus transfer to His followers? Verses 6, 18. Note 3.
17. What conclusion should therefore govern our life? 1 John 4: 17, last part; 1 Cor. 6: 19, 20. Note 4.

Notes

1. "Christ's followers have been redeemed for service. Our Lord teaches that the true object of life is ministry. Christ Himself was a worker, and to all His followers He gives the law of service,—service to God and to their fellow men."—*"Christ's Object Lessons," p. 326.*

"In these final hours of probation for the sons of men, when the fate of every soul is so soon to be decided forever, the Lord of heaven and earth expects His church to arouse to action as never before. Those who have been made free in Christ through a knowledge of precious truth, are regarded by the Lord Jesus as His chosen ones, favored above all other people on the face of the earth; and He is counting on them to show forth the praises of Him who hath called them out of darkness into marvelous light. The blessings which are so liberally bestowed, are to be communicated to others. The good news of salvation is to go to every nation, kindred, tongue, and people."—*"Prophets and Kings," p. 716.*

2. "Jesus is our example. There are many who dwell with interest upon the period of His public ministry, while they pass unnoticed the teaching of His early years. But it is in His home life that He is the pattern for all children and youth."—*"The Desire of Ages," p. 74.*

"Jesus was the healer of the body as well as of the soul. He was interested in every phase of suffering that came under His notice, and to every sufferer He brought relief, His kind words having a soothing balm. None could say that He had worked a miracle; but virtue—the healing power of love—went out from Him to the sick and distressed. Thus in an unobtrusive way He worked for the people from His very childhood. And this was why, after His public ministry began, so many heard Him gladly."—*Id., p. 92.*

3. "Of all His children to the close of time, no less than of the first disciples, Christ said, 'As Thou hast sent Me into the world, even so have I also sent them into the world,' to be representatives of God, to reveal His Spirit, to manifest His character, to do His work."—*"Ministry of Healing," pp. 395, 396.*

"Christ commits to His followers an individual work,—a work that cannot be done by proxy. Ministry to the sick and the poor, the giving of the gospel to the lost, is not to be left to committees or organized charities. Individual responsi-

bility, individual effort, personal sacrifice, is the requirement of the gospel. . . . Through direct contact, through personal ministry, the blessings of the gospel are to be communicated." —*Id., pp. 147, 148.*

4. "The greatest praise that men can bring to God is to become consecrated channels through whom He can work. Time is rapidly passing into eternity. Let us not keep back from God that which is His own. Let us not refuse Him that which, though it cannot be given without merit, cannot be denied without ruin. He asks for a whole heart; give it to Him; it is His, both by creation and by redemption. He asks for your intellect; give it to Him; it is His. He asks for your money; give it to Him; it is His. 'Ye are not your own; for ye are bought with a price.' God requires the homage of a sanctified soul, which has prepared itself, by the exercise of the faith that works by love, to serve Him. He holds up before us the highest ideal, even perfection. He asks us to be absolutely and completely for Him in this world as He is for us in the presence of God."—*"The Acts of the Apostles," p. 566.*

Lesson 8—Christ's Methods in Service

MAY 20, 1922

LESSON HELP: "Ministry of Healing," pp. 17-29.

Daily Study Outline

1. Qualifications for success in Christian service, questions 1-3.
2. The Master's ministry, questions 4, 5.
3. Sermons to the multitude, questions 6, 7.
4. The one-soul audience, questions 8, 9.
5. Making ordinary affairs of life avenues to the soul, question 10.
6. God's word the basis, questions 11-15.
7. Review the lesson.

Questions

1. Whom is the Christian worker exhorted to consider? Heb., 3: 1.
2. How is the life work of Christ summed up? Acts 10: 38.
3. What other phase of His work is mentioned? Mark 6: 6.
4. What was the nature of Christ's earthly ministry? Matt. 4: 23.
5. To what prophecy did Christ refer as a definite outline of His ministry? Luke 4: 17-21.

6. Under what varied conditions did Christ teach and preach? Matt. 21: 23; Mark 1: 39; 4: 1; Matt. 5: 1. Note 1.
7. Where do we find the record of two remarkable sermons by Christ? Matt. 5 to 7; 24.
8. In what more intimate way did Christ preach and teach? John 3: 1-13. Note 2.
9. What other record is given of Christ's regard for the one-soul audience? John 4: 5-27. Note 3.
10. How did Christ make of the ordinary affairs of life opportunities to teach the plan of salvation? Note 4.
11. What was the basis of all teaching by Christ? Luke 24: 27.
12. What did He urge all to do? John 5: 39.
13. What was necessary to an understanding of the Scriptures? Luke 24: 45.
14. For what should the Christian worker ever pray? Ps. 119: 18.
15. What is required of all God's workmen? 2 Tim. 2: 15.

Notes

1. "Christ seldom gathered His disciples alone to receive His words. He did not choose for His audience those only who knew the way of life. It was His work to reach the multitudes who were in ignorance and error. He gave His lessons of truth where they could reach the darkened understanding." —*"The Desire of Ages," p. 298.*

2. "In the interview with Nicodemus, Jesus unfolded the plan of salvation, and His mission to the world. In none of His subsequent discourses did He explain so fully, step by step, the work necessary to be done in the hearts of all who would inherit the kingdom of heaven."—*Id., p. 176.*

3. "The Saviour did not wait for congregations to assemble. Often He began His lessons with only a few gathered about Him, but one by one the passers-by paused to listen, until a multitude heard with wonder and awe the words of God through the heaven-sent Teacher. The worker for Christ should not feel that he cannot speak with the same earnestness to a few hearers as to a larger company. There may be only one to hear the message; but who can tell how far-reaching will be its influence?"—*Id., p. 194.*

4. "He slept under their roofs, ate with them at their tables,—partaking of the food prepared and served by their hands,—taught in their streets, and treated them with the utmost kindness and courtesy."—*Id., p. 193.*

"Jesus saw in every soul one to whom must be given the call to His kingdom. He reached the hearts of the people by going among them as one who desired their good. He sought them in the public streets, in private houses, on the boats, in the synagogue, by the shores of the lake, and at the marriage feast. He met them at their daily vocations, and manifested an interest in their secular affairs. He carried His instruction into the household, bringing families in their own homes under the influence of His divine presence."—*Id., p. 151.*

Examples

The marriage in Cana .....John 2: 1-12
In the home of Zacchæus .....Luke 19: 1-11
Dining in the house of Matthew ....Matt. 9: 10-13
Visiting Simon of Bethany .....Matt. 26: 6
Walking through the cornfields ....Matt. 12: 1-12

Lesson 9—Executors of the Divine Will

MAY 27, 1922

LESSON HELP: "The Acts of the Apostles," pp. 25-34.

Daily Study Outline

1. The divine choice and purpose, questions 1, 2.
2. The first practical experience, questions 3, 4.
3. The Saviour's request in prayer, questions 5-7.
4. Placing the responsibility to become executors of the divine will, questions 8-10.
5. An appropriate prayer, and conditions of fulfillment, questions 11, 12.
6. None excused from responsibility, questions 13, 14.
7. Review the lesson.

Questions

1. Who were closely associated with Christ during the years of His earthly ministry? Mark 3: 14; Matt. 10: 2-5. Note 1.
2. What did Jesus say concerning the choosing of these men? What was the divine purpose concerning them? John 15: 16. Note 2.
3. What work were the disciples to do? Luke 9: 2, 6. Note 3.
4. Upon returning from their first experience in actual service, what did they do? What invitation did the Master extend? Mark 6: 30-32. Note 4.

5. What tender regard for the disciples is expressed in the Saviour's prayer just before His betrayal and death? John 17: 9-13.
6. Who besides the disciples are included in the Saviour's prayer? Verses 20, 21.
7. What is the Saviour's loving wish for all who believe in Him? Verses 23, 24.
8. What were the parting words of the Saviour to His disciples? Matt. 28: 19, 20.
9. Until what time is this parting message applicable? Verse 20, last part. Note 5.
10. By comparing Matthew 28: 19, 20 with the record of the same event in Mark 16: 15-19, what may we conclude is the work of Christ's disciples for all time? *Ans.* (*a*) Teaching; (*b*) preaching; (*c*) healing.
11. In view of the condition of earth's harvest field, what specified request should be made in prayer? Matt. 9: 38. Note 6.
12. In order for this prayer to be answered, what must be the spiritual attitude of the petitioner? Isa. 6: 8.
13. Are any excused from responsibility in carrying out the great commission? Mark 13: 34; Rev. 22: 12. Note 7.
14. What comforting assurance is given to all who respond to the call? Matt. 28: 20, last part. Note 8.

Notes

1. "For the carrying on of His work, Christ did not choose the learning or eloquence of the Jewish Sanhedrin or the power of Rome. Passing by the self-righteous Jewish teachers, the Master Worker chose humble, unlearned men to proclaim the truths that were to move the world. . . . For three years and a half the disciples were under the instruction of the greatest Teacher the world has ever known. By personal contact and association, Christ trained them for His service."—*"The Acts of the Apostles," p. 17.*

2. "These men He purposed to train and educate as the leaders of His church. They in turn were to educate others, and send them out with the gospel message. . . . It was at the ordination of the twelve that the first step was taken in the organization of the church that after Christ's departure was to carry on His work on the earth."—*Id., pp. 17, 18.*

3. "During the life of Christ, the sick and afflicted were objects of His special care. When He sent out His disciples, He commissioned them to heal the sick as well as to preach the gospel. . . . Their physical health was to be first cared

for, in order that the way might be prepared for their minds to be reached by those truths which the apostles were to preach. The Saviour of the world devoted more time and labor to healing the afflicted of their maladies than to preaching. His last injunction to His apostles, His representatives upon the earth, was to lay hands on the sick that they might recover."—*"Testimonies for the Church," vol. 4, p. 225.*

4. Most natural and most desirable does it seem that these chosen companions of the Master should seek to convey to Him the story of the wonderful power and miraculous results attending their efforts. He only could understand, and wisely encourage or caution for future experience. True satisfaction is always found in telling Jesus every detail of each day's experience in service, and disciples to-day as of old may be sure of finding a restful retreat in the presence of the Saviour.

5. "Before ascending to heaven, Christ gave His disciples their commission. He told them that they were to be executors of the will in which He bequeathed to the world the treasures of eternal life."—*"The Acts of the Apostles," p. 27.*

"In the trust given to the first disciples, believers in every age have shared. Every one who has received the gospel has been given sacred truth to impart to the world. God's faithful people have always been aggressive missionaries, consecrating their resources to the honor of His name, and wisely using their talents in His service."—*Id., p. 109.*

6. Aside from the Lord's Prayer, uttered in response to the request of the disciples that the Saviour teach them how to pray, the one specific thing for which Christ instructed His followers to pray was laborers to enter the harvest field.

7. "So vast is the field, so comprehensive the design, that every sanctified heart will be pressed into service as an instrument of divine power."—*"Testimonies for the Church," vol. 9, p. 47.*

"Not more surely is the place prepared for us in the heavenly mansions than is the special place designated on earth where we are to work for God."—*"Christ's Object Lessons," p. 327.*

"Christ expects every man to do his duty; let this be the watchword throughout the ranks of His followers."—*"Testimonies for the Church," vol. 5, p. 460.*

"God calls upon every church member to enter His service. . . . Every one must learn to work, and to stand in his place as a burden-bearer. Every addition to the church should be one more agency for the carrying out of the great plan of redemption."—*Id., vol. 8, p. 47.*

8. "Christ did not tell His disciples that their work would be easy. He showed them the vast confederacy of evil

arrayed against them. They would have to fight 'against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.' But they would not be left to fight alone. He assured them that He would be with them; and that if they would go forth in faith, they should move under the shield of Omnipotence. He bade them be brave and strong; for One mightier than angels would be in their ranks,—the General of the armies of heaven. He made full provision for the prosecution of their work, and took upon Himself the responsibility of its success. So long as they obeyed His word, and worked in connection with Him, they could not fail. Go to all nations, He bade them. Go to the farthest part of the habitable globe, and be assured that My presence will be with you even there. Labor in faith and confidence; for the time will never come when I will forsake you. I will be with you always, helping you to perform your duty, guiding, comforting, sanctifying, sustaining you, giving you success in speaking words that shall draw the attention of others to heaven."—*"The Acts of the Apostles," p. 29.*

Lesson 10—Equipped for Successful Service

JUNE 3, 1922

LESSON HELP: "The Acts of the Apostles," pp. 47-56.

Daily Study Outline

1. **Effective witnessing, questions 1-3.**
2. **From resurrection to ascension, questions 4-7.**
3. **The Olivet vision, question 8.**
4. **The tarrying period, questions 9-11.**
5. **The fulfillment of the promise, question 12.**
6. **The results; a promise, questions 13-15.**
7. **Review the lesson.**

Questions

1. Whom did Jesus promise to send to this world to bear witness of Him after His departure? John 15: 26; 16: 14.
2. Who else were to bear witness? Why? John 15: 27. Note 1.
3. Why was it expedient that the Saviour go away? John 16: 7.
4. How long a time elapsed between the resurrection and the ascension? Acts 1: 3.

5. What was the nature of the Saviour's interviews with the disciples during this time? Verse 3, last part.
6. What inquiry proves that even at this time, the disciples failed to comprehend the meaning of the work assigned to them? Verse 6.
7. What parting message of the Saviour's lingered with the disciples? Acts 1: 4-9; Luke 24: 50-52; Matt. 28: 19, 20. Note 2.
8. In what spirit did the disciples enter upon their work under the great commission? Luke 24: 52; Mark 16: 20. Note 3.
9. What definite instruction of the Saviour did they at once heed? Luke 24: 49; Acts 1: 12-14.
10. While the disciples were thus engaged, what occurred in heaven? Ps. 24: 7-10. Note 4.
11. During the ten days of waiting, what course did the disciples pursue? Luke 24: 52, 53; Acts 1: 14; 2: 1. Note 5.
12. Describe the visible appearance and the effect of the Holy Spirit at the time of Pentecost. Acts 2: 1-14.
13. What wonderful transformation is revealed in the heretofore impetuous and vacillating Peter? Verses 14, 22-24; 36. Note 6.
14. To what extent was the company of believers increased as the result of the events of that one day? Verse 41. Note 7.
15. What promise to the church is due of fulfillment at the present day? Joel 2: 23. Note 8.

Notes

1. "The disciples were to go forth as Christ's witnesses, to declare to the world what they had seen and heard of Him. Their office was the most important to which human beings had ever been called, second only to that of Christ Himself. They were to be workers together with God for the saving of men. As in the Old Testament the twelve patriarchs stood as representatives of Israel, so the twelve apostles stand as representatives of the gospel church."—*"The Acts of the Apostles," p. 19.*

2. "Upon reaching the Mount of Olives, Jesus led the way across the summit, to the vicinity of Bethany. Here He paused, and the disciples gathered about Him. Beams of light seemed to radiate from His countenance as He looked lovingly upon them. He upbraided them not for their faults

and failures; words of the deepest tenderness were the last that fell upon their ears from the lips of their Lord. With hands outstretched in blessing, and as if in assurance of His protecting care, He slowly ascended from among them, drawn heavenward by a power stronger than any earthly attraction. As he passed upward, the awe-stricken disciples looked with straining eyes for the last glimpse of their ascending Lord. A cloud of glory hid Him from their sight; and the words came back to them as the cloudy chariot of angels received Him, 'Lo, I am with you alway, even unto the end of the world.' At the same time there floated down to them the sweetest and most joyous music from the angel choir."—*"The Desire of Ages," pp. 830, 831.*

3. "When the disciples went back to Jerusalem, the people looked upon them with amazement. After the trial and crucifixion of Christ, it had been thought that they would appear downcast and ashamed. Their enemies expected to see upon their faces an expression of sorrow and defeat. Instead of this there was only gladness and triumph. Their faces were aglow with a happiness not born of earth. They did not mourn over disappointed hopes, but were full of praise and thanksgiving to God. . . . The disciples no longer had any distrust of the future. They knew that Jesus was in heaven, and that His sympathies were with them still. They knew that they had a friend at the throne of God, and they were eager to present their requests to the Father in the name of Jesus. In solemn awe they bowed in prayer, repeating the assurance, 'Whatsoever ye shall ask the Father in My name, He will give it you. Hitherto have ye asked nothing in My name; ask, and ye shall receive, that your joy may be full.' They extended the hand of faith higher and higher, with the mighty argument, 'It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.' "—*Id., pp. 832, 833.*

4. "Christ's ascension to heaven was the signal that His followers were to receive the promised blessing. For this they were to wait before they entered upon their work. When Christ passed within the heavenly gates, He was enthroned amidst the adoration of the angels. As soon as this ceremony was completed, the Holy Spirit descended upon the disciples in rich currents, and Christ was indeed glorified, even with the glory which He had with the Father from all eternity. The Pentecostal outpouring was Heaven's communication that the Redeemer's inauguration was accomplished."—*"The Acts of the Apostles," pp. 38, 39.*

5. "In obedience to the word of their Master, the disciples assembled in Jerusalem to wait for the fulfillment of God's

promise. Here they spent ten days,—days of deep heart-searching. They put away all differences, and drew close together in Christian fellowship. At the end of ten days the Lord fulfilled His promise, by a wonderful outpouring of His Spirit."—*"Testimonies for the Church," vol. 8, p. 15.*

"They did not wait in idleness. The record says that they were 'continually in the temple, praising and blessing God.' They also met together to present their requests to the Father in the name of Jesus."—*"The Acts of the Apostles," p. 35.*

6. Contrast the boldness with which Peter denounces the Jewish leaders, and the definite, clear-cut statements in which he portrays the divinity of the "Man of Galilee," whose benign presence had ever shed healing, blessing, and comfort upon the listeners, and of whose departure from earth to heaven he himself was eyewitness, with his conduct a few weeks previous, in the palace of the high priest. John 18: 15-27. No marvel that the hearts of his hearers were "pricked" with a sense of astonishment and conviction. "The words of the apostles were as sharp arrows of the Almighty, convicting men of their terrible guilt in rejecting and crucifying the Lord of glory."—*Id., p. 45.*

The power of personal testimony vitalized by the Holy Spirit is invincible.

7. "The disciples were astonished and overjoyed at the greatness of the harvest of souls. They did not regard this wonderful ingathering as the result of their own efforts; they realized that they were entering into other men's labors. Ever since the fall of Adam, Christ had been committing to chosen servants the seed of His word, to be sown in human hearts. During His life on this earth, He had sown the seed of truth, and had watered it with His blood. The conversions that took place on the Day of Pentecost were the result of this sowing, the harvest of Christ's work, revealing the power of His teaching."—*Id., pp. 44, 45.*

Herein lies encouragement for the faithful seed-sower to whom results are obscure. During the latter rain, the harvest of much of this seed sowing will be manifest. "And let us not be weary in well-doing: for in due season we shall reap, if we faint not." Gal. 6: 9.

8. "As the 'former rain' was given, in the outpouring of the Holy Spirit at the opening of the gospel, to cause the upspringing of the precious seed, so the 'latter rain' will be given at its close, for the ripening of the harvest."—*"The Great Controversy," p. 611.*

"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. . . . From all believers light is to be reflected in clear, distinct rays. . . . Should not the power of God be even more mightily revealed to-day than in the time of the apostles?"—*"Testimonies for the Church," vol. 7, p. 33.*

Lesson 11—The Work of the Disciples in Apostolic Times

JUNE 10, 1922

LESSON HELP: "The Acts of the Apostles," pp. 87-96.

Daily Study Outline

1. **Sending forth the seventy, questions 1, 2.**
2. **The instruction given to the seventy, question 3.**
3. **The Pentecostal experience, questions 4, 5.**
4. **Scattered abroad, questions 6-9.**
5. **The ordination of deacons in the early church, questions 10-12.**
6. **The first Christian martyr and foreign missionary, questions 13-15.**
7. **Review the lesson.**

Questions

1. After ordaining the twelve disciples for their sacred work, what other company of workers did Jesus appoint? Luke 10: 1. Note 1.
2. Why was this additional force of laborers necessary? Verse 2.
3. What instruction was given to the seventy? Verses 3-11, 16, 19. Note 2.
4. Upon whom did the Pentecostal blessing fall? Acts 1: 13-15; 2: 1, 4. Note 3.
5. What did the Saviour say was the specific purpose of the Pentecostal blessing? Acts 1: 8.
6. After these disciples had witnessed in Jerusalem with powerful results, until the time of the death of Stephen, what caused them to be scattered abroad? Acts 8: 1.
7. Where did they go? Verse 1; 11: 19.

8. Who remained in Jerusalem? Acts 8:1, last part. Note 4.
9. What results attended the efforts of those "scattered abroad"? Verse 4; 11:21. Note 5.
10. What plan for more efficient organization of the working forces in the early church was adopted? Acts 6: 1-4. Note 6.
11. What were the names of those chosen for this special work? What characteristics did they bear? Verses 5, 3.
12. How were they set apart for their special work? Verse 6.
13. Which two of these Spirit-filled disciples are brought most prominently to view? Verse 8; 7:59; 8:5. Note 7.
14. Into the result of what seed sowing did Philip enter in Samaria? John 4:39-43. Note 8.
15. Describe two remarkable experiences in soul winning associated with Philip's work. Acts 8:9-14, 26-40.

"Acts of the Apostles"

Notes

1. "As He had sent out the twelve, so He 'appointed seventy others, and sent them two and two before His face into every city and place, whither He Himself was about to come.' These disciples had been for some time with Him, in training for their work. When the twelve were sent out on their first separate mission, other disciples accompanied Jesus in His journey through Galilee. Thus they had the privilege of intimate association with Him, and direct personal instruction. Now this larger number also were to go forth on a separate mission."—*"The Desire of Ages," p. 488.*

2. "Like the apostles, the seventy had received supernatural endowments as a seal of their mission."—*Id., p. 490.*

"When He sent forth the seventy, He commanded them to heal the sick, and next to preach that the kingdom of God had come nigh unto them."—*"Testimonies for the Church," vol. 4, p. 225.*

3. Notice that little word "all." It must never be omitted. They were *all* with one accord, and they were *all* in one place; the Spirit sat upon *each* of them; and they were *all* filled with the Holy Ghost.

4. "*All* scattered abroad, . . . except the apostles." It would therefore seem that one of the results of the outpouring of the Holy Spirit was the sending forth of a great army of men and women, who pioneered the way for the gospel into every city of the heathen world.

5. "Among those to whom the Saviour had given the commission, 'Go ye therefore, and teach all nations,' were many from the humbler walks of life,—men and women who had learned to love their Lord, and who had determined to follow His example of unselfish service. To these lowly ones, as well as to the disciples who had been with the Saviour during His earthly ministry, had been given a precious trust. They were to carry to the world the glad tidings of salvation through Christ. When they were scattered by persecution, they went forth filled with missionary zeal. . . . The Lord wrought through them. Wherever they went, the sick were healed, and the poor had the gospel preached unto them."—*"The Acts of the Apostles," pp. 105, 106.*

6. "The time had come, the apostles stated, when the spiritual leaders having the oversight of the church should be relieved from the task of distributing to the poor and from similar burdens, so that they might be free to carry forward the work of preaching the gospel. . . . The appointment of the seven to take the oversight of special lines of work, proved a great blessing to the church."—*Id., p. 89.*

"The fact that these brethren had been ordained for the special work of looking after the needs of the poor, did not exclude them from teaching the faith. On the contrary, they were fully qualified to instruct others in the truth, and they engaged in the work with great earnestness and success."—*Id., p. 90.*

7. As Stephen was the first Christian martyr, so it was Philip the deacon who was the first foreign missionary in apostolic times,—going "down to the city of Samaria" to preach the Word, in advance of the apostles.

8. "Christ's message to the Samaritan woman with whom He had talked at Jacob's well, had borne fruit. . . . And when His disciples were driven from Jerusalem, some found in Samaria a safe asylum. The Samaritans welcomed these messengers of the gospel, and the Jewish converts gathered a precious harvest from among those who had once been their bitterest enemies."—*Id., pp. 106, 107.*

Lesson 12—The Work of the Disciples in Apostolic Times (Continued)

JUNE 17, 1922

LESSON HELP: "The Acts of the Apostles," pp. 155-165.

Daily Study Outline

1. Success attending the work of the disciples, questions 1, 2.
2. Barnabas and his work, questions 3-6.
3. Ordination of Barnabas and Saul, question 7.
4. The worthy disciple at Joppa, questions 8-10.
5. Model missionary churches and a roll of honor, questions 11-14.
6. The divine plan for the church, questions 15, 16.
7. Review the lesson.

Questions

1. How was the pioneer work of Philip in Samaria strengthened? Acts 8: 14-17, 25.
2. What is said of the work of others in the early church? Acts 11: 19-22. Note 1.
3. What prominent character is brought to view at this time? Verse 22.
4. What interesting personal history concerning Barnabas is recorded? Acts 4: 36, 37.

5. In what manner did Barnabas befriend a new convert? Acts 9: 26, 27.
6. When Barnabas saw the condition at Antioch, what course did he pursue? Acts 11: 25, 26.
7. At the close of a year's labor in Antioch, how were Barnabas and Saul set apart for the work to which they had been called and which they had been performing to the best of their ability? Acts 13: 1-3. Note 2.
8. What worthy disciple of the early church resided in Joppa? Acts 9: 36.
9. For what Christian service was this godly woman noted? Verses 36, 39.
10. What miraculous recognition of divine favor upon her life work was given? Verses 40, 41. Note 3.
11. What early church stands on record as a model in Christian service? 1 Thess. 1: 1, 8.
12. What was the origin and constituency of this church? Acts 17: 1-4.
13. What is said of the church in Rome? Rom. 1: 7, 8. Note 4.
14. What remarkable list of Christian workers is given in Romans 16? Note 5.
15. For what purpose is the history of the early church and its work recorded? 1 Cor. 10: 11. Note 6.
16. What picture is given in the word of God of the work of the church? Ezek. 47: 8-12. Note 7.

Notes

1. These disciples were doubtless Hellenist Jews—Jews residing in foreign lands who spoke the Greek language. They traveled as far as Antioch, which was the third city of importance in the Roman empire. They anticipated the needs of that great heathen city, and courageously advanced into this difficult heathen mission field, hundreds of miles in advance of any of the apostles. They were the first to preach the gospel to the Greeks, and the record says that "a great number believed, and turned unto the Lord." While these early disciples were pioneering their way into this advance mission field, the apostle Peter was learning the lesson concerning the divine provision for the gentile world, through the thrice repeated vision on the housetop. Antioch became the center for missionary operations in the heathen world, and it was here that the believers were first called "Christians."

2. "God had abundantly blessed the labors of Paul and Barnabas during the year they remained with the believers in Antioch. But neither of them had as yet been formally ordained to the gospel ministry. They had now reached a point in their Christian experience when God was about to intrust them with the carrying forward of a difficult missionary enterprise, in the prosecution of which they would need every advantage that could be obtained through the agency of the church."—*"The Acts of the Apostles," p. 160.*

3. That Dôrcas was a friend to the widow and the fatherless, the tears shed and the garments exhibited in that upper chamber at Joppa give full proof. The divine recognition of her service in the miracle of calling her from the sleep of death, should rest as a benediction upon such ministry through all succeeding history of the church. Christians throughout the world should perpetuate the name of Dorcas by following her noble example.

4. The church in Rome cannot claim as its founder a Peter or a Paul. This church was doubtless raised up through the efforts of the disciples of the Pentecostal experience. Paul wrote his epistle to the church at Rome some two or three years before he reached there in person. In that epistle, he makes mention of the fact that their "faith is spoken of throughout the whole world," and also assures them that "oftentimes I purposed to come unto you," but explains that he was prevented from doing so, and states that he longed to see them. Two years later he was permitted to go to Rome. but he was a prisoner in chains. We are told that the brethren of the church at Rome went out to meet Paul, coming as far as "Appii Forum, and the three taverns: whom when Paul saw, he thanked God, and took courage." We can but faintly comprehend what this meant to Paul—an aged man, a prisoner of the Lord Jesus, as he received this cordial greeting from these faithful disciples, who were strangers in face and form, but to whom he was firmly attached by the bonds of Christian love and fellowship, and whose faith and good works he had found so well spoken of throughout the world.

5. Twenty-eight men and women who were zealous in Christian service in the early history of the church are here mentioned by name, and this number would be greatly increased if we knew the names of the "household" of Aristobulus and Narcissus, and the "brethren" and the "saints" referred to in verses 14 and 15. It is a great honor to have one's name recorded in Holy Writ for faithful service; but it is a still greater privilege to have the name recorded in "the book of life" with the history "according to their works." Rev. 20: 12.

6. "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?"—*"Testimonies for the Church," vol. 7, p. 33.*

"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."—*Id., p. 32.*

7. "God's church is the court of holy life, filled with varied gifts, and endowed with the Holy Spirit. The members are to find their happiness in the happiness of those whom they help and bless. Wonderful is the work which the Lord designs to accomplish through His church, that His name may be glorified. A picture of this work is given in Ezekiel's vision of the river of healing."—*"The Acts of the Apostles," pp. 12, 13.*

Have you prepared for the

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AFRICA

June 24, 1922

Lesson 13—The Last Call to Enter the Vineyard, and Reward of Faithful Service

JUNE 24, 1922

LESSON HELP: "The Acts of the Apostles," pp. 593-602.

Daily Study Outline

1. **The gospel to all the world, questions 1-4.**
2. **The parable of the householder, questions 5, 6.**
3. **The eleventh-hour task, questions 7-10.**
4. **Finishing the work, questions 11, 12.**
5. **"To every man his work," questions 13, 14.**
6. **The reward, questions 15-18.**
7. **Review the lesson.**

Questions

1. What did the Saviour say concerning the time when the end of earth's history would be reached? Matt. 24: 14.
2. How extensive is the provision for salvation? Rom. 10: 13.
3. What hindrances must be overcome? Verses 14, 15. Note 1.
4. In what do the Christians of every age share? Mark 16: 15. Note 2.
5. To what did Christ compare the kingdom of heaven? Matt. 20: 1.
6. In this parable, what did the situation in the harvest field demand? Verses 3-5.
7. What became necessary even at the eleventh hour? Verse 6.
8. What excuse was offered by the idlers in the market place at a time when the need for workers was so great? Verses 6, 7.
9. Of what avail was such an excuse? Verse 7, last part. Note 3.
10. What follows the eleventh-hour call? Verse 8. Note 4.
11. How did the Saviour refer to the approaching night, which would end Christian service? John 9: 4.
12. How is the work of the Lord to be finished? Rom. 9: 28.
13. To how many of the followers of Christ has work been assigned? Mark 13: 34. Note 5.
14. In the final reckoning, what will be the result if bestowed talent has been hidden and the assigned work neglected? Matt. 25: 24-30.
15. In working for others, what beneficial reaction is involved? Phil. 2: 12, 13. Note 6.
16. What is said of those who win souls? Prov. 11: 30; Dan. 12: 3.
17. On what basis will the final rewards be given? Rev. 22: 12.
18. What glad welcome awaits the righteous? Matt. 25: 34-36. Note 7.

Notes

1. Here is brought to view the missionary arena of the world. The price has been paid, salvation is free; but without the proclamation of the glad news to every captive in the bondage of sin, in a manner suited to his comprehension and appealing to his endorsement and ready acceptance, he cannot call upon the name of the Lord and be saved. Belief

must be established by hearing the word of God; but "how shall they hear without a preacher?" While the call for preachers is imperative, and will receive an adequate response, there is the still further call to make the response effective—"How shall they preach, except they be sent?" Those who preach, and those who furnish the necessary means to send the preacher on his mission, are alike helping to bring an end to sin, and the realization of redemption.

2. "Go ye into all the world, and preach the gospel to every creature," is the commission that Jesus gave to the members of His church. "God's people are not to cease their labors until they shall encircle the world."—*"Testimonies for the Church," vol. 6, p. 24.*

3. "Hundreds, yea, thousands, who have heard the message of salvation, are still idlers in the market place, when they might be engaged in some line of active service. To these Christ is saying, 'Why stand ye here all the day idle?' and He adds, 'Go ye also into the vineyard.' Why is it that many more do not respond to the call? Is it because they think themselves excused in that they do not stand in the pulpit? Let them understand that there is a large work to be done outside the pulpit, by thousands of consecrated lay members. Long has God waited for the spirit of service to take possession of the whole church, so that every one shall be working for Him according to his ability. When the members of the church of God do their appointed work in the needy fields at home and abroad, in fulfillment of the gospel commission, the whole world will soon be warned, and the Lord Jesus will return to this earth with power and great glory."—*"The Acts of the Apostles," pp. 110, 111.*

4. The eleventh hour is quickly followed by the evening glow of setting sun, when the work of the toilers must cease, and the laborers receive their reward. There is no further call to the vineyard. Those who respond to the eleventh-hour call share equally in the reward with those who have borne the burden and heat of the day. To be permitted to enter the vineyard at the present stage of earth's history is a privilege indeed.

5. "There is work for every one of us in the vineyard of the Lord."—*"Testimonies for the Church," vol. 5, p. 386.*

"Every one who stands as an idler in the vineyard of the Lord is not merely doing nothing himself, but he is a hindrance to those who are trying to work."—*Id., p. 394.*

"To every one who becomes a partaker of His grace, the Lord appoints a work for others. . . . It is our work to reveal to men the gospel of their salvation. Every enterprise in which we engage should be a means to this end."—*"Ministry of Healing," p. 148.*

"Every one who is added to the ranks by conversion is to be assigned his post of duty."—*"Testimonies for the Church," vol. 7, p. 30.*

6. "Those who take up their appointed work will not only be a blessing to others, but they will themselves be blessed. The consciousness of duty well done will have a reflex influence upon their own souls. The despondent will forget their despondency, the weak will become strong, the ignorant intelligent, and all will find an unfailing helper in Him who has called them."—*"Ministry of Healing," p. 148.*

7. "The redeemed will meet and recognize those whose attention they have directed to the uplifted Saviour. What blessed converse they will have with these souls! 'I was a sinner,' it will be said, 'without God and without hope in the world; and you came to me, and drew my attention to the precious Saviour as my only hope. And I believed in Him. I repented of my sins, and was made to sit together with His saints in heavenly places in Christ Jesus.' . . . Others will express their gratitude to those who fed the hungry and clothed the naked. 'When despair bound my soul in unbelief, the Lord sent you to me,' they say, 'to speak words of hope and comfort. You brought me food for my physical necessities, and you opened to me the word of God, awakening me to my spiritual needs. . . . I became hungry for the bread of life, and the truth was precious to my soul. I am here, saved, eternally saved, ever to live in His presence, and to praise Him who gave His life for me.' "—*"Gospel Workers," pp. 518, 519.*

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