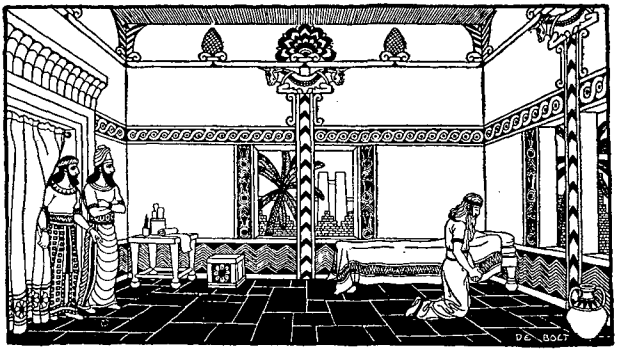
Mrs. F. D. Chase

SABBATH SCHOOL LESSON QUARTERLY

Third Quarter, 1931



Daniel revealed his true character.

CHARACTER BUILDING

Thirteenth Sabbath Offering, September 26, 1931

INTER-AMERICAN DIVISION

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

PACIFIC PRESS PUBLISHING ASSN. (A Corporation of S.D.A.)

No. 145 MOUNTAIN VIEW, CALIF., JULY, 1931 20c A YEAR

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Character Building

Lesson 1—July 4, 1931

Truthfulness

MEMORY VERSE: "I have chosen the way of truth: Thy judgments have I laid before me." Ps. 119:30.

KEY THOUGHT: "To love truth for truth's sake is the principal part of human perfection in this world, and the seed plot of all the virtues."

INTRODUCTION

Character is what a man is, his true value. It is not learning, fame, or wealth—it is worth. "Imperfection of character is sin. All righteous attributes of character dwell in God as a perfect, harmonious whole, and every one who receives Christ as a personal Saviour is privileged to possess these attributes."—"Christ's Object Lessons," p. 330.

You cannot dream yourself into a worthy character, you must hammer and forge yourself one, ever working under the direction and through the strength of the Holy Spirit. Truthfulness is a foundation stone in character building.

THE LESSON

1. What characterizes the works of God? Deut. 32:4; Ps. 111:7, 8.

NOTE.—"The earth, the sea, and the sky are full of truth. They are our teachers. Nature utters her voice in lessons of heavenly wisdom and eternal truth."—"Christ's Object Lessons," p. 107.

2. Why must this be true of the works of God? Ex. 34:6.

3. What is said of the law that is the basis of God's government? Of the word of God? Ps. 119:142; John 17:17.

4. What, then, does the Lord expect of His subjects? Ps. 15:1, 2; 51:6.

NOTE.—God's word condemns "the use of those meaningless phrases and expletives that border on profanity. It condemns the deceptive compliments, the evasions of truth, the exaggerations, the misrepresentations in trade, that are current in society and in the business world. 'Let your speech be, Yea, yea; Nay, nay; and whatsoever is more than these is of the evil one.' "—"Education," p. 236.

"Be sincere at all times. Tell facts as they are, with no variation, whether in earnest or in fun."—Webster Edgerly.

5. What rule does the Lord give for our association with others? Zech. 8:16, 17.

NOTE.—"An intention to deceive is what constitutes falsehood. By a glance of the eye, a motion of the hand, an expression of the counte-

nance, a falsehood may be told as effectually as by words. All intentional overstatement, every hint or insinuation calculated to convey an erroneous or exaggerated impression, even the statement of facts in such a manner as to mislead, is falsehood. This precept forbids every effort to injure our neighbor's reputation by misrepresentation or evil surmising, by slander or talebearing. Even the intentional suppression of truth, by which injury may result to others, is a violation of the ninth commandment."—"Patriarchs and Prophets," p. 309.

6. What will be the fate of those who do not deal sincerely with their neighbors? Ps. 12:2, 3.

7. With whom does one who speaks falsely ally himself? John 8:44.

NOTE.—"Truth is of God; deception, in every one of its myriad forms, is of Satan; and whoever in any way departs from the straight line of truth is betraying himself into the power of the wicked one. Yet it is not a light or an easy thing to speak the exact truth. We cannot speak the truth unless we know the truth; and how often preconceived opinions, mental bias, imperfect knowledge, errors of judgment, prevent a right understanding of matters with which we have to do!"—"Mount of Blessing," pp. 104, 105.

8. How does the Lord regard lying? Prov. 12:22; 6:16, 17, 19.

9. How strongly did David express himself against untruthfulness? Ps. 119:163.

NOTE.—A little flaw made by a bubble of air in a casting has been the cause of the collapsing of a bridge with its attendant loss of life and property. The character must be founded upon truth,—absolute truth, the least falsehood marring the beauty and strength of the life as the bubble does the casting.

10. For what did the psalmist earnestly pray? What choice did he make? Ps. 120:2; 119:29, 30.

11. How did the Lord in apostolic times emphasize the fact that untruthfulness was to have no place in the Christian church? Acts 5:1-11.

12. What contrast does the Lord make between truth and falsehood? Prov. 12:19.

NOTE.—A young clerk was overheard by the proprietor of a store telling a customer that a certain piece of goods was not of the weave he desired. When the clerk was later asked why he did not show the customer other goods, he replied, "We do not have that quality in the store." "Young man," said the proprietor, "if you cannot stretch the truth a little to fit the circumstances, you will never do for me." "Very well," replied the clerk, "if I must tell falsehoods to keep my place, I must lose it." This young man was Marshall Field, who later became one of our merchant princes, while his employer became a bankrupt, and died in poverty.

13. With what sins is lying often associated? Jer. 7:8-10.

NOTE.—"Sin has many tools, but a lie is the handle which fits them all."—Oliver Wendell Holmes.

14. Of what may those who do not cherish truth be sure? What will be their fate? Prov. 19:9; Rev. 22:14, 15.

15. In view of the way lying is regarded by the Lord, what course should we pursue? Ps. 39:1.

NOTE.—"Even life itself should not be purchased with the price of falsehood. By a word or a nod the martyrs might have denied the truth, and saved their lives. By consenting to cast a single grain of incense upon the idol altar, they might have been saved from the rack, the scaffold, or the cross. But they refused to be false in word or deed, though life was the boon they would receive by so doing."—"Testimonies," vol. 4, p. 336.

16. **Upon what foundation is every good government built?**

NOTE.—Every good government is built upon the foundation of "truthfulness and honesty, and its urgent demand upon every citizen is that he shall seriously lay this duty upon himself, for upon the fulfillment of this duty rests the future of the commonwealth. It is the first step in the practice of good citizenship. If a citizen is guilty of perjury or forgery in a court of law, he is punished by fine or imprisonment, or both. The testimony of such a person is practically never again received by the court."

17. **What will help in cultivating a hatred for untruthfulness?** Ps. 119:104.

NOTE.—In his book, "What Is Success?" Roger G. Babson says: "Before commencing a conversation, before making a statement, before writing a letter, repeat this silent prayer: 'Oh God, I want to be honest. Make me honest right now. Give me courage to tell the absolute truth, knowing that the truth is best for every one in the end.' "

Danger Signals: Beware of excuses, flattery, gossip, inaccuracies, exaggerations, a deceptive tone or manner. Beware of keeping silent when justice demands outspoken truth; beware of lightly made promises; beware of attempts to hide faults, losses, or mistakes.

Heaven's Admonition: "Let truthtelling be held with no loose hand or uncertain grasp. Let it become a part of the life. Playing fast and loose with truth, and dissembling to suit one's own selfish plans, means shipwreck of faith. 'Stand therefore, having your loins girt about with truth.' He who utters untruths, sells his soul in a cheap market. His falsehoods may seem to serve in emergencies; he may thus seem to make business advancement that he could not gain by fair dealing; but he finally reaches the place where he can trust no one. Himself a falsifier, he has no confidence in the word of others."—"The Acts of the Apostles," p. 76.

"Money has great value, because it can do great good. In the hands of God's children it is food for the hungry, drink for the thirsty, and clothing for the naked. It is a defense for the oppressed, and a means of help to the sick. But money is of no more value than sand only as it is put to use in providing for the necessities of life, in blessing others, and advancing the cause of Christ."—"Christ's Object Lessons," page 351.

Lesson 2—July 11, 1931

Reliability—Faithfulness

MEMORY VERSE: "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which He hath spoken of him." Gen. 18:19.

KEY THOUGHT: "He who feels that it is of no consequence how he performs the smaller tasks, proves himself unfit for a more honored position."—"Prophets and Kings," p. 218.

INTRODUCTION

Reliability presupposes obedience, for one cannot be regarded as reliable, unless he can be counted on to carry out implicitly the instruction given him. An eminent minister said recently that he was startled into thoughtfulness by hearing a prominent man remark that in his eighty years of active life, associated with some of the most stirring events in the nation, he had never seen such an orgy of lawlessness as that through which we are now passing. And then he bethought himself that he could not recall ever having preached a sermon on obedience, nor could he recall having heard one. He concluded that he with other educators must be held partly responsible for the present state of lawlessness. Strength of individual character and national civilization perish with the absence of obedience to authority. Then as citizens we are in duty bound to perpetuate by precept and example the principle of obedience to authority, obedience to instruction, obedience to right principles, all of which make for reliability.

THE LESSON

1. How did the Lord express His confidence in Abraham? Gen. 18:19.

NOTE.—To say of one, "I know he will, I can depend upon him," is to express confidence in his reliability. "That which gave power to Abraham's teaching was the influence of his own life."—"Education," p. 187.

2. What testimony of reliability is given concerning Noah? Gen. 6:22.

3. What does the apostle Paul cite as an essential qualification of those who would serve others acceptably? 1 Cor. 4:2.

NOTE.—There can be no faithfulness without obedience. The success of every organization, whether of the home, school, church, society, or nation, depends upon the willingness of the members to carry out the laws, regulations, principles, and purposes of the organization. Admission into the organization presupposes that the member can be thus relied upon. When he fails to meet the obligations imposed, he is an element of weakness in the organization.

In no place more than in the home does this hold true. The marriage vows betoken confidence of each in the other's reliability to fulfill his duties imposed in the establishment of a home. When one of the contracting parties fails to fulfill these obligations, or if the children that later grace the home cannot be depended upon to coöperate with the parents, obeying their authority and instruction, the home collapses or be-

comes a place of contention, sorrow, and suffering, instead of a haven of peace and happiness.

4. How dependent are we upon the Lord's faithfulness for life, health, and spiritual blessing? Gen. 8:22; Lam. 3:22, 23.

NOTE.—Many times does the Bible speak of the faithfulness of God; and the psalmist says that it is good to show forth His faithfulness every evening. Daily meditation upon the faithfulness of the Lord strengthens that quality in the individual.

"The material world is under God's control. The laws of nature are obeyed by nature. Everything speaks and acts the will of the Creator. Cloud and sunshine, dew and rain, wind and storm, all are under the supervision of God, and yield implicit obedience to His command. It is in obedience to the law of God that the spire of grain bursts through the ground, 'first the blade, then the ear, after that the full corn in the ear.' These the Lord develops in their proper season because they do not resist His working. And can it be that man, made in the image of God, endowed with reason and speech, shall alone be unappreciative of His gifts and disobedient to His will? Shall rational beings alone cause confusion in our world?"—"Christ's Object Lessons," pp. 81, 82.

5. What testimony did even Daniel's enemies give to his integrity and reliability? Dan. 6:5.

NOTE.—"Unwavering in allegiance to God, unyielding in the mastery of himself, Daniel's noble dignity and courteous deference won for him in his youth the 'favor and tender love' of the heathen officer in whose charge he was. The same characteristics marked his life."—"Education," pp. 55, 56.

6. What was a strong characteristic of Nehemiah? Neh. 6:3, 4, 10-13.

NOTE.—"The infamous counsel given by Shemaiah was seconded by more than one man of high reputation, who, while professing to be Nehemiah's friend, was secretly in league with his enemies. But it was to no avail that they laid their snare."—"Prophets and Kings," p. 656.

"In Nehemiah's firm devotion to the work of God, and his equally firm reliance on God, lay the reason of the failure of his enemies to draw him into their power."—Id., p. 660.

7. In what characteristic of Job was the Lord trusting when He permitted him to be subjected to the onslaughts of the enemy? Job 1:8-12.

NOTE.—"The power and malice of Satan and his host might justly alarm us, were it not that we may find shelter and deliverance in the superior power of our Redeemer. We carefully secure our houses with bolts and locks to protect our property and our lives from evil men; but we seldom think of the evil angels who are constantly seeking access to us, and against whose attacks we have, in our own strength, no method of defense. If permitted, they can distract our minds, disorder, torment our bodies, destroy our possessions and our lives. Their only delight is in misery and destruction. Fearful is the condition of those who resist the divine claims, and yield to Satan's temptations, until

God gives them up to the control of evil spirits. But those who follow Christ are ever safe under His watchcare. Angels that excel in strength are sent from heaven to protect them. The wicked one cannot break through the guard which God has stationed about His people."—"The Great Controversy," p. 517.

8. How does Solomon suggest the rarity of faithful or reliable men? Prov. 20:6.

NOTE.—The great need of the world to-day, and especially of the cause of God, is men and women who are faithful in all things, loyal to God, and to those under whom they labor. "Men of stamina are wanted, men who will not wait to have their way smoothed, and every obstacle removed, men who will inspire with fresh zeal the flagging efforts of dispirited workers, men whose hearts are warm with Christian love, and whose hands are strong to do their Master's work."—"Ministry of Healing," p. 497.

"If a workman in the daily vocations of life is unfaithful, and slights his work, the world will not judge incorrectly if they estimate his standard in religion according to his standard in business."—"Testimonies," vol. 4, p. 311.

9. Who only can be relied upon in important matters? Luke 16:10.

NOTE.—"Faithfulness in little things is the evidence of fitness for greater responsibilities. Every act of life is a revelation of character; and he only who in small duties proves himself 'a workman that needeth not to be ashamed,' can be honored by God with higher service."—"Prophets and Kings," p. 218.

10. What good example should we follow in all our dealings with others? 3 John 5.

NOTE.—"An English farmer sent his hired boy to prevent a party of gentlemen from riding over his fields. The leader of the huntsmen, a man of noble and dignified bearing, peremptorily ordered him to open the gate. Upon his refusal, he said shortly, 'Boy, do you know who I am? I am the Duke of Wellington, and I am not accustomed to disobedience. I command you to open this gate.' The boy lifted his cap, and stood unawed before the 'man of iron will,' and said in a firm voice, 'I am sure the Duke of Wellington would not wish me to disobey the orders of my employer, who tells me not to suffer anyone to pass.' The duke sat on his horse for a moment, and then looking steadfastly at the boy, lifted his own hat and replied, 'I honor the man or boy who is faithful to his duty, and who can neither be bribed nor frightened into doing wrong.' He handed a bright new sovereign to the boy, who had done what Napoleon could not do; he had kept back the Duke of Wellington. At a critical hour for England, Lord Nelson appealed to the hearts of his bluejackets, 'England expects every man to do his duty.' So it is to-day; life expects every man to do his duty."—"Character Lessons," p. 85.

11. What does Solomon say shall be true of the faithful man? Prov. 28:20, first part.

12. What final reward will come to those who have been faithful in their service to God and man? Matt. 25:21.

Lesson 3—July 18, 1931

Unselfishness

MEMORY VERSE: "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." Gal. 6:10.

KEY THOUGHT: "Unselfishness underlies all true development. Through unselfish service we receive the highest culture of every faculty."—"Education," p. 16.

INTRODUCTION

Selfishness seeks to get the utmost amount of good out of the world with the least possible return, while unselfishness places the need of others before one's own wants. Selfishness is unlovable, and the universal human heart despises it; but self-forgetful, loving service to others brings joy and gladness to both doer and recipient.

"Of all excellencies of character this [unselfishness] is one of the most beautiful, and for every true life work it is one of the qualifications most essential."—"Education," p. 237.

THE LESSON

1. What relationship should all recognize? Rom. 14:7.

NOTE.—Men and women in every sphere of life need to realize their interdependence upon one another. Every act has a good or an evil influence upon those with whom we come in contact. Unselfishness reacts in producing unselfishness in others; selfishness, self-seeking, has the opposite effect. God has placed in the human heart the seed of self-denial, and this is manifested in lives in spite of the studied efforts of the great enemy to produce self-seeking. A mother loves and sacrifices; husband and wife toil, strive, and suffer deprivation for one another. The spirit of unselfishness is found to a degree in every human soul. God desires it to be the dominating trait of character because of its transforming influence upon other lives. Satan, self-seeking, proud, arrogant, arrayed himself against this characteristic before he fell. Wherever selfishness has since been seen, it has blighted human lives, molding and influencing them in the wrong direction, away from God. A life of unselfishness helps others upward; a selfish life deadens the good in others and blights their soul's higher aspirations.

2. Why have men substituted tradition and theories for the precepts of Jehovah? 2 Peter 2:1, first clause; verse 3.

NOTE.—"It is the love of self, the desire for an easier way than God has appointed, that leads to the substitution of human theories and traditions for the divine precepts."—"The Desire of Ages," p. 409.

3. In what great tragedy did man's selfishness culminate? Luke 24:20.

4. What did Pilate recognize as the motive which caused Jesus to be accused? Matt. 27:18.

NOTE.—"The hypocrisy of the Pharisees was the product of self-seeking. The glorification of themselves was the object of their lives.

It was this that led them to pervert and misapply the Scriptures, and blinded them to the purpose of Christ's mission. This subtle evil even the disciples of Christ were in danger of cherishing. Those who classed themselves with the followers of Jesus, but who had not left all in order to become His disciples, were influenced in a great degree by the reasoning of the Pharisees. They were often vacillating between faith and unbelief, and they did not discern the treasures of wisdom hidden in Christ. Even the disciples, though outwardly they had left all for Jesus' sake, had not in heart ceased to seek great things for themselves. . . . It was this that came between them and Christ, making them so little in sympathy with His mission of self-sacrifice, so slow to comprehend the mystery of redemption. As leaven, if left to complete its work, will cause corruption and decay, so does the self-seeking spirit, cherished, work the defilement and ruin of the soul."—Id., pp. 408, 409.

5. Whose life sketched in the Old Testament is an exemplification of the beauty of unselfishness? 1 Sam. 19:1-5; 20:30-32.

NOTE.—"Jonathan, by birth heir to the throne, yet knowing himself set aside by the divine decree; to his rival the most tender and faithful of friends, shielding David's life at the peril of his own; steadfast at his father's side through the dark days of his declining power, and at his side falling at the last,—the name of Jonathan is treasured in heaven, and it stands on earth a witness to the existence and the power of unselfish love."—"Education," p. 157.

6. What notable example of unselfishness is given in the New Testament? John 3:27-30.

7. What divine standard of unselfishness should govern our relations with others? Mark 12:31.

NOTE.—"We should love and respect one another, notwithstanding the faults and imperfections that we cannot help seeing. Humility and self-distrust should be cultivated, and a patient tenderness with the faults of others. This will kill out all narrowing selfishness, and make us large-hearted and generous."—"Steps to Christ," p. 126.

8. What instruction, if obeyed, would foster unselfishness? Prov. 3:27.

NOTE.—"Whatever you may possess above your fellows, places you in debt, to that degree, to all who are less favored. Have we wealth, or even the comforts of life, then we are under the most solemn obligation to care for the suffering sick, the widow and the fatherless, exactly as we would desire them to care for us were our condition and theirs to be reversed."—"Mount of Blessing," p. 194.

9. What course of conduct does the apostle Paul suggest that would result in preventing the growth of selfishness? Phil. 4:6-8.

NOTE.—It is said that faults roam in pairs; that one who is proud is quite likely to be selfish; if one yields easily to discouragement, that one is quite certain to have a blunted sense of God's presence and power; if one is given to magnifying his own talents and attainments, he will minimize those of his associates. We are counseled to "make it a rule

never to utter one word of doubt or discouragement." By words of hope and cheer we can do much to brighten and strengthen the life of others. This is one manifestation of unselfishness.

10. How does Jesus point out the difference between selfishness and unselfishness? Luke 9:24.

NOTE.—"Selfishness is death. No organ of the body could live, should it confine its service to itself. The heart, failing to send its lifeblood to the hand and the head, would quickly lose its power. As our lifeblood, so is the love of Christ diffused through every part of His mystical body. We are members one of another, and the soul that refuses to impart will perish."—"The Desire of Ages," p. 417.

11. What does the wise man say of the selfish person? Prov. 15:27.

NOTE.—The selfish person causes trouble all along the line,—to his family, to his friends, to his business associates, to himself, and to the Lord.

12. In the rules for right living laid down by the apostle Paul, wherein is each based on unselfishness? Rom. 12:9-21.

13. What characterizes acceptable service for God? 1 Cor. 13:1-3.

NOTE.—"Only when selfishness is dead, when strife for supremacy is banished, when gratitude fills the heart, and love makes fragrant the life,—it is only then that Christ is abiding in the soul, and we are recognized as laborers together with God."—"Christ's Object Lessons," p. 402.

"The question that Christ had put to Peter was significant. He mentioned only one condition of discipleship and service. 'Lovest thou Me?' He said. This is the essential qualification. Though Peter might possess every other, yet without the love of Christ he could not be a faithful shepherd over the Lord's flock."—"The Desire of Ages," p. 815.

14. What warning did Jesus sound against selfishness? Luke 12:15.

NOTE.—"To live for self is to perish. Covetousness, the desire of benefit for self's sake, cuts the soul off from life. It is the spirit of Satan to get, to draw to self. It is the spirit of Christ to give, to sacrifice self for the good of others."—"Christ's Object Lessons," p. 259.

15. How does the apostle Peter seek to lead us away from selfishness? 1 Peter 4:8-10.

NOTE.—Well might the words written of the idol builders of old be adopted, with worthier aim, as a motto by character builders of to-day: "They helped every one his neighbor; and every one said to his brother, Be of good courage." Isa. 41:6.

16. Whom do the unselfish recognize as the source of all their blessings? How do they give expression to their gratitude for what they enjoy? Eph. 5:20, 19.

"The study of the Bible demands our most diligent effort and persevering thought. As the miner digs for the golden treasure in the earth, so earnestly, persistently, must we seek for the treasure of God's word." —"Education," p. 189.

Lesson 4—July 25, 1931

Earnestness—Zeal

MEMORY VERSE: "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 goest." Eccl. 9:10.

KEY THOUGHT: Indolence has rightly been called "the rust of the soul," as it destroys our nobler faculties.

INTRODUCTION

Few important tasks, even if attacked with real energy, can be accomplished by one spasmodic effort. The earnestness here demanded involves the degree of perseverance that successful, victorious men of God in all ages have exhibited. David, the chosen of God, ascended the throne of Israel after continuous struggle against overwhelming opposition. Daniel won the honored position of power in Babylon by his diligence, zeal, and earnestness in both temporal and spiritual lines. Paul won preëminence as the greatest of the apostles because of his zeal and devotion to the Christ of the Damascus road. Luther became the outstanding figure of the Reformation by his unwavering, zealous stand, through success or defeat, for God's word. Carey, after years of service in India, saw his first convert, and at the close of a tireless life of service, had recorded as his greatest achievement the translation of the Scriptures into many tongues of India and the East, and grammars and dictionaries into five languages. It was the untiring effort of David Livingstone that opened the Dark Continent and blazed the trail for other Christian missionaries to follow. These are but a few of the loyal, zealous men whose lives stand out in religious history as examples, while the business and the scientific world are replete with illustrations of the earnestness and zeal necessary to success in life.

THE LESSON

1. When the Lord appointed fallen man to labor, what shows that He expected him to put earnestness or enthusiasm into his work? Gen. 3:19.

2. What does Solomon counsel concerning the duties connected with one's own possessions? Prov. 27:23.

3. What are some of the results of diligent industry? Prov. 28:19; 10:4.

4. What picture does Solomon give of the man who puts no enthusiasm or earnestness into his daily toil? Prov. 24:30-34.

NOTE.—In Revelation 3:15, 16, the Lord reveals strong feeling against those who are half-hearted or lukewarm in their service to Him. He counsels such to "be zealous." Verse 19. He would have us say with the psalmist, "I will praise the Lord with my whole heart." Ps. 111:1.

5. What example did the apostle Paul set in diligent industry? 2 Thess. 3:8.

NOTE.—"Work is a blessing, not a curse. A spirit of indolence destroys godliness, and grieves the Spirit of God. A stagnant pool is offensive, but a pure, flowing stream spreads health and gladness over the land. Paul knew that those who neglect physical work soon become enfeebled."—"The Acts of the Apostles," p. 352.

6. Upon whom especially is it incumbent that he work earnestly in his daily toil? 1 Tim. 5:8. Answer.—The Christian.

7. How are those who are not diligent about their own work likely to expend their energies? 2 Thess. 3:11.

NOTE.—Industry is a duty, and it is an essential aid in accomplishing other duties. It is helpful to right living. By keeping the faculties employed, it permits no time for wrong living or yielding to temptation.

8. What does the Lord expect of us in our effort to attain the Christian graces? 2 Peter 1:5-10.

NOTE.—"The desire for an easy religion, that requires no striving, no self-denial, no divorce from the follies of the world, has made the doctrine of faith, and faith only, a popular doctrine; but what saith the word of God? Says the apostle James: 'What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? . . . Wilt thou know, O vain man, that faith without works is dead?' . . . The testimony of the word of God is against this ensnaring doctrine of faith without works."—"The Great Controversy," p. 472.

9. What will an earnest desire to grow spiritually cause men to do? 1 Peter 2:2; 2 Tim. 3:16, 17.

10. What fact necessitates vigilance and earnestness on our part, if we would win the overcomer's reward? 1 Peter 5:8.

NOTE.—True living is never easy. There never comes a day when one can live worthily without effort.

"Satan assailed Christ with his fiercest and most subtle temptations; but he was repulsed in every conflict. Those battles were fought in our behalf; those victories make it possible for us to conquer. Christ will give strength to all who seek it. No man without his own consent can be overcome by Satan. The tempter has no power to control the will or to force the soul to sin. He may distress, but he cannot contaminate. He can cause agony, but not defilement. The fact that Christ has conquered should inspire His followers with courage to fight manfully the battle against sin and Satan."—Id., p. 510.

11. What spiritual requirement demands earnestness in study of the word? 1 Peter 3:15.

12. What service may we render to others by diligence on our part? Heb. 12:15.

NOTE.—"Zeal for God and His cause moved the disciples to bear witness to the gospel with mighty power. Should not a like zeal fire our hearts with a determination to tell the story of redeeming love, of Christ and Him crucified? It is the privilege of every Christian, not only to look for, but to hasten the coming of the Saviour."—"The Acts of the Apostles," p. 600.

13. In what respect should we emulate King Hezekiah in our service to God? 2 Chron. 31:20, 21.

NOTE.—As the time of our personal service shortens, the example of the apostle Paul also becomes an added incentive to earnest work. "The trials and anxieties that Paul had endured had preyed upon his physical powers. The infirmities of age were upon him. He felt that he was now doing his last work; and as the time of his labor grew shorter, his efforts became more intense. There seemed to be no limit to his zeal. Resolute in purpose, prompt in action, strong in faith, he journeyed from church to church, in many lands, and sought by every means within his power to strengthen the hands of the believers, that they might do faithful work in winning souls to Jesus, and that in the trying times upon which they were even then entering, they might remain steadfast to the gospel, bearing faithful witness for Christ."—Id., p. 488.

14. How is the work of Satan described? Rev. 12:12.

NOTE.—"An intensity such as never before was seen is taking possession of the world. In amusement, in money making, in the contest for power, in the very struggle for existence, there is a terrible force that engrosses body and mind and soul."—"Education," p. 260.

15. In the midst of the exciting rush of the world, what word should be remembered by us? Ps. 46:9, 10.

NOTE.—This instruction may seem incompatible with the zeal that we are admonished to exercise in the work of God; but Christian intensity does not always manifest itself by haste. The secret of Christian strength, of Christian zeal, lies in taking time to think, to pray, to wait upon God for a renewal of physical, mental, and spiritual power. Many with hurried steps, says Mrs. E. G. White, in "Education," pages 260, 261, "press through the circle of Christ's loving presence, pausing perhaps a moment within the sacred precincts, but not waiting for counsel. They have no time to remain with the divine Teacher. With their burdens they return to their work. . . . Not a pause for a moment in His presence, but personal contact with Christ, to sit down in companionship with Him,—this is our need." This is our strength; this is our preparation for the earnest work demanded of us.

Lesson 5—August 1, 1931

Conscientiousness

MEMORY VERSE: "Herein do I exercise myself, to have always a conscience void of offense toward God, and toward men." Acts 24:16.

KEY THOUGHT: "When the heart yields to the influence of the Spirit of God, the conscience will be quickened, and the sinner will discern something of the depth and sacredness of God's holy law."—"Steps to Christ," p. 27.

INTRODUCTION

Conscience is like a compass. Man can no more direct his life aright without conscience than the navigator can pilot his vessel to the desired

port without the magnetic needle. If man is unfaithful to his deeper convictions, conscience whispers a protest.

We must follow our timepieces, else we could not do business. Engagements must be made and kept by the clock, and yet the timepieces serve us acceptably, infallibly, only when they are regulated by God's own regulator, the stars. The conscience, likewise, acting in accordance with our best judgment, has to be regulated, and the Lord has provided the regulator,—His word. David said, "Thy word have I hid in mine heart, that I might not sin against Thee." The conscience, when working in conjunction with the judgment enlightened by the careful, prayerful study of the word and directed by the Holy Spirit, becomes the monarch of the soul. Its commands must be heeded.

THE LESSON

1. How did the apostle Paul give expression to the highest purpose in life that a man can have? Acts 24:16.

NOTE.—Drawing his illustration from the effort of the dentist to kill the nerve of an aching tooth, Amos R. Wells asks, "Did you ever try to kill your conscience at any point? It died hard, you will remember, terribly hard. You probably had a night of it, indeed many a night of it. But if the poison was strong enough, it died at last, and you were at ease on that point of conscience. At ease? Ah, the pain meant life, and the ease meant only death and swift decay. You were less of a man than you were before. A live conscience, susceptible to vigorous pain, is a pretty good thing to keep." And, like the apostle Paul, we should exercise ourselves daily to keep the conscience tender and active.

2. What is one province of the conscience? John 8:9.

3. According to the apostle Paul, how does the conscience of the non-Christian work? Rom. 2:14, 15.

4. What will a good conscience help to produce as it relates to the law of God? 1 Tim. 1:5. Answer.—Love, or charity.

5. How deeply does defilement and unbelief affect the conscience? Titus 1:15.

6. When an enlightened conscience speaks, what is our imperative duty? Answer.—To obey.

NOTE.—No life is safe that does not follow the demands of conscience. We must, however, keep the judgment enlightened as to the right, if we would walk in the path marked out by God's word.

"Every one who stifles the admonitions of conscience is sowing the seeds of unbelief, and these will produce a sure harvest."—"Christ's Object Lessons," p. 84.

7. What experience might be interpreted as showing that the conscience is not infallible in its directions? Acts 8:1-3; 23:1.

NOTE.—The Lord has promised to show us the way of righteousness if we seek His guidance in study of the word and in prayer. He is the infallible guide, and He alone is infallible. Then only as we are guided into truth by Him will our judgment be in harmony with His will. But

even if our environment and education mislead our judgment, the conscience still bids us do that which the judgment approves as right. When the judgment is enlightened, and we are responsible for taking every means possible for its enlightenment, the conscience bids us act according to the enlightened judgment. The judgment not nourished by daily Bible reading and strengthened by continual reference to the highest standards and by earnest communion with heaven in prayer, cannot be trusted by its careless possessor to point the way to truth and right with unerring certainty.

Conscience ever bids us do what we think is right, but God expects us to do more than that. He expects us to see that we think rightly, think according to His revealed will. When we do this, the conscience will not only direct us to be true to the right as approved by our judgment, but it will direct us to the absolute right.

8. What is it possible to do to the conscience? 1 Tim. 4:2, last part.

NOTE.—"Men with corrupt hearts put on the air of innocence, and profess to be consecrated; but this is no evidence that they are right. Their deeds testify of them. Their consciences are seared, but the day of God's visitation is coming, and every man's work shall be manifest, of what sort it is. And every man shall receive according to his deeds." —"Testimonies," vol. 1, p. 338.

9. What respect should we show to another's conscience? 1 Cor. 10: 27-29.

NOTE.—"The Jews had many scruples about what they ate and about the company with whom they ate. They were accustomed to inquire whether the fruit and herbs on the table had been tithed according to custom, whether the meat had been offered to idols, whether the animal had been torn by wild beasts, or strangled, or not killed in the prescribed manner. Paul had been in his early life one of the most strict in keeping the ceremonial laws, but after he 'put on the Lord Jesus Christ,' he looked at such laws differently. But if one has conscientious scruples about eating such meat, and although you rightly think such meat may be eaten, abstain from eating lest the other's conscience may be troubled by your eating or the other may even be led to follow your example and eat in disobedience to his conscience."—"Tarbell's Teachers' Guide."

10. When one wounds the conscience of another who is weak, against whom does he sin? What was the apostle Paul's rule for himself when another's conscience and not his own was involved? 1 Cor. 8:12, 13.

11. By our honest walk to whose conscience should we seek to commend ourselves? 2 Cor. 4:2.

12. What relation should exist between the conscience of Christians and obedience to civil law? Rom. 13:1, 5.

13. Through what attribute only may the conscience be kept inviolate? Heb. 11:30-34.

NOTE.—It requires more than human strength to keep the conscience clear before God. It requires faith that takes hold of heaven's strength. It is said of Abraham Lincoln that he feared nothing except doing wrong. It is this fear that makes one heed the dictates of conscience.

To keep the conscience inviolate requires courage, stamina, backbone; and unless a man has these virtues he has no security for preserving any other.

Newell Dwight Hillis says: "If trifling sins oft repeated have seared thy conscience, then beware! . . . A thousand times beware if sin no longer cuts a deep, bloody gash in thy heart." And Dr. J. J. Jowett says that "a man can measure the increasing refinement of his conscience by its more pervasive activity in the trifle. The path of perfection leads toward faithfulness in that which is least."

A converted Indian chief, attempting to explain the working of a tender conscience, said to his people: "Conscience is a three-cornered piece of steel in my bosom. When I do wrong, the piece of steel turns and the sharp corners prick me. But if I sin often, the corners become worn so they do not prick, and so my conscience may become a worn-out, unreliable guide."

14. How are we admonished to hold the mystery of the faith? 1 Tim. 3:9.

Lesson 6—August 8, 1931

Honesty

MEMORY VERSE: "A false balance is abomination to the Lord: but a just weight is His delight." Prov. 11:1.

KEY THOUGHT: "A dishonest man should be considered an enemy of mankind." —James Terry White.

INTRODUCTION

Not only does the success of the work of the church depend upon honest men; but as Roger G. Babson, whose name throughout the world stands for authoritative judgment, says, "Our whole civilization rests upon the assumption that people are honest; with this confidence shaken the structure falls." Then just so far as a person, whether in the church or out of it, is not honest in purpose and deed, just so far is that person helping to overthrow our present civilization.

It's not only on you that dishonor descends:
You can't hurt yourself without hurting your friends.
You ought to be true for the sake of the folks
Who believe you are true.

—Edgar A. Guest.

THE LESSON

1. What were the required qualifications of men chosen to bear financial responsibility in the early church? Acts 6:3.

2. What admonition did the apostle Paul give? Rom. 12:17, last part.

NOTE.—"An honest man, according to Christ's measurement, is one who will manifest unbending integrity. Deceitful weights and false balances, with which many seek to advance their interests in the world.

are abomination in the sight of God. Yet many who profess to keep the commandments of God are dealing with false weights and false balances. When a man is indeed connected with God, and is keeping His law in truth, his life will reveal the fact; for all his actions will be in harmony with the teachings of Christ. He will not sell his honor for gain. His principles are built upon the sure foundation, and his conduct in worldly matters is a transcript of his principles. Firm integrity shines forth as gold amid the dross and rubbish of the world. Deceit, falsehood, and unfaithfulness may be glossed over and hidden from the eyes of man, but not from the eyes of God. The angels of God, who watch the development of character, and weigh moral worth, record in the books of heaven these minor transactions which reveal character." —"Testimonies," vol. 4, p. 310.

3. What are the first three topics in a list upon which we are earnestly exhorted to meditate? Phil. 4:8.

4. How does the Lord regard dishonest dealings? Deut. 25:13-16.

NOTE.—"It is neither the magnitude nor the seeming insignificance of a business transaction that makes it fair or unfair, honest or dishonest. By the least departure from rectitude we place ourselves on the enemy's ground, and may go on, step by step, to any length of injustice. A large proportion of the Christian world divorce religion from their business."—Id., p. 337.

5. What is one form of dishonesty against which the Lord warns us? Lev. 19:15; Deut. 1:17.

NOTE.—The apostle James gives the same admonition when he counsels us not to favor the rich as against the poor. James 2:1-4.

A village church was threatened with ruin; not only the tower but the walls were about to collapse. An expert was called to determine the cause of such an unexpected condition. He found that two of the stones supporting the tower had been pushed apart by a tiny seed that had been lifted up into the air by the wind and had lodged between the stones. Then as the dust and dampness gathered, the seed sprouted and grew until it made an opening large enough for the rain to come in, run down the timbers and supporting beams, causing decay wherever it went. So the seed of dishonesty, however it may manifest itself, if allowed a place in the character temple, will undermine the very foundation on which that temple stands, with the result that the entire structure will be seriously weakened if not destroyed.

6. What dishonest practice must buyers guard against? Prov. 20:14.

NOTE.—An honest man will heed the counsel of the wise man, and it is honest men that both the world and the church of God need. It has been truly said that "he who praises freely what he means to purchase, and he who enumerates the faults of what he means to sell, may set up a partnership with honesty."

7. When Achan stole the silver and gold and the Babylonish garment from the spoils of the city of Jericho, who did the Lord say had sinned? Joshua 7:11, 12.

NOTE.—"Achan's sin brought disaster upon the whole nation. For one man's sin, the displeasure of God will rest upon His church till the transgression is searched out and put away. The influence most to be feared by the church is not that of open opposers, infidels, and blasphemers, but of inconsistent professors of Christ. These are the ones that keep back the blessing of the God of Israel, and bring weakness upon His people."—"Patriarchs and Prophets," p. 497.

It is the meanest kind of dishonesty to allow another to bear blame or suffer in the smallest way for something that we ourselves have done; and it leaves wounds upon ourselves, which are the most difficult to heal. It is well to remember that others suffer from our misdeeds whether we deny or confess them. The reputation and strength of a church, society, or school depends upon the reputation and strength of the individual members. The dishonorable act of one may bring contumely, shame, or chastisement upon all. No man can live unto himself.

8. What value is placed upon a good name? Prov. 22:1.

NOTE.—"A good name is more precious than gold."—"Testimonies," vol. 4, p. 588.

NOTE.—A good name comes from integrity, honesty of purpose and deed. Gen. Robert E. Lee's name stands for unsullied honesty. After the Civil War he was offered the presidency of a large company at a salary of fifty thousand dollars a year. He declined on the ground that he knew nothing of the business. He was told that he would not be expected to work; they only desired the use of his name. Then he said, "Do you not think, gentlemen, if my name is worth fifty thousand dollars a year, I ought to take very good care of it?" His own answer to that question is found in the fact that he accepted instead the presidency of a small southern college at a salary of fifteen hundred dollars a year, where he spent the rest of his life teaching young men by precept and example to value a good name.

Ex-President Cleveland is credited with an experience similar to that just cited. On receiving a flattering business offer, he replied that he had had no experience in matters of that kind. "Experience will not be necessary, Mr. Cleveland," he was told. "In that case," he replied, "I fear that there would be the impression among the public that I was bargaining my good name, which, of course, is not for sale."

9. What does the Lord say of wealth secured dishonestly? Prov. 21:6; 28:8.

NOTE.—It is not to be expected that one who secures wealth by unjust means will have any special regard for the poor; so the wise man asserts that such shall gather his wealth for another who will pity the poor.

"By the terms of our stewardship we are placed under obligation, not only to God, but to man. To the infinite love of the Redeemer every human being is indebted for the gifts of life. Food and raiment and shelter, body and mind and soul,—all are the purchase of His blood. And by the obligation of gratitude and service thus imposed, Christ has bound us to our fellow men. . . . By all that has blessed our life

above others, we are placed under obligation to every human being whom we might benefit."—"Education," p. 139.

10. If we deal dishonestly with the fatherless, who will plead their cause? Prov. 23:10, 11.

11. For what did the apostle Paul pray? 2 Cor. 13:7.

12. What admonition has an especial application to us at this time? Rom. 13:12-14.

DO YOU?

Do you offer for sale a basket of berries with large ones only on the top?

Do you fail to report promptly the damage you did to another's property, and offer to pay for it?

Do you sample nuts, candy, grapes, cookies, or berries from a store when you are not intending to buy?

Do you report four hours' work when you whiled away one of those hours?

Do you slight your employer's work for some other?

Do you fail to notify those concerned if you cannot keep engagements?

Do you offer for sale defective articles without speaking of the defect?

Do you feel that all "found property" is yours?

Do you feel that because one does not pay you all your services are worth, you are at liberty to cheat that one?

Lesson 7—August 15, 1931

Acquaintance With God

MEMORY VERSE: "Acquaint now thyself with Him, and be at peace: thereby good shall come unto thee." Job 22:21.

KEY THOUGHT: "A life centered in God is a life of completeness."—"Education," p. 41.

INTRODUCTION

"He who is at peace with God and his fellow men cannot be made miserable. Envy will not be in his heart; evil surmisings will find no room there; hatred cannot exist. The heart that is in harmony with God is a partaker of the peace of heaven, and will diffuse its blessed influence on all around. The spirit of peace will rest like dew upon hearts weary and troubled with worldly strife."—"Mount of Blessing," p. 46.

THE LESSON

1. What gracious invitation is extended to mankind? Prov. 23:26.

NOTE.—In the address, "Son," the Lord recognizes His ownership of us through creation; and He invites us to give Him ourselves for transformation and redemption. When we do this, then we can enter

upon the work of character building with all the strength of Heaven at our command.

2. What response to the Lord's invitation is it each one's privilege to make? Ps. 27:8.

NOTE.—Levi Matthew's ready response to the invitation of Jesus to follow Him is an example worthy of emulation. Mark 2:14. He had wealth and a paying business, but he left these, and at once arose and followed the Saviour.

"It is not enough to give our time, or energy, or money. Many will gladly give anything, rather than themselves. None of these will be accounted as a sufficient substitute by Him who gave, not only His possession, but His very self for us. As the Lord Jesus was all for us, He asks that we should be all for Him—body, soul, and spirit; one's reasonable service and gift."—"Light on Life's Duties," F. B. Meyer, p. 46.

3. In what words does the Saviour repeat the Father's invitation? Matt. 11:28-30.

4. What underlies these invitations? John 3:16; 15:13.

5. What pathetic lament reveals the depth of the Saviour's grief when His invitation is refused? Matt. 23:37.

6. What similar lament on the part of the Lord is recorded by the prophet Jeremiah? Jer. 10:19, 20.

7. What admonition given to Job should be followed by all? Job 22:21.

NOTE.—One sign or symbol of our acquaintance with God is church membership. "Church membership means very much what the uniform means to a soldier. It is a recognition of allegiance. It is a proclamation of loyalty. It is an assumption of responsibility. It is a badge of authority and power. Every act of a church member is an honor or a disgrace to the cause of Christ, just as every deed of a soldier is an honor or a disgrace to the army." Then if we really love Christ, and actually seek the progress of His cause, we will put on His uniform, we will join His church, and we will exercise great care not to bring dishonor upon His cause by unworthy word or deed.

8. What motive should actuate all our service to God? 1 Cor. 10: 31, 33.

NOTE.—"For the glory of God and the good of man," is the highest motive impelling one to service; it is the motive force of the Christian religion. And this religion is the vital force that makes and protects our communities.

The apostle Paul reveals the spirit all Christians should manifest: "Though I be free from all men, yet have I made myself servant unto all." "Not seeking mine own profit, but the profit of many." 1 Cor. 9: 19; 10:33. It is the Christian who possesses this spirit in the truest and deepest degree. It has been said that in no class of humanity do we find

qualities of moral courage, fortitude, zeal, and devotion to the common good more constant than in the Christian missionary.

9. When a person gives himself to the Lord, how is he expected to relate himself to those about him? Matt. 7:12; Gal. 6:2.

NOTE.—"In the gift of His Son for our redemption, God has shown how high a value He places upon every human soul, and He gives to no man liberty to speak contemptuously of another. We shall see faults and weaknesses in those about us, but God claims every soul as His property,—His by creation, and doubly His as purchased by the precious blood of Christ. All were created in His image, and even the most degraded are to be treated with respect and tenderness. God will hold us accountable for even a word spoken in contempt of one soul for whom Christ laid down His life."—"Mount of Blessing," p. 89.

10. What admonition has the Lord given us through one of His prophets? Jer. 9:24.

11. How did David express his adherence to this instruction? Ps. 44:8.

12. In what did the apostle Paul glory? Gal. 6:14.

13. What was the experience of John the beloved disciple? 1 John 1:2, 3.

14. What are the three chief ways of cultivating acquaintance with God? Answer.—Study—1 Peter 2:2, 3.
Praise—Ps. 107:31-43.
Prayer—Prov. 15:8.

NOTE.—It is through the study and practice of the word, through praising God for His power and love in dealing with His children, and through personal communion with the Lord in prayer, that we come to know God. If we neglect any one of these means of acquaintanceship with Him, we rob ourselves of peace and power.

"In order to have spiritual life and energy, we must have actual intercourse with our heavenly Father. Our minds may be drawn out toward Him; we may meditate upon His works, His mercies, His blessings; but this is not, in the fullest sense, communing with Him. In order to commune with God, we must have something to say to Him concerning our actual life. Prayer is the opening of the heart to God as to a friend."—"Steps to Christ," p. 97.

15. What words of the apostle Paul fittingly describe one's full consecration to the Lord? Rom. 14:8.

Third Quarter, 1931

Thirteenth Sabbath Offering, September 26, 1931

INTER-AMERICAN DIVISION

Lesson 8—August 22, 1931

Responsibility

MEMORY VERSE: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these." Mark 12:30, 31.

KEY THOUGHT: "Life is so laden with responsibility that to trifle is sin."—J. R. Miller.

INTRODUCTION

"Service goes with loving. We cannot love truly and not serve. Love without serving is but an empty sentiment, a poor mockery. . . . We like to think there is no sin in mere not doing. But Jesus, in His wonderful picture of the last judgment, makes men's condemnation turn on not doing the things they ought to have done. They have simply not fed the hungry, not clothed the naked, not visited the sick, not blessed the prisoner. To make these sins of neglect appear still more grievous, our Lord makes a personal matter of each case, puts Himself in the place of the sufferer who needs it and is not cared for, and tells us that all neglects to give needed kindness to any are shown to Him. This divine word gives a tremendous interest to other people, who are brought providentially into the sphere of our life, so that their wants of whatever kind may make appeal to our sympathy and kindness. To neglect them is to neglect Christ. He sends them to us. They represent Him. To turn them away is to turn Him away."—"Making the Most of Life," J. R. Miller, pp. 119, 120.

THE LESSON

1. In what striking words did Jesus encompass man's full responsibility? Mark 12:30, 31.

2. What will a sense of our responsibility to God as our Creator and Preserver cause us to do? When we humble ourselves before the Lord, what blessings does He bestow upon us? James 4:10, 6.

NOTE.—"Humble we must be if to heaven we go:
High is the roof there, but the gate is low."

3. With whom only does the Lord dwell? Isa. 57:15.

4. What did Jesus say of the way real love for one's neighbor expresses itself? Luke 6:31-35.

5. What practical admonitions does the apostle James give concerning responsibility toward others? James 4:11; 5:9.

NOTE.—"It should not be regarded as a light thing to speak evil of others, or to make ourselves judges of their motives or actions. . . . The Bible specially teaches us to beware of lightly bringing accusation against those whom God has called to act as His ambassadors. The apostle Peter, describing a class who are abandoned sinners, says, 'Presumptuous are they, self-willed, they are not afraid to speak evil of dignities. Whereas angels, which are greater in power and might, bring

not railing accusation against them before the Lord.' 2 Peter 2:10, 11." —"Patriarchs and Prophets," pp. 385, 386.

6. What are we to do for the weak and discouraged? Rom. 15:1; Heb. 12:12.

NOTE.—"The world is very full of sorrow and trial, and we cannot live among our fellow men and be true without sharing their loads. . . . Selfishness must die or else our own heart's life must be frozen within us. We soon learn that we cannot live for ourselves and be Christians; that the blessings that are given to us are really for other people, and that we are only God's ministers, to carry them in Christ's name to those for whom they are intended."—"Making the Most of Life," J. R. Miller, pp. 121, 122.

7. In what other way should our concern for others express itself? Heb. 12:13, 15.

NOTE.—"One soul misled, forfeiting eternal bliss—who can estimate the loss! And yet one rash act, one thoughtless word, on our part, may exert so deep an influence on the life of another, that it will prove the ruin of his soul. One blemish on the character may turn many away from Christ. . . . Every deed of thoughtful kindness, of obedience, of self-denial, will reproduce itself in others, and through them in still others. So every act of envy, malice, or dissension is a seed that will spring up in a 'root of bitterness' whereby many shall be defiled. And how much larger number will the 'many' poison! Thus the sowing of good and evil goes on for time and for eternity."—"Prophets and Kings," p. 86.

8. What is the life of every professed Christian to those about him? 2 Cor. 3:2.

NOTE.—D. L. Moody said: "We cannot all be 'apostles,' but we ought to be 'epistles,'—love letters from Jesus to the world."

9. What spirit should we manifest as we traverse the Christian pathway? Eph. 4:2-6.

NOTE.—These verses present what Mr. Moody called "the seven-twisted cord of Christian unity: one body, one spirit, one hope, one Lord, one faith, one baptism, one God and Father of us all."

10. How did the apostle Paul outline the responsibility of children and parents? Of employees and employers? Eph. 6:1-9.

NOTE.—"Parents are entitled to a degree of love and respect which is due to no other person. God Himself, who has placed upon them a responsibility for the souls committed to their charge, has ordained that during the earlier years of life, parents shall stand in the place of God to their children. And he who rejects the rightful authority of his parents, is rejecting the authority of God. The fifth commandment requires children not only to yield respect, submission, and obedience to their parents, but also to give them love and tenderness, to lighten their cares, to guard their reputation, and to succor and comfort them in old age. It also enjoins respect for ministers and rulers, and for all others to whom God has delegated authority."—"Patriarchs and Prophets," p. 308.

11. How only can we hope to meet our obligations to ourselves and others successfully? Eph. 6:18; 1 Thess. 5:17.

NOTE.—"The darkness of the evil one encloses those who neglect to pray. The whispered temptations of the enemy entice them to sin; and it is all because they do not make use of the privileges that God has given them in the divine appointment of prayer. Why should the sons and daughters of God be reluctant to pray, when prayer is the key in the hand of faith to unlock heaven's storehouse, where are treasured the boundless resources of Omnipotence? Without unceasing prayer and diligent watching, we are in danger of growing careless and of deviating from the right path. The adversary seeks continually to obstruct the way to the mercy seat, that we may not by earnest supplication and faith obtain grace and power to resist temptation."—"Steps to Christ," pp. 98, 99.

"There is no danger that the Lord will neglect the prayers of His people. The danger is that in temptation and trial they will become discouraged, and fail to persevere in prayer."—"Christ's Object Lessons," p. 175.

12. What preparation should we not neglect as we go forth to meet the responsibilities of life? Eph. 6:10, 11, 14-18.

NOTE.—No armor, it will be observed, has been provided for the back; we are expected to face the enemy squarely with "the sword of the Spirit, which is the word of God" and "the shield of faith." The promise is that if we resist the enemy he will flee from us. James 4:7.

Lesson 9—August 29, 1931

Amiability

MEMORY VERSE: "Pleasant words are as an honeycomb, sweet to the soul, and health to the bones." Prov. 16:24.

KEY THOUGHT: "Be cheerful. Give this lonesome world a smile;
We stay, at longest, but a little while.
Hasten we must, or we shall lose the chance
To give the gentle word, the kindly glance;
Be sweet and tender, that is doing good;
'Tis doing what no other good deed could."

INTRODUCTION

"We need the peace of God in our heart just as really for the doing well of the little things of our secular life as for the doing of the greatest duties of Christ's kingdom. Our face ought to shine, and our spirit ought to be tranquil, and our eye ought to be clear, and our nerves ought to be steady, as we press through the tasks of our commonest day. Then we shall do them all well, slurring nothing, marring nothing. We want heart peace before we begin any day's duties, and we should wait at Christ's feet till we get His quieting touch upon our heart ere we go forth."—J. R. Miller.

THE LESSON

1. What is characteristic of true wisdom? Prov. 3:13, 17.

2. What wholesome effect do pleasant or amiable words produce? Prov. 16:24.

3. What is said of a merry, or happy, heart? Prov. 17:22, first part.

NOTE.—Henry Ward Beecher said: "The soul, like the sun, hath its atmosphere. Some men move through life as a band of music moves down the street, flinging out pleasure on every side through the air, to every one, far and near, that can listen; others fill the air with harsh clang and clangor." If you would furnish refreshing to all as you pass through life, you must "distill in your life the gentle, gracious dew of peace that will bind together into a fruitful soil your thoughts, words, and deeds. You cannot permit any part of your life to fly off, a choking, annoying, hindering dust cloud, into the lives around you."

4. Where only can one find unfailing happiness? John 14:27.

NOTE.—"Happiness that is sought from selfish motives, outside of the path of duty, is ill-balanced, fitful, and transitory; it passes away, and the soul is filled with loneliness and sorrow; but there is joy and satisfaction in the service of God; the Christian is not left to walk in uncertain paths; he is not left to vain regrets and disappointments. If we do not have the pleasures of this life, we may still be joyful in looking to the life beyond."—"Steps to Christ," p. 130.

5. How much real joy and happiness does the Lord desire us to have? John 15:11.

NOTE.—"Real Christians do not carry their religion, their religion carries them. It is not weight; it is wings. It lifts them up, it sees them over hard places, it makes the universe seem friendly, life purposeful, hope real, sacrifice worth while. It sets them free from fear, futility, discouragement, and sin—the great enslavers of men's souls." —"Twelve Tests of Character."

6. How may a cheerful, happy spirit be cultivated? 1 Peter 3:10-12.

NOTE.—True happiness is found in the avoidance of all evil. One way of cultivating real joy and happiness of spirit is found in keeping before the mind the bright pictures that God has presented to us. "Let us group together the blessed assurances of His love, that we may look upon them continually. The Son of God leaving His Father's throne, clothing His divinity with humanity, that He might rescue man from the power of Satan; His triumph in our behalf, opening heaven to men, revealing to human vision the presence chamber where the Deity unveils His glory; the fallen race uplifted from the pit of ruin into which sin had plunged it, and brought again into connection with the infinite God, and having endured the divine test through faith in our Redeemer, clothed in the righteousness of Christ, and exalted to His throne—these are the pictures which God would have us contemplate."—"Steps to Christ," pp. 122, 123.

The author of the foregoing quotation admonishes us also to "keep fresh in our memory all the tender mercies that God has shown us,—the

tears He has wiped away, the pains He has soothed, the anxieties removed, the fears dispelled, the wants supplied, the blessings bestowed, —thus strengthening ourselves for all that is before us through the remainder of our pilgrimage."—Id., p. 131.

"To forget oneself is to be happy."

The habit of amiability is encouraged by trying not to see the annoying circumstances about us, and by putting away irritations at the moment of their appearance.

7. What does Solomon say brings happiness? Prov. 14:21, last part.

NOTE.—"He who had compassion on the multitude because they 'fainted, and were scattered abroad,' still has compassion on the suffering poor. His hand is stretched out toward them in blessing; and in the very prayer which He gave His disciples, He teaches us to remember the poor. When we pray, 'Give us this day our daily bread,' we ask for others as well as ourselves."—"Mount of Blessing," p. 163.

8. How does amiability of soul express itself? Answer.—The soul's good will express itself in look, word, and action. Ps. 45:2; Col. 4:6.

NOTE.—"We should accustom ourselves to speak in pleasant tones, to use pure and correct language, and words that are kind and courteous. Sweet, kind words are as dew and gentle showers to the soul. The Scripture says of Christ that grace was poured into His lips, that He might 'know how to speak a word in season to him that is weary.' And the Lord bids us, 'Let your speech be alway with grace,' 'that it may minister grace unto the hearers.'

"In seeking to correct or reform others we should be careful of our words. They will be a savor of life unto life or of death unto death. In giving reproof or counsel, many indulge in sharp, severe speech, words not adapted to heal the wounded soul. By these ill-advised expressions the spirit is chafed, and often the erring ones are stirred to rebellion. All who would advocate the principles of truth need to receive the heavenly oil of love. Under all circumstances reproof should be spoken in love. Then our words will reform, but not exasperate."—"Christ's Object Lessons," pp. 336, 337.

9. What does the Saviour say brings real happiness? John 13:16, 17.

NOTE.—This text reveals the fact that happiness comes from doing what we know is ours to do. Faithfulness to an abiding sense of duty —of service to God and man—is the very crown of character, and of true happiness.

Phillips Brooks said, "The whole sum of life is service—service to others, and not to self. No man has come to his greatness who has not felt in some degree that his life belongs to his race."

10. What is the one great preventive of worry and care, and therefore an aid to amiability? Prov. 16:20, last part.

NOTE.—No matter how dark the night, nor how great the storm of trial, when we cry out to Christ with true faith and confidence we shall always find Him near.

11. In what soil does the seed of amiability flourish best? Answer.—In the soil of love. 1 Cor. 13:4-8.

NOTE.—And he who followeth love's behest
Far excelleth all the rest.

—Longfellow.

"Love turns duty into delight."

"Love gives wings to the feet of service and strength to the arms of labor."

Why should we not love God and man? We are the subjects of wondrous love. "No earthly parent could be as patient with the faults and mistakes of his children, as is God with those He seeks to save. No one could plead more tenderly with the transgressor. No human lips ever poured out more tender entreaties to the wanderer than does He. All His promises, His warnings, are but the breathing of unutterable love." —"Steps to Christ," p. 40.

12. Why does the Lord dwell in the heart of the humble? Isa. 57:15.

NOTE.—"The life in which the fear of the Lord is cherished will not be a life of sadness and gloom. It is the absence of Christ that makes the countenance sad, and the life a pilgrimage of sighs. . . . Christ dwelling in the soul is a wellspring of joy. For all who receive Him, the very keynote of the word of God is rejoicing."—"Christ's Object Lessons," p. 162.

Lesson 10—September 5, 1931

Constancy

MEMORY VERSE: "My son, fear thou the Lord and the king: and meddle not with them that are given to change." Prov. 24:21.

KEY THOUGHT: "Christ will never abandon those for whom He has died. We may leave Him, and be overwhelmed with temptation; but Christ can never turn from one for whom He has paid the ransom of His own life."—"Prophets and Kings," p. 176.

INTRODUCTION

Constancy—continued loyalty to right—is the glory, the crown, of character. Constancy is of heavenly birth, while inconstancy is of the earth, earthy. If we would make a place for ourselves in the hearts of men or in the courts of heaven, we must build upon the enduring principles of heaven, the only source of real constancy. Inconstancy does not make for itself friends, position, wealth, or happiness; neither does it make these for others. Inconstancy does not uplift, does not serve acceptably, does not please. It is the world's home wrecker and heartbreaker. If we would serve efficiently, we must be constant, dependable, in our service. If we would love whole-heartedly—friend, neighbor, God—our love cannot be fitful; it must be constant, enduring.

THE LESSON

1. Upon what fact does the Christian build? Answer.—Upon God's enduring mercy. Ps. 111:3. (See also Ps. 136:1-26.)

2. What else has a permanency that inspires confidence? 1 Peter 1:25.

NOTE.—"Only that which is bound up with His purpose, and expresses His character, can endure. His principles are the only steadfast things our world knows."—"Prophets and Kings," p. 548.

3. In what words is the love of the Lord for His people described? Jer. 31:3.

NOTE.—"A golden chain, the mercy and compassion of divine love, is passed around every imperiled soul. The Lord declares, 'I have loved thee with an everlasting love; therefore with loving-kindness have I drawn thee.' "—"Christ's Object Lessons," p. 202.

4. Wherein lies our hope of successfully withstanding the adversary of our souls? Isa. 26:4; Matt. 28:20, last part.

NOTE.—"Christ had sojourned in the world for thirty-three years; He had endured its scorn, insult, and mockery; He had been rejected and crucified. Now, when about to ascend to His throne of glory—as He reviews the ingratitude of the people He came to save—will He not withdraw from them His sympathy and love? Will not His affections be centered upon that realm where He is appreciated, and where sinless angels wait to do His bidding?—No; His promise to those loved ones whom He leaves on earth is, 'I am with you alway, even unto the end of the world.' "—"The Desire of Ages," p. 830.

"While Jesus ministers in the sanctuary above, He is still by His Spirit the minister of the church on earth. He is withdrawn from the eye of sense, but His parting promise is fulfilled, 'Lo, I am with you alway, even unto the end of the world.' While He delegates His power to inferior ministers, His energizing presence is still with His church." —Id., p. 166.

5. What knowledge should encourage the Christian in time of trial or temptation? Deut. 33:27; Ps. 23:6, first part.

NOTE.—"Goodness and mercy," the celestial escort, given to bring up the rearward of every child of God. This protection should incite the believer to confidence and earnestness, to faithfulness in continuing and enduring.

6. To whom only is promised salvation? Matt. 24:13; Rev. 2:10, last part.

NOTE.—We are told in "The Great Controversy," page 41, that during the fierce persecution of the early centuries the Christians kept their faith unsullied, rejoicing that they were accounted worthy to suffer for the truth, and songs of triumph ascended from the midst of flames. "Looking upward by faith, they saw Christ and angels leaning over the battlements of heaven, gazing upon them with the deepest interest, and regarding their steadfastness with approval. A voice came down to them from the throne of God, 'Be thou faithful unto death, and I will give thee a crown of life.' "

7. How only can one "endure unto the end"? Heb. 11:27.

8. What did the apostle James say of those who remain true under trial? What does he say of the Lord? James 5:11.

NOTE.—"Patient continuance in well-doing" makes for peace and happiness. Without it, bitterness, hardness, cynicism, hopelessness, enter into and control men's lives.

9. What did the Saviour give as the badge of discipleship? John 8:31; 15:9.

10. How strongly did Jesus express Himself concerning the inconstant? Luke 9:62.

NOTE.—The maker of a clock for Napoleon placed on the dial the inscription, "It does not know how to go backward." It is so with the great clock of time; and we wish it were so with all who once set their faces toward the Holy City. How vastly happier heaven and earth would be! He who breaks the connection between himself and the Unseen above is like the fabled spider that is said to have "slid down a single filament of web from the lofty rafters of a barn and established himself upon a lower level. There he spread his web, caught flies, grew sleek, and prospered. One day, wandering about the premises, he saw the thread that stretched up into the unseen above him. What is that for? he asked, and snapped it—and all his web collapsed."

11. What admonition is given concerning association with the inconstant? Prov. 24:21.

12. What did the apostle Paul say of those who do not remain faithful to the truth they once espoused? Heb. 6:4-6.

NOTE.—"Of all sinners, those are most guilty who cast contempt upon the means that Heaven has provided for man's redemption,—who 'crucify to themselves the Son of God afresh, and put Him to an open shame.' "—"Patriarchs and Prophets," p. 580.

13. What are some of the precious promises made to those who continue steadfast to the end? Rev. 3:5, 12, 21.

NOTE.—The overcomer here "has the promise of being made a pillar in the temple of God, and going no more out. The temple here must denote the church; and the promise of being made a pillar therein is the strongest promise that could be given of a place of honor, permanence, and safety in the church, under the figure of a heavenly building. And when the time comes that this part of the promise is fulfilled, probation with the overcomer is past; he is fully established in the truth, and sealed. 'He shall go no more out;' that is, there is no more danger of his falling away; he is the Lord's forever; his salvation is sure."—"Daniel and the Revelation," p. 399.

14. As the Saviour's coming nears, what admonitions are sounded to the believers? Rev. 3:11; James 5:8.

NOTE.—" 'Hold that fast which thou hast, that no man take thy crown.' Not that by our faithfulness we are depriving anyone else of a crown; but the verb rendered 'to take' has a number of definitions, one of which is 'to take away, snatch from, deprive of.' Hold fast that thou hast, that no man deprive thee of the crown of life. Let no one, and no

thing, induce you to yield up the truth, or pervert you from the right ways of the Lord; for by so doing they will cause you to lose the reward."—Id., p. 398.

"Not he that takes the field, but he that keeps it, not he that sets out, but he that holds out, deserves the name of saint."—D. L. Moody.

15. What rule for service should constantly be observed? Phil. 2: 3, 4.

NOTE.—"When working for others, sink yourself out of sight; seek their interest. Make yourself necessary to those who employ you, by industry, fidelity, and scrupulous integrity. Hold yourself responsible for a higher standard than anybody else expects of you. Keep your own standard high. Never excuse yourself to yourself. Never pity yourself. Be a hard master to yourself, but lenient to everybody else. Concentrate your force on your own business; do not turn off. Be constant, steadfast, persevering."—Henry Ward Beecher.

Lesson 11—September 12, 1931

Temperance

MEMORY VERSE: "Every man that striveth for the mastery is temperate in all things." 1 Cor. 9:25.

KEY THOUGHT: "We are required by God to preserve every power in the best possible condition, that we may render acceptable service to our Creator."—"Patriarchs and Prophets," p. 362.

INTRODUCTION

"Many a man who through love of gain or ease would have nothing to do with restricting the liquor traffic, has found, too late, that the traffic had to do with him. He has seen his own children besotted and ruined. Lawlessness runs riot. Property is in danger. Life is unsafe. Accidents by sea and by land multiply. Diseases that breed in the haunts of filth and wretchedness make their way to lordly and luxurious homes. Vices fostered by the children of debauchery and crime infect the sons and daughters of refined and cultured households.

"There is no man whose interests the liquor traffic does not imperil. There is no man who for his own safeguard should not set himself to destroy it. . . .

"The honor of God, the stability of the nation, the well-being of the community, of the home, and of the individual, demand that every possible effort be made in arousing the people to the evil of intemperance."—"Ministry of Healing," pp. 345, 346.

THE LESSON

1. What general rule does the apostle Paul lay down for the direction of one's life? 1 Cor. 10:31.

2. What is demanded of all who would reach the heights of achievement in any worthy line? 1 Cor. 9:25.

3. What does the Lord say of those who dissipate their powers by strong drink? Isa. 5:11.

4. What special admonition did the apostle give to the Ephesians? Eph. 5:18.

NOTE.—Drunkenness in those days ordinarily resulted from wine drinking, but the principle of the injunction forbids drunkenness no matter by what beverage it may be produced. The Revised Version uses the expression "wherein is riot," for "wherein is excess;" and Dr. McKnight translates it "by which cometh dissoluteness." Neither riot nor dissoluteness becomes anyone, especially those professing the name of Jesus. We should, therefore, avoid that which by its very nature tends to riot or dissoluteness.

5. What strong indictments are made against intoxicants by Solomon? Prov. 20:1; 23:29-35.

NOTE.—"Wine like other intoxicants makes fair but false promises. It promises physical strength, but the reaction from its stimulation produces weakness. Its supposed real strength is really nervous excitement and not lasting power. It quickens the bodily action but quickly wears out the vital temperature. It stimulates brain action but muddles thought and diminishes brain power. It stupefies the moral sense while it excites physical, mental, and moral collapse. It promises but disappoints. When disaster begins to accumulate, it has no pity, but urges to further indulgence."—Illustrative Lesson Notes.

6. What besides strong drink militates against the well-being of the individual? Answer.—Tobacco and other narcotic poisons.

NOTE.—"Among children and youth the use of tobacco is working untold harm. The unhealthful practices of past generations affect the children and youth of to-day. Mental inability, physical weakness, disordered nerves, and unnatural cravings are transmitted as a legacy from parents to children. And the same practices, continued by the children, are increasing and perpetuating the evil results. To this cause in no small degree is owing the physical, mental, and moral deterioration, which is becoming such a cause of alarm."—"Ministry of Healing," p. 328.

7. How graphically are the evils of wine drinking portrayed by the wisest of men? Prov. 23:29, 30.

NOTE.—"Millions upon millions of dollars are spent in buying wretchedness, poverty, disease, degradation, lust, crime, and death. For the sake of gain, the liquor seller deals out to his victims that which corrupts and destroys mind and body. He entails on the drunkard's family poverty and wretchedness."—Id., p. 338.

8. With what admonition did Solomon follow his description of the evils lurking in the wine cup? Verses 31-33.

NOTE.—"When intoxicants are used, . . . the conscience will lose its sensibility to sin, and a process of hardening to iniquity will most certainly take place."—"Patriarchs and Prophets," p. 362.

9. By what other admonition does Solomon urge abstinence from intoxicants? Verses 20, 21.

10. What did the Lord say He would do to one who forsook the way of righteousness and added drunkenness to thirst? Deut. 29:19, 20.

11. What word comes to us through the spirit of prophecy concerning intemperance?

NOTE.—"Intemperance is a foe against which all need to be guarded. The rapid increase of this terrible evil should arouse every lover of his race to warfare against it. The practice of giving instruction on temperance topics in the schools is a move in the right direction. Instruction in this line should be given in every school and in every home. The youth and children should understand the effect of alcohol, tobacco, and other like poisons, in breaking down the body, beclouding the mind, and sensualizing the soul. It should be made plain that no one who uses these things can long possess the full strength of his physical, mental, or moral faculties."—"Education," p. 202.

12. What does the apostle Peter give as the fourth rung of the ladder of Christian growth? 2 Peter 1:5-8.

NOTE.—"Anything that disorders digestion, that creates undue mental excitement, or in any way enfeebles the system, disturbing the balance of the mental and the physical powers, weakens the control of the mind over the body, and thus tends toward intemperance. The downfall of many a promising youth might be traced to unnatural appetites created by an unwholesome diet."—Id., p. 203.

"Lessons of temperance, self-denial, and self-control, are to be taught to children even from babyhood."—"Patriarchs and Prophets," p. 562.

13. With what sins did the apostle Paul class drunkenness? What priceless blessing is denied the drunkard? Gal. 5:19-21.

14. If a man of strong self-control could use intoxicating liquors moderately, why should he still refrain from indulgence therein? Hab. 2:15.

NOTE.—"Better deny yourself of anything than make your brother to offend."—D. L. Moody.

"My liberty ends when it begins to involve the possibility of wrong to my neighbor."—John Stuart Mill.

15. What is the right and the duty of the state in matters pertaining to the manufacture and sale of intoxicants? Answer.—The state has the right, and it is its duty, to prohibit both.

NOTE.—A lord chief justice of England declared, "If sifted, nine tenths of the crime of England and Wales could be traced to drink." In our own country a similar estimate has been made. One province of the state is to curb and punish crime. It is safer, saner, more economical, and wiser in every way to prevent crime than to punish it. If drink occasions a large percentage of the crime, the state has no right to foster the traffic; it is in duty bound to prohibit it.

"By legalizing the traffic, the law gives its sanction to this downfall of the soul, and refuses to stop the trade that fills the world with evil." —"Ministry of Healing," p. 344.

Before the enactment of the Eighteenth Amendment, the following instruction was given us: "Let an army be formed to stop the sale of the drugged liquors that are making men mad. Let the danger from the liquor traffic be made plain, and a public sentiment be created that shall demand its prohibition. Let the drink-maddened men be given an *opportunity to escape from their thralldom. Let the voice of the nation* demand of its lawmakers that a stop be put to this infamous traffic."—Id., p. 346.

"The licensing of the liquor traffic is advocated by many as tending to restrict the drink evil. But the licensing of the traffic places it under the protection of law. The government sanctions its existence, and thus fosters the evil which it professes to restrict."—Id., p. 342.

The government, therefore, is in duty bound to prohibit the sale of intoxicating beverages. This being true, the citizen is in duty bound to obey the law.

16. In prohibiting the use of intoxicants, does the state infringe upon the personal liberty of the citizen? Answer.—It does not.

NOTE.—The very existence of the state must necessarily impose and presuppose social obligations, to which one's individual liberty must be subordinated. The late Chief Justice Taft said: "One who in the matter of National Prohibition holds his personal opinion and claim to personal liberty to be of higher sanction than this overwhelming constitutional expression of the people, is a disciple of practical bolshevism." In spiritual matters the state must not impose obligations that would forbid the exercise of the individual conscience; drunkenness as dealt with by the state has to do with civil and social acts. It is because of this that the state deals with it.

From the viewpoint of the Christian, temperance is "one of the most prominent and important of moral reforms."—"The Great Controversy," p. 587.

"Every true reform has its place in the work of the gospel and tends to the uplifting of the soul to a new and nobler life. Especially does the temperance reform demand the support of Christian workers. They should call attention to this work, and make it a living issue. Everywhere they should present to the people the principles of true temperance, and call for signers to the temperance pledge."—"Ministry of Healing," p. 171.

"If thou forbear to deliver them that are drawn unto death,
And those that are ready to be slain;
If thou sayest, Behold, we knew it not;
Doth not He that pondereth the heart consider it?
And He that keepeth thy soul, doth not He know it?
And shall not He render to every man according to his works?"
—Prov. 24:11, 12.

"What wilt thou say when He shall punish thee?"—Jer. 13:21.

Lesson 12—September 19, 1931

Economy

MEMORY VERSE: "There is that maketh himself rich, yet hath nothing: there is that maketh himself poor, yet hath great riches." Prov. 13:7.

KEY THOUGHT: "By withholding that which God has given us to use in His service, be it time or means or any other of His intrusted gifts, we work against Him."—"Christ's Object Lessons," p. 280.

INTRODUCTION

Our time, health, strength, education, and money are all to be conserved by using them generously in service to others.

"Many thousands of watch springs can be made out of a pound of iron. See that you improve faithfully the talent God has given you."—D. L. Moody.

THE LESSON

1. How did Jesus state the principle underlying true economy in the use of our blessings? Luke 9:24.

NOTE.—"The blessings he [Paul] received he prized as so many advantages to be used in blessing others."—"Acts of the Apostles," p. 367.

2. The recognition of what specific truth will aid us in applying the principle of conservation to all that we do? 1 Cor. 6:19, 20.

NOTE.—Connecting the latter part of verse 19 with the first clause of the succeeding verse, we have: "Ye are not your own, for ye are bought with a price," and what a price! The continual recognition of this truth should control and guide our life.

3. To what generous wish for Gaius did the apostle John give expression? 3 John 2.

NOTE.—"Health is a blessing of which few appreciate the value; yet upon it the efficiency of our mental and physical powers largely depends. Our impulses and passions have their seat in the body, and it must be kept in the best condition physically, and under the most spiritual influences, in order that our talents may be put to the highest use.

"Anything that lessens physical strength enfeebles the mind, and makes it less capable of discriminating between right and wrong. We become less capable of choosing the good, and have less strength of will to do that which we know to be right."—"Christ's Object Lessons," p. 346.

4. What are some of the ways by which one's physical strength is dissipated? Answer.—"By allowing ourselves to form wrong habits, by keeping late hours, by gratifying appetite at the expense of health, we lay the foundation for feebleness. By neglecting physical exercise, by overworking mind or body, we unbalance the nervous system."—Ibid.

5. What spiritual losses come to him who wastes his physical energies? Answer.—"Those who thus shorten their lives and unfit themselves for service by disregarding nature's laws, are guilty of robbery toward God. And they are robbing their fellow men also. The oppor-

tunity of blessing others, the very work for which God sent them into the world, has by their own course of action been cut short. And they have unfitted themselves to do even that which in a briefer period of time they might have accomplished. The Lord holds us guilty when by our injurious habits we thus deprive the world of good."—Id., pp. 346, 347.

6. What is one means of economizing time? Eccl. 9:10.

NOTE.—"The value of time is beyond computation. Christ regarded every moment as precious, and it is thus that we should regard it. Life is too short to be trifled away. We have but a few days of probation in which to prepare for eternity. We have no time to waste, no time to devote to selfish pleasure, no time for the indulgence of sin. It is now that we are to form characters for the future, immortal life. It is now that we are to prepare for the searching judgment."—Id., p. 342.

"Some who are engaged in domestic labor are always at work, not because they have so much to do, but because they do not plan so as to save time. By their slow, dilatory ways, they make much work out of very little. But all who will, may overcome these fussy, lingering habits. In their work let them have a definite aim. Decide how long a time is required for a given task, and then bend every effort toward accomplishing the work in the given time. The exercise of the will power will make the hands move deftly."—Id., p. 344.

7. What is one use the Lord bids us make of our money? Luke 16:9, margin.

NOTE.—" 'Make to yourselves friends by means of the mammon of unrighteousness,' Christ says, 'that when it shall fail, they may receive you into the eternal tabernacles.' God and Christ and angels are all ministering to the afflicted, the suffering, and the sinful. Give yourself to God for this work, use His gifts for this purpose, and you enter into partnership with heavenly beings. Your heart will throb in sympathy with theirs. You will be assimilated to them in character. To you these dwellers in the eternal tabernacles will not be strangers. When earthly things shall have passed away, the watchers at heaven's gates will bid you welcome."—Id., p. 373.

"Better than all the friendship of the world is the friendship of Christ's redeemed. Better than a title to the noblest palace on earth is a title to the mansions our Lord has gone to prepare. And better than all the words of earthly praise, will be the Saviour's words to His faithful servants, 'Come, ye blessed of My father, inherit the kingdom prepared for you from the foundation of the world.' "—Id., p. 374.

8. What specific suggestions are made to the rich for carrying out the Saviour's suggestions given by Luke? 1 Tim. 6:17-19.

9. What counsel was given Nebuchadnezzar that we also should act upon? Dan. 4:27.

NOTE.—While the Lord calls it pure and undefiled religion to visit the fatherless and widows in their affliction, and commends us for visiting the sick and those in prison, and bids us let His outcasts dwell with us, yet to no one does He expect more care to be given than to the poor. He assures us that "he that hath pity upon the poor lendeth unto the

Lord" (Prov. 19:17); and "he that considereth the poor: the Lord will deliver him in time of trouble." Ps. 41:1. The Saviour said to the rich young ruler, "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven." Matt. 19:21. The Lord also claims that one's care for the poor and needy is an evidence that one knows Him. He says that "whoso stoppeth his ears at the cry of the poor," he shall not be heard when he cries unto the Lord (see Prov. 21:13); but to him who ministers to the hungry and afflicted, the promise is, "Then shall thy light rise in obscurity, and thy darkness be as the noonday: and the Lord shall guide thee continually, and satisfy thy soul in drought." Isa. 58:10, 11.

10. What graphic picture is given of those who think to conserve their means without respect to the Lord's demands upon them? James 5:1-5.

11. By what parable did the Saviour present the folly of laying up riches for one's self? Luke 12:16-21.

NOTE.—"To live for self is to perish. Covetousness, the desire of benefit for self's sake, cuts the soul off from life. It is the spirit of Satan to get, to draw to self. It is the spirit of Christ to give, to sacrifice self for the good of others."—"Christ's Object Lessons," p. 259.

12. What should one ever bear in mind in gathering earthly means? Prov. 16:8.

13. How are men likely to feel concerning their blessings? What should they ever remember? Deut. 8:17, 18.

14. How did the Saviour teach that we increase and save our talents by using them? Matt. 25:14-29.

NOTE.—"God will accept only those who are determined to aim high. He places every human agent under obligation to do his best. Moral perfection is required of all. . . .

"Of every Christian the Lord requires growth in efficiency and capability in every line. Christ has paid us our wages, even His own blood and suffering, to secure our willing service. He came to our world to give us an example of how we should work, and what spirit we should bring into our labor. He desires us to study how we can best advance His work and glorify His name in the world, crowning with honor, with the greatest love and devotion, the Father who 'so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.' "—Id., pp. 330, 331.

"Practice economy. Do not spend your means for the gratification of appetite, or in pleasure seeking. Be determined to become as useful and efficient as God calls you to be. Be thorough and faithful in whatever you undertake."—Id., p. 334.

"The cross of Christ appeals to the benevolence of every follower of the blessed Saviour. The principle there illustrated is to give, give. This, carried out in actual benevolence and good works, is the true fruit of the Christian life."—"Testimonies," vol. 9, p. 254.

Lesson 13—September 26, 1931

Reverence

MEMORY VERSE: "Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear." Heb. 12:28.

KEY THOUGHT: "The Lord is in His holy temple: let all the earth keep silence before Him." Hab. 2:20.

INTRODUCTION

The incomparable God! Incomparable in the glory He possesses, in the dominion He exercises, in the blessings He bestows. Therefore we should worship Him in spirit and in truth, worship Him reverently. Such worship is opposed to all thoughtlessness, formality, and all unbecoming familiarity in worship.

"True reverence for God is inspired by a sense of His infinite greatness and a realization of His presence. With this sense of the Unseen the heart of every child should be deeply impressed."—"Education," p. 242.

THE LESSON

1. What three elements of character compose reverence? Answer.—Reverence is "profound respect mingled with fear and affection, as for a holy being or place or an exalted thing."—Webster.

2. Why is the Lord Jehovah to be reverenced? Ps. 89:6-8.

3. What awakens that affection for the Lord that is necessary to reverence? Ps. 86:5-7.

NOTE.—God is supremely good, supremely beneficent, and while enthroned high over all things, He stoops to listen to the feeblest prayer. He is both able and willing to succor the distressed, help the needy, and comfort the sorrowful.

"His love is as great as His power,
And knows neither measure nor end!"

Then from hearts filled with love we should give unto God the glory due unto His name; we should worship Him in the beauty of holiness.

4. How does the Lord expect us to express our reverence for Him? Lev. 26:2.

NOTE.—"The hour and place of prayer and the services of public worship the child should be taught to regard as sacred because God is there. And as reverence is manifested in attitude and demeanor, the feeling that inspires it will be deepened."—"Education," pp. 242, 243.

"God has commanded nothing that is unessential, and there is no other way of manifesting reverence so pleasing to Him as obedience to that which He has spoken."—Id., p. 244.

By obediently remembering His Sabbath from week to week, we honor and reverence Him. Then again we read on page 243, "Well would it be for young and old to study and ponder and often repeat those

words of Holy Writ that show how the place marked by God's special presence should be regarded." (See Ex. 3:5; Gen. 28:16, 17.)

5. What besides the Lord's sanctuary should be reverenced? Answer.—His name, His word, and His ministers should be reverenced.

NOTE.—"Reverence should be shown also for the name of God. Never should that name be spoken lightly or thoughtlessly. Even in prayer its frequent or needless repetition should be avoided. 'Holy and reverend is His name.' Angels, as they speak it, veil their faces. With what reverence should we, who are fallen and sinful, take it upon our lips!" —Ibid.

"We should reverence God's word. For the printed volume we should show respect, never putting it to common uses, or handling it carelessly. And never should Scripture be quoted in a jest, or paraphrased to point a witty saying."—Id., p. 244.

"Reverence should be shown for God's representatives,—for ministers, teachers, and parents, who are called to speak and act in His stead. In the respect shown them, God is honored."—"Prophets and Kings," p. 237.

6. What does the presence of God do for any place? Ex. 3:2-5; Joshua 5:15.

NOTE.—"Happy are those who have a sanctuary, be it high or low, in the city or among the rugged mountain caves, in the lowly cabin or in the wilderness. If it is the best they can secure for the Master, He will hallow the place with His presence, and it will be holy unto the Lord of hosts."—"Testimonies," vol. 5, pp. 491, 492.

7. By what outward form should we express our reverence for God? Ps. 95:3, 6.

NOTE.—"Both in public and in private worship, it is our privilege to bow on our knees before God when we offer our petitions to Him. Jesus, our example, 'kneeled down, and prayed.' Of His disciples it is recorded that they, too, 'kneeled down, and prayed.' Paul declared, 'I bow my knees unto the Father of our Lord Jesus Christ.' In confessing before God the sins of Israel, Ezra knelt. Daniel 'kneeled upon his knees three times a day, and prayed, and gave thanks before his God.' " —"Prophets and Kings," p. 48.

8. What pertinent suggestions are given concerning one's conduct in the house of the Lord? Eccl. 5:1; Hab. 2:20.

NOTE.—"When the worshipers enter the place of meeting, they should do so with decorum, passing quietly to their seats. . . . Common talking, whispering, and laughing should not be permitted in the house of worship, either before or after the service. Ardent, active piety should characterize the worshipers.

"If some have to wait a few minutes before the meeting begins, let them maintain a true spirit of devotion by silent meditation, keeping the heart uplifted to God in prayer that the service may be of special benefit to their own hearts, and lead to the conviction and conversion of other souls. They should remember that heavenly messengers are in the house."—"Testimonies," vol. 5, p. 492.

9. What knowledge should inspire reverence on the part of all worshipers? Matt. 18:20.

10. How do the truly reverent feel concerning the worship of God? Ps. 122:1; 84:2, 10.

11. What is proper for us to bring as we come to the house of the Lord? 1 Chron. 16:29; Ps. 96:8.

12. What blessing comes from fearing or reverencing the Lord? Prov. 19:23.

13. What is another wholesome result of fearing the Lord? Prov. 14:26.

NOTE.—It is this confidence that connects us with heaven, and brings us strength for coping with the powers of darkness; it is this confidence and faith in God that will guide us along the narrow path that leads through the gates of the city into the great beyond, the wide, unbounded future of glory that is for the redeemed.

14. What will give a person righteous judgment? Isa. 11:3.

NOTE.—Much of the sorrow and pain of the world is due to judging others from appearances or from reports. The fear of the Lord so enlightens the eye and the judgment that one does not allow unreliable sources of information to control one's course toward others.

15. What should we regard as our real treasure? Isa. 33:6.

NOTE.—The value of the fear of the Lord is tersely expressed by Solomon when he said, "Better is little with the fear of the Lord than great treasure and trouble therewith." Prov. 15:16. Then again we are assured that "the fear of the Lord is the beginning of wisdom." Ps. 111:10. Wisdom, we know, is of greater value than silver and gold (Prov. 16:16); therefore the fear of the Lord is of first importance in the life. It is our imperishable treasure. Let us cherish it above all else.

16. How does the Lord regard a form of reverence without the real affection and obedience that characterize true reverence? Matt. 15:7-9.

17. What vision was given to the prophet Isaiah showing how reverently the angels worship in the presence of God? Isa. 6:1-4.

NOTE.—"There rose up before him [Isaiah] a vision of Jehovah sitting upon a throne high and lifted up, while the train of His glory filled the temple. On each side of the throne hovered the seraphim, their faces veiled in adoration, as they ministered before their Maker, and united in the solemn invocation, 'Holy, holy, holy, is the Lord of hosts: the whole earth is full of His glory,' until post and pillar and cedar gate seemed shaken with the sound, and the house was filled with their tribute of praise."—"Prophets and Kings," p. 307.

NEXT QUARTER'S LESSONS

THE TEACHINGS OF JESUS

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