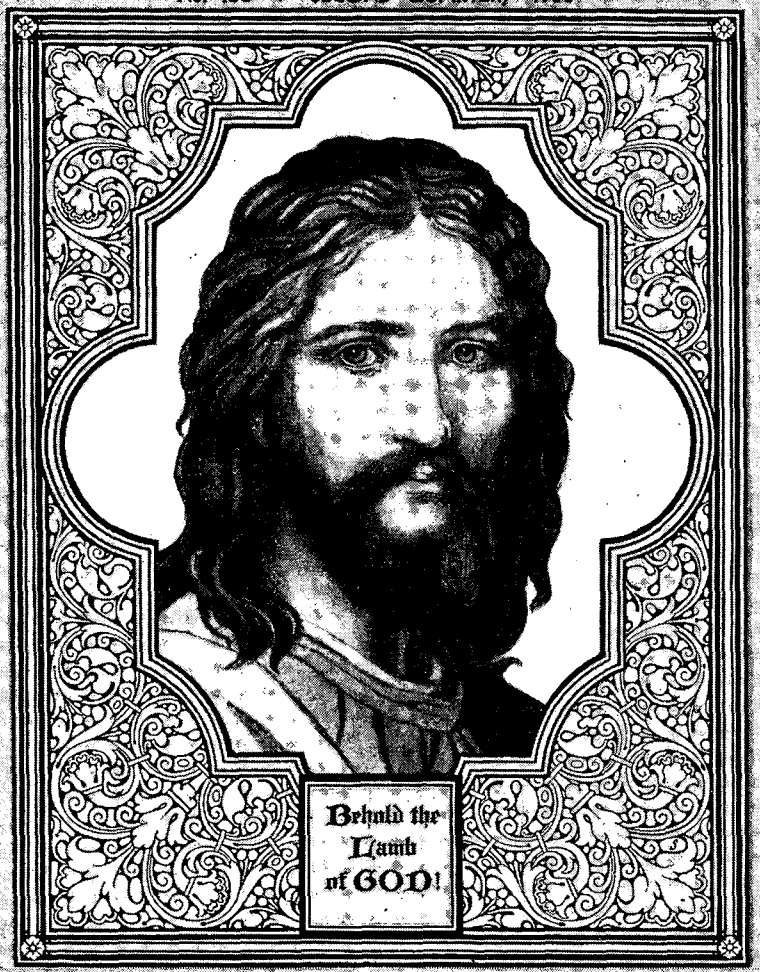
SABBATH SCHOOL LESSON QUARTERLY

No. 160 ◆ SECOND QUARTER, 1935



Subject: The LIFE and TEACHINGS of JESUS

The DESIRE of AGES

"IN THE HEARTS of all mankind, of whatever race or station in life, there is an inexpressible longing for something they do not now possess."

"It is God's design that this longing of the human heart should lead to the One who alone is able to satisfy it"—Jesus Christ, the Saviour of the world.

"The Desire of Ages" is written to set forth Jesus Christ as the One in whom every longing may be satisfied.

This wonderful book is recommended as the best commentary obtainable on "The Life and Teachings of Jesus."

Bound in cloth
$2.25

◆

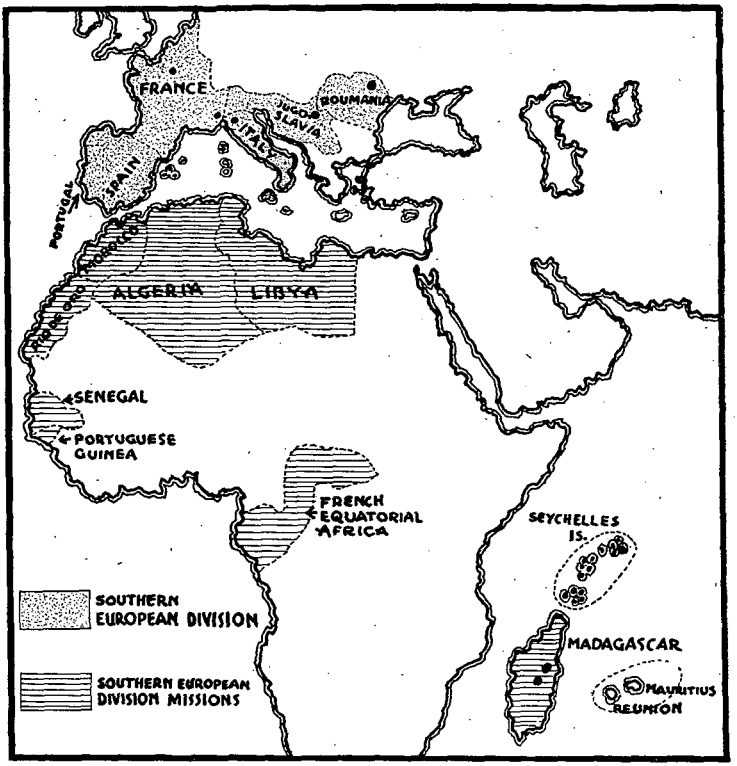
Bound in Keratol, limp $3.25

Order from your Book and Bible House.

Pacific Press Publishing Association,
Mountain View, California

Sabbath School Lesson Quarterly, No. 160, April, 1935. 20c a year. Published in the U. S. A. by Pacific Press Publishing Association (a corporation of S. D. A.), Mountain View, California. 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.

Mrs. Plummer



SOUTHERN EUROPEAN DIVISION MISSIONS

THE fields to which the Thirteenth Sabbath Offering will go this second quarter of the year are the missions of the Southern European Division. These fields are widely separated, as will be seen by the map. They are designated by the straight lines, and the islands within dashes. In the past, Thirteenth Sabbath Offering Overflows have been given to the Southern European Division, and disbursed as follows:

1929 $6,750.71.

$4,550.00 Collonges School, Latin Union.
900.71 Roumanian School, Urgent Improvements.
$500.00 Italy, Student Aid.
500.00 Jugo-Slavia, Student Aid.
300.00 Spain, Student Aid.

1930 $3,313.96.

$ 500.00 Seychelles Is., Chapel.
300.00 Tamatave, Madagascar, Chapel.
350.00 Tzararay, Finnish Chapel.
1,563.96 Collonges School, Latin Union, Addition to Boys' Dormitory.
$100.00 Initial Expense Italian Song Book.
500.00 Initial Expense French Song Book.

1930 $22,000.00 Appropriated from Overflow reserves to the Roumanian School to reëstablish in new location.

The general location of the places benefited by the Overflows is indicated by heavy dots.

THE LIFE AND TEACHINGS OF JESUS

Lesson 1—April 6, 1935

DAILY LESSON STUDY: Place a check mark in the proper space.

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH

The Great Physician; Call of Levi-Matthew

LESSON SCRIPTURES: Mark 2:1-22; Matt. 9:1-17; Luke 5:17-39.

MEMORY VERSE: "They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance." Mark 2:17.

STUDY HELP: "The Desire of Ages," pages 267-280.

PLACES: Peter's home in Capernaum by the seaside; the customhouse,—the place where the taxes levied by the Romans upon the Jews were collected; the home of Levi-Matthew, the apostle who wrote the Gospel bearing his name.

PERSONS: Jesus and His disciples; the paralytic and four friends; the people, among whom were scribes and Pharisees; Levi, also called Matthew.

THE LESSON

Healing the Paralytic

1. How was Jesus received on His return to Capernaum? Mark 2:1, 2.

2. Who are especially mentioned as present on one occasion? Luke 5:17.

NOTE.—The "Pharisees and doctors of the law" were of the rabbis in Israel. They were also called "scribes,"—writers. The scribes are said to have taken the interpretations and opinions of their predecessors and formed them into precepts which they often set above the Scriptures in their desire to honor the traditions of the elders. It would seem that at this time these doctors of the law came as spies,—emissaries from those who hated Jesus.

3. Who was brought to Jesus at this time for healing? How did his friends overcome a serious difficulty in trying to bring the sick man into the presence of Jesus? Mark 2:3, 4.

NOTE.—"Eastern houses had outside stairs leading to the roofs. Matt. 24:17. The roof constructions were light rafters stretched from wall to wall, on which were thickly and evenly laid short sticks. Over these was a layer of fine brushwood, with a coating of mortar next. Over all this was spread an earthy substance, composed of carbonate of lime, clay, and sand. In cases of poverty, common earth, mixed with ashes, lime, and chopped straw, was used. To break up such a roof was merely to scrape back the dirt, and remove the short sticks."—*Geikie's "Life and Words of Christ,"* vol. 2, p. 22.

4. When Jesus saw their faith, what did He say to the palsied man? Verse 5.

5. Hearing the words of Jesus, how did some of the scribes silently reason? Verses 6, 7.

6. What did Jesus perceive? What question did He ask them? Verses 8, 9.

The Paralytic Let Down Through the Roof

NOTE.—Jesus did not ask which is easier *to do,* but which is easier *to say.* One might say, "Thy sins are forgiven," and no one know whether or not it were so. But to say to a sick man, "Rise up and walk," is a test of power to be determined by an outward demonstration visible to all.

7. How did Jesus then demonstrate His power to forgive sins? Verses 10, 11.

8. How complete was the man's restoration? What was the effect upon onlookers? Verse 12.

NOTE.—"In like manner you are a sinner. You cannot atone for your past sins, you cannot change your heart, and make yourself holy. But God promises to do all this for you through Christ. You *believe* that promise. You confess your sins, and give yourself to God. You *will* to serve Him. Just as surely as you do this, God will fulfill His word to you. If you believe the promise,—believe that you are forgiven and cleansed,—God supplies the fact; you are made whole, just as Christ gave the paralytic power to walk when the man believed that he was healed. It *is* so if you believe it."—*"Steps to Christ,"* p. 55.

9. As Jesus went out by the seaside, what did the multitude continue to do? Verse 13.

Call of Levi-Matthew

10. As Jesus passed by, whom did He see sitting at a tax booth? What did Jesus say to him? What response did Levi-Matthew make? Verse 14.

NOTE.—"Of the Roman officials in Palestine, none were more hated than the publicans. The fact that the taxes were imposed by a foreign power was a continual irritation to the Jews, being a reminder that their independence had departed. And the taxgatherers were not merely the instruments of Roman oppression; they were extortioners on their own account, enriching themselves at the expense of the people. A Jew who accepted this office at the hands of the Romans was looked upon as betraying the honor of his nation. He was despised as an apostate, and was classed with the vilest of society. To this class belonged Levi-Matthew, who, after the four disciples at Gennesaret, was the next to be called to Christ's service."—"*The Desire of Ages,*" p. 272.

11. After his call, how did Matthew publicly honor Jesus? Luke 5:29.

12. What complaint did some make to the disciples? Who answered them? What did Jesus say? Verses 30-32.

Fasting

13. What question did the disciples of John the Baptist ask Jesus? What was Jesus' reply? What reference did He make to His own mission? Verses 33-35.

NOTE.—"The disciples of John were at this time in great sorrow. It was before their visit to Jesus with John's message. Their beloved teacher was in prison, and they passed their days in mourning. . . . The Pharisees and John's disciples were fasting when the latter came to Jesus with the inquiry, 'Why do we and the Pharisees fast oft, but Thy disciples fast not?' Very tenderly Jesus answered them. He did not try to correct their erroneous conception of fasting, but only to set them right in regard to His own mission. And He did this by employing the same figure that the Baptist himself had used in his testimony to Jesus. John had said, 'He that hath the bride is the bridegroom; but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled.' The disciples of John could not fail to recall these words of their teacher, as, taking up the illustration, Jesus said, 'Can ye make the children of the bridechamber fast, while the bridegroom is with them?' "—"*The Desire of Ages,*" pp. 276, 277. (See John 3:29.)

14. By what parable did Jesus seek to win His hearers from Jewish traditions to His teachings? Verse 36.

15. What other parable did He speak with the same purpose? Verses 37-39.

NOTE.—The new, undressed, unshrunk cloth would by shrinking tear the old fabric. The wine bottles were made of the skins of animals. The new bottles, or skins, would expand with the wine. The old were dry and rigid, and would crack, or burst. This contains a spiritual lesson for all time. God's message is a living message. We cannot retain old traditions and errors, and at the same time receive and hold new life from above.

"The faith that works by love and purifies the soul, could find no place for union with the religion of the Pharisees, made up of ceremonies and the in-

junctions of men. The effort to unite the teachings of Jesus with the established religion would be vain. The vital truth of God, like fermenting wine, would burst the old, decaying bottles of the Pharisaical tradition."—*"The Desire of Ages,"* p. 279.

"THINK ON THESE THINGS"

What forgiveness does for a sinner.

Jesus knows our thoughts—do we ever have reason to be ashamed of them?

In this lesson, how many persons showed saving faith?

Lesson 2—April 13, 1935

DAILY LESSON STUDY: Place a check mark in the proper space.

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH

Healing the Infirm Man at the Pool of Bethesda

LESSON SCRIPTURE: John 5:1-24.

MEMORY VERSE: "Verily, verily, I say unto you, He that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." John 5:24.

STUDY HELP: "The Desire of Ages," pages 201-213.

PLACE: The pool of Bethesda in Jerusalem; the temple.

PERSONS: Jesus; the sick lying by the pool of Bethesda; the infirm man; the Jews.

THE LESSON

The Infirm Man

1. What occasion caused Jesus to go again to Jerusalem? John 5:1.

2. What noted pool was in that city? Who were gathered in the porches? For what were they waiting? Verses 2, 3.

3. What did these people believe concerning the water in the pool? Verse 4.

NOTE.—"At certain seasons the waters of this pool were agitated, and it was commonly believed that this was the result of supernatural power, and that whoever first after the troubling of the pool stepped into the waters, would be healed of whatever disease he had."—*"The Desire of Ages,"* p. 201.

4. What man among the throng attracted the attention of Jesus? What question did Jesus ask him? Verses 5, 6.

5. How did the infirm man describe his experiences? Verse 7.

6. What did Jesus say in reply? What response did the man make? On what day of the week did this occur? Verses 8, 9.

NOTE.—"Jesus does not ask this sufferer to exercise faith in Him. He simply says, 'Rise, take up thy bed, and walk.' But the man's faith takes hold upon that word. Every nerve and muscle thrills with new life, and healthful action comes to his crippled limbs. Without question he sets his will to obey the command of Christ, and all his muscles respond to his will. Springing to his feet, he finds himself an active man. Jesus had given him no assurance of

divine help. The man might have stopped to doubt, and lost his one chance of healing. But he believed Christ's word, and in acting upon it he received strength."—*"The Desire of Ages,"* pp. 202, 203.

The bed was only a blanket, or mat, which could easily be rolled up and carried.

7. What criticism did the Jews at once make? Verse 10.

NOTE.—"Jesus had purposely chosen the Sabbath day upon which to perform the miracle at the pool. . . . A wise purpose underlay every act of Christ's life on earth; everything He did was important in itself and its teaching. . . . The Sabbath, instead of being the blessing it was designed to be, had become a curse through the added requirements of the Jews. Jesus wished to rid it of these incumbrances and leave it standing upon its own holy dignity. Therefore He chose the Sabbath for this special work."—*"The Spirit of Prophecy,"* vol. 2, pp. 161, 162.

8. What further conversation did the Jews have with the man whom Jesus healed? Why could the man not point out the Healer? Verses 11-13.

9. Where did Jesus and the man He had healed soon meet? What counsel did Jesus give him? Verse 14.

NOTE.—"In the temple Jesus met the man who had been healed. He had come to bring a sin offering and also a thank offering for the great mercy he had received. Finding him among the worshipers, Jesus made Himself known." —*"The Desire of Ages,"* p. 204.

The Father and the Son

10. How did the man unintentionally work against Jesus? What use did the Jews make of the information given them? Verses 15, 16.

11. What words of Jesus incensed the Jews still more? Verses 17, 18.

12. In what words did Jesus reveal His dependence upon the Father? Verse 19.

13. What does the Father show to the Son? To whom may the Son give life? Verses 20, 21.

14. What has the Father committed to the Son? To whom should all men show honor? Whose adoration will the Father not receive? Verses 22, 23.

15. What is said of those who hear the words of Jesus, and believe on the Father who sent Him? Verse 24.

NOTE.—" 'He that hëareth My word, and believeth on Him that sent Me, hath everlasting life.' In every command and in every promise of the word of God is the power, the very life of God, by which the command may be fulfilled and the promise realized. He who by faith receives the word is receiving the very life and character of God."—*"Christ's Object Lessons,"* p. 38.

"THINK ON THESE THINGS"

Is my condition similar in any way to that of the infirm man?
The inference given that this man's condition was the result of sin.
Obedience dependent upon the exercise of the will.
The meaning of, "Wilt thou be made whole?"

DAILY LESSON STUDY: Place a check mark in the proper space.

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH

True Sabbath Keeping; Apostles Ordained

LESSON SCRIPTURES: Mark 2:23 to 3:19; Matt. 12:1-21; Luke 6:1-16.

MEMORY VERSE: "He said unto them, The Sabbath was made for man, and not man for the Sabbath: therefore the Son of man is Lord also of the Sabbath." Mark 2:27, 28.

STUDY HELP: "The Desire of Ages," pages 284-297.

PLACES: Grain fields; a synagogue; several regions near and remote; a mountain.

PERSONS: Jesus and His disciples; a man with a withered hand; Pharisees and Herodians; the multitude; twelve men who were ordained.

THE LESSON

Plucking Grain

1. Where was Jesus walking one Sabbath with His disciples? What did the disciples begin to do? Mark 2:23.

2. What criticism did the watchful Pharisees offer? Verse 24.

NOTE.—"Corn" is a common term for "grain." It was probably a wheat field through which Jesus and His disciples were passing. It was not counted wrong, ordinarily, to pluck and eat all the grain one's hunger demanded. Deut. 23:24, 25. Nor was the journey accounted wrong, as the Pharisees themselves were in the company. According to Jewish tradition the disciples were threshing grain. By saying that this was not "lawful," the Jews were exalting their tradition to an equality with the law of God.

3. Whose example did Jesus cite in defense of the disciples? Verses 25, 26.

NOTE.—The incident concerning David, as originally recorded, is found in 1 Samuel 21:1-6. It is here stated that Ahimelech was then high priest. Dr. Adam Clarke suggests that as Abiathar was the son of Ahimelech, they were associated in the high priesthood, and the name of the office applied to either.

4. What did Jesus say as to the origin and object of the Sabbath? Verses 27, 28.

NOTE.—The Sabbath is a sacred institution, not to be regarded lightly. It was designed of God to be a blessing, not a burden nor a yoke, but a helpful friend. All this is pledged in the fact that the Son of man is Lord of the Sabbath. It is a gift of God to man,—one of the gifts of His love.

The Man With the Withered Hand

5. When Jesus entered a synagogue one day, what afflicted man did He observe? Mark 3:1.

6. What did He say to the man? Verse 3.

7. Perceiving what Jesus was about to do, what question did certain Pharisees who were present ask Jesus? Verse 2; Matt. 12:10.

8. By what striking and convincing questions did Jesus reply to them? In what direct words did He finally state the truth to be drawn from the questions? Mark 3:4; Matt. 12:11, 12.

NOTE.—By an illustration drawn from the well-known practice of the Jews, Jesus shows the emptiness of their zeal. They would help a sheep or an ox in distress, but would suffer a man to die. One wonders if the motive in their assistance given to the animals was not the fear of financial loss, rather than of pity. No wonder that the heart of Jesus was indignant at such inhumanity and disregard of the true nature of God's service.

9. What reveals their hardness of heart? What effect did their attitude have on Jesus? Mark 3:4, last clause; verse 5, first part.

10. What did Jesus then say to the man with the withered hand? What followed this command? Verse 5.

11. In their anger what did the Pharisees do? Verse 6.

NOTE.—The Herodians were members of a Jewish political party, devoted to the Herods. They were opposed to the idea of a spiritual kingdom to be set up by the true Messiah.

12. How did Jesus thwart the purpose of His enemies? Whence came the great multitude that thronged Him? Verses 7-9.

13. What did He do for the multitude? What did even the unclean spirits acknowledge? What did He charge them? Verses 10-12.

Twelve Men Ordained

14. Where did Jesus next go? Verse 13.

15. How did He spend the night on the mountain? Luke 6:12.

NOTE.—"The Saviour knew the character of the men whom He had chosen; all their weaknesses and errors were open before Him; He knew the perils through which they must pass, the responsibility that would rest upon them; and His heart yearned over these chosen ones. Alone upon a mountain near the Sea of Galilee He spent the entire night in prayer for them, while they were sleeping at the foot of the mountain. With the first light of dawn He summoned them to meet Him; for He had something of importance to communicate to them."—"*The Desire of Ages,*" p. 291.

16. What important work for the church of God was performed on the day following the all-night vigil of Jesus? Verse 13; Mark 3:14.

NOTE.—"The first step was now to be taken in the organization of the church that after Christ's departure was to be His representative on earth. . . . Jesus had called His disciples that He might send them forth as His witnesses, to declare to the world what they had seen and heard of Him. Their office was the most important to which human beings had ever been called, and was second only to that of Christ Himself. They were to be workers together with God for the saving of the world. As in the Old Testament the twelve patriarchs stand as representatives of Israel, so the twelve apostles were to stand as representatives of the gospel church."—"*The Desire of Ages,*" p. 291.

"As His representatives among men, Christ does not choose angels who have never fallen, but human beings, men of like passions with those they seek to save. Christ took upon Himself humanity, that He might reach

Jesus and His Disciples in the Wheat Field

humanity. Divinity needed humanity; for it required both the divine and the human to bring salvation to the world. Divinity needed humanity, that humanity might afford a channel of communication between God and man. So with the servants and messengers of Christ. Man needs a power outside of and beyond himself, to restore him to the likeness of God, and enable him to do the work of God; but this does not make the human agency unessential. Humanity lays hold upon divine power, Christ dwells in the heart by faith; and through coöperation with the divine, the power of man becomes efficient for good.

"He who called the fishermen of Galilee is still calling men to His service. And He is just as willing to manifest His power through us as through the first disciples. However imperfect and sinful we may be, the Lord holds out to us the offer of partnership with Himself, of apprenticeship to Christ. He invites us to come under the divine instruction, that, uniting with Christ, we may work the works of God."—*The Desire of Ages*, pp. 296, 297.

17. What power did Jesus bestow upon the chosen twelve? Verse 15.

18. Name the apostles chosen. Verses 16-19.

NOTE.—If the names of the apostles are placed in groups of threes, they will be more easily memorized:

Peter	Andrew	Thomas	Thaddæus
James	Philip	Matthew	Simon
John	Bartholomew	James	Judas

19. How came the last man named to be chosen? Matt. 8:19, 20.

NOTE.—"While Jesus was preparing the disciples for their ordination, one who had not been summoned, urged his presence among them. It was Judas

Iscariot, a man who professed to be a follower of Christ. He now came forward, soliciting a place in this inner circle of disciples. With great earnestness and apparent sincerity he declared, 'Master, I will follow Thee whithersoever Thou goest.' Jesus neither repulsed nor welcomed him, but uttered only the mournful words: 'The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay His head.' Judas believed Jesus to be the Messiah; and by joining the apostles, he hoped to secure a high position in the new kingdom. This hope Jesus designed to cut off by the statement of His poverty.

"The disciples were anxious that Judas should become one of their number. He was of commanding appearance, a man of keen discernment and executive ability, and they commended him to Jesus as one who would greatly assist Him in His work. They were surprised that Jesus received him so coolly."—*"The Desire of Ages,"* pp. 293, 294.

"THINK ON THESE THINGS"

Things that may rightfully be done on the Sabbath.
Things which you think you should not do on the Sabbath.
Christ's choice of men.
Meaning of "disciple." Of "apostle."

Lesson 4—April 27, 1935

DAILY LESSON STUDY: Place a check mark in the proper space.

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH

The Sermon on the Mount—The Beatitudes

LESSON SCRIPTURES: Matt. 5:1-16; Luke 6:20-26.

MEMORY VERSE: "Ye are the light of the world. . . . Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Matt. 5:14-16.

STUDY HELPS: "Mount of Blessing," chapters 1 and 2; "The Desire of Ages," pages 298-306.

PLACE: A mountain, modernly known as the "Horns of Hattin," Hattin being the village on the ridge at its base. The mountain rises only sixty feet above the plain. It is easily accessible from the Lake of Galilee, and requires but a few minutes to walk from the plain to the summit. A level space at the top is quite suitable for the gathering of a multitude.

PERSONS: Jesus; the twelve; the multitude.

THE LESSON

1. When Jesus was preaching His first recorded sermon, what audience did He have? Matt. 4:25.

2. Seeing the multitude, to what place did He resort? Who sat next to Him? Matt. 5:1.

NOTE.—"The Sermon on the Mount, though given especially to the disciples, was spoken in the hearing of the multitude. After the ordination of the apostles, Jesus went with them to the seaside. Here in the early morning the

The Sermon on the Mount

people had begun to assemble. Besides the usual crowds from the Galilean towns, there were people from Judea, and even from Jerusalem itself; from Perea, from Decapolis, from Idumea, away to the south of Judea; and from Tyre and Sidon, the Phœnician cities on the shore of the Mediterranean. 'When they had heard what great things He did,' they 'came to hear Him and to be healed of their diseases: . . . there went virtue out of Him, and healed them all.'

"The narrow beach did not afford even standing room within reach of His voice for all who desired to hear Him, and Jesus led the way back to the mountain side. Reaching a level space that offered a pleasant gathering place for the vast assembly, He seated Himself on the grass, and the disciples and the multitude followed His example."—*"The Desire of Ages,"* p. 298.

"The disciples' [the twelve apostles] place was always next to Jesus. The people constantly pressed upon Him, yet the disciples understood that they were not to be crowded away from His presence. They sat close beside Him, that they might not lose a word of His instruction."—*"The Desire of Ages,"* p. 299.

3. Whom does Jesus first call "blessed"? Why are they blessed? Verse 3.

NOTE.—The term "blessed" indicates an experience of solemn joy, of deep satisfaction, or of supreme favor. This experience comes not from outward possessions or high birth. It is unknown to the world. It is the gift of God.

The "poor in spirit" are those who recognize that they are nothing and have nothing outside of Christ. They feel their entire dependence upon One

who is mighty to save. To them are promised the greatest and best of all riches,—the kingdom of heaven "within you," and "in the world to come eternal life."

4. What word was spoken for the mourner? Verse 4.

NOTE.—"They that mourn": (1) For their sins. Sorrow for sin is the first condition of forgiveness. It is the best assurance that the sin will not be willingly repeated. The mourning state is blessed because it is a necessary step to the more blessed state of forgiveness. (2) For temporal losses. Mourning for a dear one that death has taken, or in sympathy with the afflicted, or even for property loss, mellows the spirit, and tends to lead the mourner to sorrow for sin. And there is comfort for the sorrowing from the "God of all comfort."

5. What does Jesus say of the meek? Verse 5.

NOTE.—"The meek." Those who are patient and gentle under trial or wrong. They show no spirit of retaliation, no resentment, no bigotry, no hardness. Self and self-consciousness are subdued. The spirit is not contentious, or quarrelsome, or irritable. Self-possession, calmness, and peace mark all they say and do.

6. Who shall be filled, or satisfied? Verse 6.

NOTE.—Hunger is one of the strongest cravings of human nature. Men have become so overpowered by it that they have taken human life to relieve it; but thirst is even more intense. Men go insane from thirst. Men sometimes live without food for many days, but they can live only a short time without water. These characteristics of our physical needs should teach us the importance of supplying our spiritual sustenance. Does our body need bread? More than this our souls need the bread of life. Does the physical man call for water? Infinitely more do we need the water of life. But if we hunger and thirst, the Great Provider will abundantly supply our need.

7. What is promised to the merciful? To the pure in heart? Verses 7, 8.

NOTE.—"Every impure thought defiles the soul, impairs the moral sense, and tends to obliterate the impressions of the Holy Spirit. It dims the spiritual vision, so that men cannot behold God. The Lord may and does forgive the repenting sinner; but though forgiven, the soul is marred. All impurity of speech or of thought must be shunned by him who would have clear discernment of spiritual truth."—*"The Desire of Ages,"* p. 302.

8. What are peacemakers called? Verse 9.

NOTE.—The world is so full of unrest and conflict that peacemakers are needed everywhere,—in the home, in the church, in the community. Every person who has found peace ought to be a peacemaker.

9. What is promised to those who are persecuted for righteousness' sake? What manner of persecution do some receive for His sake? Verses 10, 11.

10. What may be the experience of the persecuted? Who has shared in this experience? Verse 12.

NOTE.—No joy is so great as that of victory under trial, no peace so blissful as that which abides the storm. The degree of joy is proportionate to the intensity of the struggle.

11. What are the persons who are called blessed said to be? To what are those compared who lose these blessed experiences? Verse 13.

12. How may such a condition be avoided? Mark 9:50; Col. 4:6.

13. To what else are the blessed likened? How is a lamp or candle made to serve its purpose? Matt. 5:14, 15.

14. What should a follower of Christ be to the world? How is the Father glorified? Verse 16.

"THINK ON THESE THINGS"

What is the difference between happiness and blessedness?

Think of a Bible example of one who was poor in spirit. Of one who was not. Of one who was meek. Of one who suffered persecution with a cheerful spirit.

Ways by which we may let our light shine.

Lesson 5—May 4, 1935

DAILY LESSON STUDY: Place a check mark in the proper space.

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH

The Sermon on the Mount; Jesus Magnifies the Law

LESSON SCRIPTURES: Matt. 5:17-48; Luke 6:27-36.

MEMORY VERSE: "I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." Matt. 5:44.

STUDY HELPS: "Mount of Blessing," chapter on "The Spirituality of the Law;" "The Desire of Ages," pages 307-311.

PLACE AND PERSONS: The same as in preceding lesson.

THE LESSON

1. How did Jesus guard against any possible charge that He was setting aside the law of God? Matt. 5:17.

2. How long will the law of God remain in force and unchanged? Verse 18.

NOTE.—A "jot," referring to the Hebrew letter *yod,* is the smallest letter of the Hebrew alphabet. A "tittle" is a part of a letter which distinguishes it from another similar letter, such as E and F. Not even the smallest tip of a letter is to pass away from the law, till all things come to pass.

3. What will be the final result of failure to keep and to teach the commandments? What is the promise to those who do them and teach them? Verse 19.

NOTE.—The idea is not that those who do not keep the law shall be the least in the kingdom of heaven, but rather that they shall be "of no esteem in the sight of heaven." They will have no place there.

4. By what comparison does Jesus show that more than outward observance of the law is required? Verse 20.

5. What prophecy had been given concerning the attitude of Jesus toward the law? Isa. 42:21.

NOTE.—As we use the microscope to bring into the range of vision that which the unaided eye cannot detect, so Jesus enlarges upon the meaning of the law, bringing into clear view that which otherwise might not be discerned.

6. How did Jesus magnify, or make clearer, the meaning of the sixth commandment? Matt. 5:21, 22.

7. What admonition was given, which, if heeded, would settle many personal differences? Verses 23, 24.

NOTE.—"When one who professes to serve God wrongs or injures a brother, he misrepresents the character of God to that brother, and the wrong must be confessed, he must acknowledge it to be sin, in order to be in harmony with God. Our brother may have done us a greater wrong than we have done him, but this does not lessen our responsibility."—*"Mount of Blessing,"* p. 91.

8. What further admonition, if obeyed, would promote peace? Verses 25, 26.

9. How did Jesus expand the meaning of the seventh commandment? Verses 27, 28.

NOTE.—The law against adultery includes cherishing lustful thoughts. Unchaste language and expressions that suggest evil thoughts should be scrupulously avoided. They are evil in their influence upon others, and give evidence of a corrupt heart. Matt. 12:34.

10. What illustration is given of the hatred which should exist in our hearts against sin? Matt. 5:29, 30.

NOTE.—The Revised Version reads, "causeth thee to stumble" instead of "offend thee." We must give up that which is as dear as the right hand or the right eye if it is keeping us from entrance into the kingdom.

11. How does Jesus interpret the law of divorcement? Verses 31, 32.

12. What does Jesus say about swearing? Why should we not swear by heaven? By the earth? By one's own head? How simple and direct should our language be? Verses 33-37.

NOTE.—"The words of our Lord, 'Swear not at all,' do not touch the judicial oath. . . . If there is anyone on earth who can consistently testify under oath, it is the Christian."—*"Testimonies,"* vol. 1, pp. 201, 202.

13. What was the ancient law of compensation? How did Jesus show that laws necessary in an earthly government should not rule in individual Christian experience? Verses 38-42.

NOTE.—"The whole earthly life of Jesus was a manifestation of this principle. It was to bring the bread of life to His enemies that our Saviour left His home in heaven. Though calumny and persecution were heaped upon Him from the cradle to the grave, they called forth from Him only the expression of forgiving love. . . . Jesus bade His disciples, instead of resisting the demands of those in authority, to do even more than was required of them."—*"Mount of Blessing,"* pp. 109-111.

14. What should be the attitude of the Christian toward his enemies? Verses 43, 44.

15. If love prompts all our acts, whose children will we be? What example of the Father's love is given? Verse 45.

16. If we love and greet only those who love us, to whom may we justly be compared? Verses 46, 47; Luke 6:32.

17. What high standard of character is set before us? Matt. 5:48.

NOTE.—"This standard is not one to which we cannot attain. In every command or injunction that God gives, there is a promise, the most positive, underlying the command. God has made provision that we may become like unto Him, and He will accomplish this for all who do not interpose a perverse will, and thus frustrate His grace. . . . He tells us to be perfect as He is, in the same manner. We are to be centers of light and blessing to our little circle, even as He is to the universe. We have nothing of ourselves, but the light of His love shines upon us, and we are to reflect its brightness. . . . If you are the children of God, you are partakers of His nature, and you cannot but be like Him. Every child lives by the life of his father. . . . That life in you will produce the same character and manifest the same works as it did in Him. Thus you will be in harmony with every precept of His law."—*"Mount of Blessing,"* pp. 116-118.

"THINK ON THESE THINGS"

The possibilities before individuals and nations if the command, "Love your enemies," were obeyed.

How many times is the prophecy of Isaiah 42:21 fulfilled in this lesson?

What particular statement in this lesson comes to me with the greatest reproof?

The effect prayer for an enemy has upon one's own heart.

Lesson 6—May 11, 1935

DAILY LESSON STUDY: Place a check mark in the proper space.

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH

The Sermon on the Mount; Giving Alms; Prayer

LESSON SCRIPTURES: Matt. 6:1-18; Luke 11:1-8.

MEMORY VERSE: The Lord's Prayer. Matt. 6:9-13.

STUDY HELP: "Mount of Blessing," chapter, "The True Motive in Service" (first four sections), also chapter, "The Lord's Prayer."

PLACE AND PERSONS: Same as in Lesson 4.

THE LESSON

Giving of Alms

1. What motive should not enter into almsgiving? What indicates that our Father regards the motive or spirit even more than the deed? Matt. 6:1; Mark 9:41.

2. How do hypocrites do alms or deeds of mercy? What is their only reward? Matt. 6:2.

NOTE.—The Revised Version reads, "They have received their reward." That is, they have received the reward they desire—the praise of men—but nothing more.

3. By what figure is the true way of giving illustrated? What promise is made to those who heed this instruction? Verses 3, 4.

Prayer

4. What is said concerning the prayer of hypocrites? What is their motive? Their reward? Verse 5.

5. How does the true follower of Jesus pray? Who hears and answers such prayers? Verse 6.

6. What error of the heathen should we avoid in praying? Why is "much speaking" in prayer unnecessary? Verses 7, 8.

7. Was it the purpose of Jesus to prescribe the exact length and content of our prayers? Verse 9, first part.

NOTE.—All through the scriptures of this lesson, the *manner* of serving God is emphasized,—the spirit, the motive, the method. Of this prayer it is said definitely, "After this manner" pray ye. How? Simply, reverently, definitely. If so done, public prayer may usually be short. Often it is much better for a few to pray briefly than for one to pray at length. Personal or private prayer may be according to the need of the suppliant. Jesus sometimes "continued all night" in prayer. John 17 is all a prayer. In "Early Writings" it is said, "Ye let go of the arm of the Lord too soon." Jacob wrestled in prayer till break of day. Prevailing prayer is the standard for the suppliant in private devotion.

8. In studying the Lord's Prayer, note the following in Matthew 6:9-13:

a. The simple form of address.
b. The reference to God's kingdom and will.
c. The petition offered for our needs.
d. The request it contains for protection from sin.
e. Power and glory ascribed to the Father.

NOTE.—Many have "difficulty with that passage in the Lord's Prayer, 'And lead us not into temptation, but deliver us from evil.' Why should God *lead* us into temptation? The Aramaic version has it, 'And do not let us enter into temptation, but deliver us from error.' "—*George M. Lamsa, in The Literary Digest, Jan. 6, 1934.*

9. What is the measure of forgiveness we may receive as here stated? What is said of those who do not forgive others? Verses 14, 15.

10. What illustration did Jesus next present? What emergency made necessary this man's request for bread? Luke 11:5, 6.

11. What reasons were given by his friend for not granting his request? Verse 7.

12. What attitude on the part of the petitioner obtained the desired response? What lesson did Jesus seek to teach by this illustration? Verse 8.

NOTE.—"Here Christ represents the petitioner as asking that he may give again. He must obtain the bread, else he cannot supply the necessities of a weary, belated wayfarer. Though his neighbor is unwilling to be troubled, he will not desist his pleading; his friend must be relieved; and at last his importunity is rewarded; his wants are supplied. . . . But the selfish neighbor in the parable does not represent the character of God. The lesson is drawn,

not by comparison, but by contrast. A selfish man will grant an urgent request, in order to rid himself of one who disturbs his rest. But God delights to give." —"*Christ's Object Lessons,*" pp. 140, 141.

Fasting

13. What instruction is given concerning fasting? Matt. 6:16-18.

14. How does this instruction compare in spirit with that on giving alms and on praying?

NOTE.—" 'Anoint thine head, and wash thy face.' These were forbidden in the Jewish canon on days of fasting and humiliation; and hypocrites availed themselves of this ordinance, that they might appear to men to fast. Our Lord, therefore, cautions us against this; as if He had said: *Affect* nothing—dress in thy ordinary manner, and let the whole of thy deportment prove that thou desirest to recommend thy soul to God, and not thy face to men."—*Clarke.*

"THINK ON THESE THINGS"

Why the Christian should pray.

The power of prayer.

When we see direct answer to prayer, should our faith be increased?

When we do not see the direct answer to our prayers, should this weaken our faith in God?

Lesson 7—May 18, 1935

DAILY LESSON STUDY: Place a check mark in the proper space.

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH

The Sermon on the Mount; The Father's Care for His Children

LESSON SCRIPTURES: Matt. 6:19-34; Luke 11:34-36; 12:22-34.

MEMORY VERSE: "Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you. Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof." Matt. 6:33, 34.

STUDY HELPS: "Mount of Blessing," pages 133-150; "The Desire of Ages," pages 312, 313.

PLACE AND PERSONS: Same as Lesson 4.

THE LESSON

Singleness of Purpose

1. Continuing His Sermon on the Mount, what does Jesus say concerning our treasures? Matt. 6:19.

2. Where should we lay up our treasures? What assurance is given of the security of treasures laid up in heaven? Verse 20.

3. Why would our Father have us lay up treasures in heaven rather than on earth? Verse 21.

4. What is the light of the body? What only is necessary in order to have the body full of light? Verse 22.

5. What will be the condition of the body if the eye is fixed upon evil things? Verse 23.

NOTE.—The direction of the eye shows the purpose of the man as does the laying up of treasures the affections of the heart. He who has a single purpose to do God's will, who steadfastly looks to God, will be guided and filled with the light of God. He whose purpose is turned upon the low, dark ambitions of selfishness, worldliness, and sin will become a body of darkness. And if he who has known the light turns to the darkness, how great is that darkness!

6. Why can no man serve two masters? What two masters are mentioned? Verse 24.

Our Father's Care

7. When we are serving God, about what should we not feel undue concern? What is said to be more important? Verse 25.

NOTE.—The injunction is not an excuse for laziness, shiftlessness, and thoughtlessness. "Take no anxious thought," is no doubt the real meaning of the text. God demands prudence, industry, care in His service; but having done our duty in His fear and by His grace, we are not to worry. Leave results to Him.

8. What comforting example of the Father's care is given to us? Verse 26.

9. What question shows the uselessness of worry? Verse 27.

10. What other common need should not cause us anxiety? What are we asked to consider? What is the result in the case of the lilies? Verses 28, 29.

NOTE.—"Consider, says Jesus, how the lilies grow; how, springing from the cold, dark earth, or from the mud of the river bed, the plants unfold in loveliness and fragrance. Who would dream of the possibilities of beauty in the rough brown bulb of the lily? But when the life of God, hidden therein, unfolds at His call in the rain and the sunshine, men marvel at the vision of grace and loveliness. Even so will the life of God unfold in every human soul that will yield itself to the ministry of His grace, which, free as the rain and the sunshine, comes with its benediction to all."—*"Mount of Blessing,"* p. 144.

11. What conclusion may we draw from this illustration? Verse 30.

12. What instruction is given concerning anxiety about temporal needs? Verse 31.

NOTE.—"Where the treasure is, there the heart will be. In every effort to benefit others, we benefit ourselves. He who gives money or time for spreading the gospel enlists his own interest and prayers for the work, and for the souls to be reached through it; his affections go out to others, and he is stimulated to greater devotion to God, that he may be enabled to do them the greatest good."—*"Mount of Blessing,"* p. 135.

13. What is the basis of the counsel Jesus gave? Verse 32.

14. What is to be our first and chief concern? What will then be added unto us? Verse 33.

NOTE.—"Jesus does not release us from the necessity of effort, but He teaches that we are to make Him first and last and best in everything. We are to engage in no business, follow no pursuit, seek no pleasure, that would hinder the outworking of His righteousness in our character and life. Whatever we do, is to be done heartily, as unto the Lord."—*"Mount of Blessing,"* pp. 147, 148.

15. What counsel does Jesus give regarding anxiety for the future? Verse 34.

NOTE.—Borrow no trouble for the future. God gives us to-day strength for to-day's duties, trials, sorrows, evils. We can borrow no grace for future troubles. How foolish it is, then, to borrow trouble which we may not meet! The day brings sufficient anxiety and care. There is always grace for the day. God is a present help in trouble.

"THINK ON THESE THINGS"

What are treasures upon earth? In heaven?
The importance of singleness of purpose.
Things about which we need not worry.
Obtaining release from worry.

Lesson 8—May 25, 1935

DAILY LESSON STUDY: Place a check mark in the proper space.

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH

The Sermon on the Mount; Judging; Fruit Bearing; Right Building

LESSON SCRIPTURES: Matthew 7; Luke 6:37-49; 11:9-13.

MEMORY VERSE: "Whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." Matt. 7:12.

STUDY HELP: "Mount of Blessing," chapter, "Not Judging but Doing."

PLACE AND PERSONS: Same as in Lesson 4.

THE LESSON

Judging

1. When near the close of the Sermon on the Mount, what did Jesus say about judging others? By what principle will God judge us? Matt. 7:1, 2.

2. What pointed question is asked of one who judges another? What inconsistent course is often taken toward a brother? Verses 3, 4.

NOTE.—"Jesus illustrates this golden rule of judging by the mote and the beam. He draws a picture and shows how morally grotesque the conduct of the faultfinder is. 'Beam' literally means a log, joist, or rafter; a graphic and almost droll representation of a comparatively great fault. 'The word "mote" suggests dust; whereas the figure is that of a minute chip or splinter of the same material with the beam.' Here is a man with a huge log across his eyes; and behold him trying to extract from the eye of his neighbor a tiny splinter that has flown therein! perhaps from the log from his own eye!"—*Peloubet.*

3. What counsel is given in this matter? Verse 5.

NOTE.—"Not until you feel that you could sacrifice your own self-dignity, and even lay down your life, in order to save an erring brother, have you cast the beam out of your own eye, so that you are prepared to help your brother. Then you can approach him, and touch his heart. No one has ever been reclaimed from a wrong position by censure and reproach; but many have thus been driven from Christ, and led to seal their hearts against conviction. A tender spirit, a gentle, winning deportment, may save the erring, and hide a multitude of sins."—*"Mount of Blessing,"* pp. 184, 185.

4. What counsel should we heed respecting those who will not hear God's truth? Verse 6.

NOTE.—A transposition of the parts of the sentence clarifies the meaning: Give not that which is holy unto the dogs, lest they turn again and rend you; neither cast your pearls before swine, lest they trample them under their feet.

"Jesus here refers to a class who have no desire to escape from the slavery of sin. By indulgence in the corrupt and vile, their natures have become so degraded that they cling to the evil, and will not be separated from it. The servants of Christ should not allow themselves to be hindered by those who would make the gospel only a matter of contention and ridicule."—*"Mount of Blessing,"* p. 186.

Receiving God's Gifts

5. What promise is made to those who ask? To those who seek? To those who knock? Who is said to receive? To find? To whom shall the door be opened? Verses 7, 8.

6. What human experience is cited for illustration? Verses 9, 10.

NOTE.—It is characteristic of Jesus' teaching to draw upon the things of common experience to illustrate spiritual truth. Here He chooses the tenderest of human relations,—that of parent and child; and selects a touching incident in this relation,—a hungry child asking for something to eat. Parents will and must refuse some things asked by children, but they do not refuse food to children when they are hungry. So our heavenly Father responds to the cry of him who hungers and thirsts after righteousness.

7. What conclusion is drawn from this illustration? Verse 11.

8. What golden rule is given for our guidance under all circumstances? Verse 12.

NOTE.—"In your association with others, put yourself in their place. Enter into their feelings, their difficulties, their disappointments, their joys, and their sorrows. Identify yourself with them, and then do to them as, were you to exchange places with them, you would wish them to deal with you."—*"Mount of Blessing,"* p. 192.

The Highway for the Christian

9. What two pathways are contrasted? What is said of each class of travelers? Verses 13, 14.

10. What dangers beset the way? Verse 15.

11. How are we to discern enemies of the truth? What illustration is given to emphasize the principle? Verses 16-20.

NOTE.—With every wind of doctrine blowing, we are to know whether influences and teachings are drawing souls to the divine standard of the commandments of God and the faith of Jesus, and building up God's cause. (See Isaiah 8:20 for the Bible rule.) And we must not omit applying to our own personal habits of life this principle of deciding the nature of a thing by its fruits. We shall get no good fruit out of wrong habits of talking, or thinking, or reading, etc. Let us bring every practice to the test: Does it minister to my spiritual growth, and yield fruit to holiness of life and earnestness in God's service?

12. What will be God's test of character, profession or obedience? Verse 21; Luke 6:46.

13. What boastful words will many speak in "that day"? What will Jesus say to them? Matt. 7:22, 23.

NOTE.—"I never knew you." Awful words will they be in the final judgment. Jesus Christ is not the minister of sin. He came to save *from* sin, not *in* sin. He died to "redeem us from all iniquity [lawlessness, lawbreaking], and purify unto Himself a peculiar people, zealous of good works." Titus 2:14. It cannot be too strongly emphasized that faith in Christ leads to sin cleansing, clean living, and righteous doing.

Right Building

14. To what does Jesus liken one who hears and does His sayings? What tests will such a house stand? Why? Verses 24, 25.

15. To what does Jesus liken one who hears His sayings, but does not do them? What test will such a house not stand? What is said of its fall? Verses 26, 27.

NOTE.—This wonderful Sermon on the Mount, so called, is really many sermons condensed into one, so full of meaning is every passage. Jesus may have given it more fully than is recorded here; but as it has come down to us, it is a compendium of gospel principles by which to live. There could hardly be a more fitting close, or climax, to this sermon than the parable of the two houses. The mere hearing of truth does not edify nor build strength into character. It is only when the truth takes hold upon the heart and works itself out in the deeds of life, that it brings salvation to the hearer.

16. How did the teachings of Jesus affect the multitude? What reason is given for this effect? Verses 28, 29.

"THINK ON THESE THINGS"

Gifts that are received without asking.

Gifts that must be earnestly sought.

What lesson is taught by the relation of parent to child? By the highway? By grapes and figs? By the trees? By the builders?

Thirteenth Sabbath Offering—June 29, 1935

Southern European Division

DAILY LESSON STUDY: Place a check mark in the proper space.

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH

The Word and Touch of Jesus

LESSON SCRIPTURES: Luke 7:1-17; Matt. 8:5-13.

MEMORY VERSE: "Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy." John 16:20.

STUDY HELP: "The Desire of Ages," pages 315-320.

PLACES: Capernaum; Nain, a town about twenty-two miles southwest of Capernaum.

PERSONS: Jesus; the centurion; a Roman captain of a hundred men; a beloved servant of the centurion; a hundred men; a delegation of Jewish elders; friends of the centurion bearing a message; the widow of Nain and her son; the people of the town in funeral procession; the multitude.

THE LESSON

Healing the Centurion's Servant

1. Where did Jesus go after He completed the sermon spoken on the mountain side? Luke 7:1.

2. What trouble had come to the home of a certain Roman official? What message did he ask the Jewish elders to take to Jesus? Verses 2, 3.

3. What argument did the elders use to persuade Jesus to grant the centurion's request? Verses 4, 5.

4. How did Jesus respond to the plea? Whom did He meet on the way to the centurion's home? Verse 6, first part.

5. What message had the centurion sent by his friends? Of what two things did he not feel worthy? Verses 6, last part; 7, first part.

6. What method of healing did he modestly suggest? Verse 7, last part.

7. How did the centurion show his understanding of the power of Jesus? Verse 8.

NOTE.—"The Jewish elders who recommended the centurion to Christ, had shown how far they were from possessing the spirit of the gospel. They did not recognize that our great need is our only claim on God's mercy. In their self-righteousness they commended the centurion because of the favor he had shown to 'our nation.' But the centurion said to himself, 'I am not worthy.' His heart had been touched by the grace of Christ. He saw his own unworthiness; yet he feared not to ask help. He trusted not to his own goodness; his argument was his great need. His faith took hold upon Christ in His true character."—*"The Desire of Ages,"* pp. 316, 317.

8. What did Jesus say concerning the message from the centurion? Verse 9.

The Funeral Train

NOTE.—The disciples of Jesus truly believed on Him, but their faith had not gone beyond His personal presence, beyond the aid of the natural senses. The centurion comprehended to some extent the great and perfect government of God. Even as in the Roman system, he, the centurion, could send soldiers to execute his commands, so Jesus had control of power and agents far beyond ordinary men.

9. **What was the result of the centurion's faith? Verse 10.**

NOTE.—"It is interesting to find these wild flowers of natural faith, humility, and love growing outside the carefully cultured garden of the Hebrew religion. God has never been without witnesses among the nations. . . . Because the centurion was under the authority of Rome and was loyally obedient to it, he was able to exercise authority; and since he was so sure that Christ was obedient and loyal to God, he felt that He, too, was able to exert authority over all other forces, especially those which were injuring and torturing human

lives. Let us seek to be such obedient servants that Christ may be able to say to us also, with absolute certainty that we shall obey, 'Go' and 'Come' and especially 'Do this.' "—*F. B. Meyer.*

The Widow's Son

10. To what place did Jesus go the next day? Who accompanied Him? Verse 11.

11. What procession did Jesus meet as He drew near the gate of the city? Verse 12.

12. How did this scene affect Jesus? What did He say to the bereaved mother? Verse 13.

NOTE.—Jesus' sympathy with those who are in trouble is here illustrated. We have also this comforting statement: "Keep your wants, your joys, your sorrows, your cares, and your fears, before God. You cannot burden Him; you cannot weary Him. He who numbers the hairs of your head is not indifferent to the wants of His children. 'The Lord is very pitiful, and of tender mercy.' His heart of love is touched by our sorrows, and even by our utterance of them. Take to Him everything that perplexes the mind. Nothing is too great for Him to bear, for He holds up worlds, He rules over all the affairs of the universe. Nothing that in any way concerns our peace is too small for Him to notice. There is no chapter in our experience too dark for Him to read; there is no perplexity too difficult for Him to unravel. No calamity can befall the least of His children, no anxiety harass the soul, no joy cheer, no sincere prayer escape the lips, of which our heavenly Father is unobservant, or in which He takes no immediate interest. 'He healeth the broken in heart, and bindeth up their wounds.' The relations between God and each soul are as distinct and full as though there were not another soul for whom He gave His beloved Son."—*"Steps to Christ,"* pp. 104, 105.

13. What did Jesus do? What did He say? What was the result? Verses 14, 15.

14. What was the effect of this miracle upon the people? How did they glorify God? How far did the report of this miracle extend? Verses 16, 17.

"THINK ON THESE THINGS"

What different idea did the Jews and the centurion have concerning "worthiness"?

Was it the "worthiness" of the centurion that caused Jesus to heal his servant?

Can true faith be developed? How?

Evidence of Jesus' sympathy with those in trouble.

Southern European Division

Thirteenth Sabbath Offering—June 29, 1935

DAILY LESSON STUDY: Place a check mark in the proper space.

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH

John the Baptist

LESSON SCRIPTURES: Matt. 11:2-12; Luke 7:18-30; Mark 6:14-29; Matt. 14:1-12.

MEMORY VERSE: "Be thou faithful unto death, and I will give thee a crown of life." Rev. 2:10.

STUDY HELP: "The Desire of Ages," pages 214-225.

PLACES: Jesus was somewhere in Galilee; John the Baptist was in prison in the castle of Machærus, on the east side of the head of the Dead Sea, his dungeon being at one end of the citadel, the palace of Herod at the other end; the banquet hall of Herod.

PERSONS: Jesus; His disciples; John the Baptist; disciples of John; Herod and his lords; Herodias, the lawful wife of Herod's brother Philip; Salome, daughter of Herodias; an executioner.

THE LESSON

1. What had Herod Antipas done with John the Baptist? Why had he done this? Matt. 14:3, 4.

NOTE.—Herodias was the wife of Philip, Herod's brother. Herod's wife was a daughter of Aretas, an Arabian king. Herodias induced Herod to divorce his wife, and left her husband to live with him. John the Baptist had fearlessly rebuked Herod for his sin, and this incurred the hatred of Herodias. When Aretas understood that Herod had put away his daughter, he prepared to make war upon him. The two armies met, and that of Herod was cut to pieces by the Arabians. The historian Josephus says that this was supposed to be "a judgment of God upon him, for the murder of John the Baptist."

2. Of what did John hear while he was in prison? Matt. 11:2, first part.

3. Through whom did he learn of the works of Jesus? Luke 7:18.

4. What message did John send to Jesus? Verses 19, 20.

NOTE.—"Like the Saviour's disciples, John the Baptist did not understand the nature of Christ's kingdom. He expected Jesus to take the throne of David; and as time passed, and the Saviour made no claim to kingly authority, John became perplexed and troubled. . . . There were hours when the whisperings of demons tortured his spirit, and the shadow of a terrible fear crept over him. Could it be that the long-hoped-for Deliverer had not yet appeared? . . . But the Baptist did not surrender his faith in Christ. . . . He determined to send a message of inquiry to Jesus."—*"The Desire of Ages,"* pp. 215, 216.

5. What did Jesus do while John's messengers were waiting for His reply? Then what did He say they should tell John? Verses 21-23.

NOTE.—"The Saviour's words, 'Blessed is he, whosoever shall find none occasion of stumbling in Me,' were a gentle reproof to John. It was not lost upon him. Understanding more clearly now the nature of Christ's mission, he yielded himself to God for life or for death, as should best serve the interests of the cause he loved."—*"The Desire of Ages,"* p. 218.

6. When John's disciples had departed, what three questions concerning John did Jesus ask of the multitude? Verses 24-26.

7. What did Jesus then say of John? From what prophet did he quote? Verse 27; Mal. 3:1.

8. How did He compare John with other men? What did He say of the kingdom of heaven? Luke 7:28.

NOTE.—Dr. Adam Clarke comments as follows on the latter part of this verse: "By the kingdom of heaven in this verse is meant, the fullness of the blessings of the gospel of peace; which fullness was not known till after Christ had been crucified, and had risen from the dead. Now the least in this kingdom, the meanest preacher of a crucified, risen, and glorified Saviour, was greater than John, who was not permitted to live to see the plenitude of gospel grace, in the pouring out of the Holy Spirit."

9. While John was in prison, how did Herodias feel toward him? Mark 6:19, margin.

10. How did Herod regard John? What did he know concerning him? Verse 20.

11. How was the birthday of Herod celebrated? What foolish promise did Herod make to the daughter of Herodias on that occasion? Verses 21-23.

12. What did Herodias instruct her daughter to ask of Herod? In what words did she make her request? Verses 24, 25.

13. How did Herod feel concerning the matter? What shows that the king did not have the courage to break a bad promise? What did he at once do? Verses 26-28.

14. What did the disciples of John do? Verse 29.

NOTE.—"To many minds a deep mystery surrounds the fate of John the Baptist. They question why he should have been left to languish and die in prison. The mystery of this dark providence our human vision cannot penetrate. . . . But for the sake of thousands who in after years must pass from prison to death, John was to drink the cup of martyrdom. As the followers of Jesus should languish in lonely cells, or perish by the sword, the rack, or the fagot, apparently forsaken by God and man, what a stay to their hearts would be the thought that John the Baptist, to whose faithfulness Christ Himself had borne witness, had passed through a similar experience. . . . Not Enoch, who was translated to heaven, not Elijah, who ascended in a chariot of fire, was greater or more honored than John the Baptist, who perished alone in the dungeon."—*"The Desire of Ages,"* pp. 223-225.

15. When Herod later heard of Jesus and His work, who did he think He was? Matt. 14:1, 2.

"THINK ON THESE THINGS"

Lessons we may learn from John the Baptist.
Personal trouble is no evidence that God is not leading us.
Contrast the characters of Herod and John.

DAILY LESSON STUDY: Place a check mark in the proper space.

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH

The Parable of the Sower

LESSON SCRIPTURES: Matt. 13:1-23; Mark 4:1-20; Luke 8:4-15.

MEMORY VERSE: "Thy word have I hid in mine heart, that I might not sin against Thee." Ps. 119:11.

STUDY HELP: "Christ's Object Lessons," pages 33-61.

PLACE: By the Sea of Galilee, sowers and reapers visible upon the near-by hillside and plain.

PERSONS: Jesus, seated in a boat a few feet from the shore; the disciples; a great multitude, rich and poor, many sick ones lying on mats.

THE LESSON

1. What is one means which God has chosen by which to reveal truth to mankind? Ps. 78:2.

NOTE.—A parable is a narrative founded on real scenes or events such as occur or might occur in nature or in daily life, and susceptible of a moral or spiritual application. About thirty of Christ's parables are recorded. In parables Jesus could set forth facts about His kingdom and its relation to the Jewish and Roman governments which would have aroused intense opposition and unduly shortened His ministry if taught directly.

2. In what surroundings did Jesus speak the parable of the sower? Matt. 13:1-3.

3. What feature of the sowing is first mentioned? What became of the seed? Verse 4.

4. Where did some of the seed fall? With what result? Verses 5, 6.

5. Where else did some of the seed fall? What was the result? Verse 7.

6. Where did still other seed fall? What fruit did this seed bear? Verse 8.

7. How is the importance of this parable emphasized? Verse 9.

8. What question did the disciples ask Jesus? What was His reply? Verses 10-13.

9. What prophecy was applicable to many to whom Jesus was speaking? Verses 14, 15.

10. What blessing was pronounced upon those who were anxious to see and hear? Verses 16, 17.

11. What explanation was made of the seed falling by the wayside? Verses 18, 19.

NOTE.—Keep in mind, throughout this interpretation, that the seed represents the "word of the kingdom," and the soil the heart of the hearer. The various conditions of the soil indicate conditions of the heart. The fruitage

Sowing by the Wayside

itself represents elements of character, and deeds of love in the life. This is true not only of the individual who receives the word, but also of every one to whom he may minister that word.

12. What was the seed of which Jesus was speaking? Luke 8:11.

13. What makes the heart of the wayside hearer hard? Heb. 3:13.

NOTE.—"As the birds are ready to catch up the seed from the wayside. so Satan is ready to catch away the seeds of divine truth from the soul. He fears that the word of God may awaken the careless, and take effect upon the hardened heart. Satan and his angels are in the assemblies where the gospel is preached. While angels of heaven endeavor to impress hearts with the word of God, the enemy is on the alert to make the word of no effect. With an earnestness equaled only by his malice, he tries to thwart the work of the Spirit of God."—*"Christ's Object Lessons,"* p. 44.

14. What class is represented by him that received the seed on stony places? What experiences cause such persons to become discouraged? Matt. 13:20, 21.

15. What examples show that immediate acceptance of the word does not necessarily prove one to be a "stony-ground" hearer? Matt. 4:18-22.

16. What class is represented by those who received the seed among thorns? Matt. 13:22.

NOTE.—"No class is free from the temptation to worldly care. To the poor, toil and deprivation and the fear of want bring perplexities and burdens. To the rich come fear of loss and a multitude of anxious cares. Many of Christ's followers forget the lesson He has bidden us learn from the flowers of the field. They do not trust to His constant care. Christ cannot carry their burden, because they do not cast it upon Him. Therefore the cares of life, which should drive them to the Saviour for help and comfort, separate them from Him."—*"Christ's Object Lessons,"* p. 51.

17. At what time should special care be taken against the things represented by the "thorns"? Luke 21:34.

NOTE.—"Who are the thorny-ground hearers? Those in whose hearts the word of truth is choked by one or more of three things: (1) the care of this world,—not business, but overanxiety about business; (2) the deceitfulness of riches,—not riches, but deceitful riches, riches in which men trust for the joy and satisfaction that Christ alone can give; (3) Mark adds 'the lusts of other things,'—that is, pleasure become a passion, amusement as the end of life. These things—business, money, recreation—are right and necessary when used in moderation; but when they take possession of a man they choke the word, and he becometh unfruitful."—*Peloubet.*

18. What hope is held out to one who is in any of the conditions represented so far in the parable? Heb. 7:25; Isa. 1:18.

NOTE.—"The wayside, the stony-ground, the thorny-ground hearers need not remain such. The Spirit of God is ever seeking to break the spell of infatuation that holds men absorbed in worldly things, and to awaken a desire for the imperishable treasure. It is by resisting the Spirit that men become inattentive to or neglectful of God's word."—*"Christ's Object Lessons,"* p. 56.

19. Who is represented by him who received the seed into good ground? Matt. 13:23; Luke 8:15.

NOTE.—"He brings forth fruit 'with patience.' None who receive God's word are exempt from difficulty and trial; but when affliction comes, the true Christian does not become restless, distrustful, or despondent. Though we cannot see the definite outcome of affairs, or discern the purpose of God's providences, we are not to cast away our confidence. Remembering the tender mercies of the Lord, we should cast our care upon Him, and with patience wait for His salvation."—*"Christ's Object Lessons,"* pp. 60, 61.

"THINK ON THESE THINGS"

How may I enrich my heart soil?

Think of Bible examples of the four kinds of hearers represented by the four kinds of soil.

What determines whether the seed received into good ground shall bear a hundredfold, sixtyfold, or thirtyfold? (See John 15:2, 5.)

DAILY LESSON STUDY: Place a check mark in the proper space.

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH

The Parable of the Tares

LESSON SCRIPTURE: Matt. 13:24-30, 36-43.

MEMORY VERSE: "The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one." Matt. 13:38.

STUDY HELP: "Christ's Object Lessons," pages 70-75.

PLACE: By the Sea of Galilee; a house, probably in Capernaum.

PERSONS: Jesus and His disciples; the multitude.

THE LESSON

1. After giving the parable of the sower, to what else did Jesus liken the kingdom of heaven? Matt. 13:24.

2. What occurred while men slept? When was the work of the enemy revealed? Verses 25, 26.

NOTE.—"Tares," or bearded darnel, is "a grass sometimes found in our own grain fields, but very common in Eastern countries. Until the head appears, its resemblance to wheat is very close." The seed is poisonous, "even when ground with wheat in small quantities, producing dizziness, and in larger proportions, convulsions and death."—*Schaff's Bible Dictionary.*

3. What questions did the servants of the householder ask? Verse 27.

4. How did the householder answer? Verse 28, first part.

5. What did the servants then propose to do? Verse 28, last part.

6. What did the householder say should be done? Verse 29.

NOTE.—Of the darnel it is said that the roots often grow so closely intertwined with those of the wheat that it is impossible to pull up the one without rooting out the other. Not in this life is the line drawn. The Lord sends rain on the just and on the unjust. But the harvest time is sure to come, and then will come the separation.

"Christ has plainly taught that those who persist in open sin must be separated from the church; but He has not committed to us the work of judging character and motive. He knows our nature too well to intrust this work to us. Should we try to uproot from the church those whom we suppose to be spurious Christians, we should be sure to make mistakes. Often we regard as hopeless subjects the very ones whom Christ is drawing to Himself. Were we to deal with these souls according to our imperfect judgment, it would perhaps extinguish their last hope. Many who think themselves Christians will at last be found wanting. Many will be in heaven who their neighbors supposed would never enter there. Man judges from appearance, but God judges the heart. The tares and the wheat are to grow together until the harvest; and the harvest is the end of probationary time."—*"Christ's Object Lessons,"* pp. 71, 72.

7. How long should the wheat and tares be allowed to grow together? What will he say to the reapers at harvest time? Verse 30.

8. After Jesus had dismissed the multitude, what did the disciples ask of Him? Verse 36.

NOTE.—For "declare," the Revised Version has "explain." The Greek word that is here translated "declare," really means "make clear."

9. Who is the sower of the good seed? Verse 37.

10. What is the field? the good seed? the tares? Verse 38.

11. Who is the enemy that sowed the tares? When is the harvest time? Who are the reapers? Verse 39.

NOTE.—"In the East, men sometimes took revenge upon an enemy by strewing his newly sown fields with the seeds of some noxious weed that, while growing, closely resembled wheat. Springing up with the wheat, it injured the crop, and brought trouble and loss to the owner of the field. So it is from enmity to Christ that Satan scatters his evil seed among the good grain of the kingdom. The fruit of his sowing he attributes to the Son of God. By bringing into the church those who bear Christ's name while they deny His character, the wicked one causes that God shall be dishonored, the work of salvation misrepresented, and souls imperiled."—*"Christ's Object Lessons,"* p. 71.

12. What is usually done with tares? When will this be done with the tares of the parable? Verse 40.

13. What will the angel reapers gather out of the kingdom? Verses 41, 42.

14. How completely will the wicked be destroyed in the last great day? Ps. 37:20.

NOTE.—"The wicked are to be utterly destroyed—consumed away into smoke, brought to ashes. Having inseparably allied themselves with sin, they have forfeited the right to life and an immortal existence, and chosen the way of death and destruction. By their choice they have proved themselves worthless. For this reason they are compared to chaff, briers, thorns, etc. . . . They will themselves have lost their opportunity to obtain eternal life; but by the way in which they used their probationary time they proved themselves unworthy of it. Their destruction will, in fact, be an act of love and mercy on the part of God."—*"Bible Readings for the Home Circle,"* p. 522.

15. How will all traces of sin be removed from the earth? 2 Peter 3:12.

16. What glorious experience awaits the class represented by the wheat? What admonition in a former parable is repeated? Matt. 13:43.

17. Why should we be especially diligent at this time? 2 Peter 3:14.

NOTE.—"Amid the tempest of divine judgment, the children of God will have no cause for fear. 'The Lord will be the hope of His people, and the strength of the children of Israel.' The day that brings terror and destruction to the transgressors of God's law, will bring to the obedient, 'joy unspeakable, and full of glory.' 'Gather My saints together unto Me,' saith the Lord, 'those

that have made a covenant with Me by sacrifice. And the heavens shall declare His righteousness; for God is judge Himself.' "—"*Patriarchs and Prophets*," p. 341.

"THINK ON THESE THINGS"

The danger of trying to uproot tares.
The simplicity in which great truths are stated in this parable.
The nearness of the harvest time.

Lesson 13—June 29, 1935

DAILY LESSON STUDY: Place a check mark in the proper space.

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH

Summary of the Quarter's Lessons

Lesson 1.—Jesus demonstrates His power to forgive sins. He calls Levi-Matthew to follow Him.

Lesson 2.—The miracle at the pool of Bethesda. Its effect upon the Jews.

Lesson 3.—Two lessons in true Sabbath keeping. Twelve apostles chosen.

Lesson 4.—The Beatitudes.

Lesson 5.—The law magnified.

Lesson 6.—Instruction in almsgiving. The Lord's Prayer.

Lesson 7.—The Father's loving care for His children. Why worry?

Lesson 8.—Judging others. The golden rule. Fruit bearing. The lesson of the two houses.

Lesson 9.—An example of great faith. A widow's heart made glad.

Lesson 10.—The story of John the Baptist.

Lesson 11.—Four kinds of ground. Four kinds of hearers.

Lesson 12.—The work of an enemy. The final result.

Thirteenth Sabbath Offering—June 29, 1935

Southern European Division

The book tells you—

How to PREPARE your lesson
How to TEACH it
How to ASK QUESTIONS
How to ILLUSTRATE
How to WIN

The SOUL-WINNING Teacher

By L. FLORA PLUMMER

The presentation of the subject is simple, direct, and easily understood. As a Sabbath school leader, teacher, or member, you will often turn to it for counsel in difficult situations. It will continually interest you in one of the most profitable, spiritual services,—the teaching of God's word in the Sabbath school class.

192 pages, cloth bound. Price, $1.25.
Order of your Book and Bible House.

HELPFUL INSTRUCTION IS GIVEN TO TEACHERS OF ALL GRADES

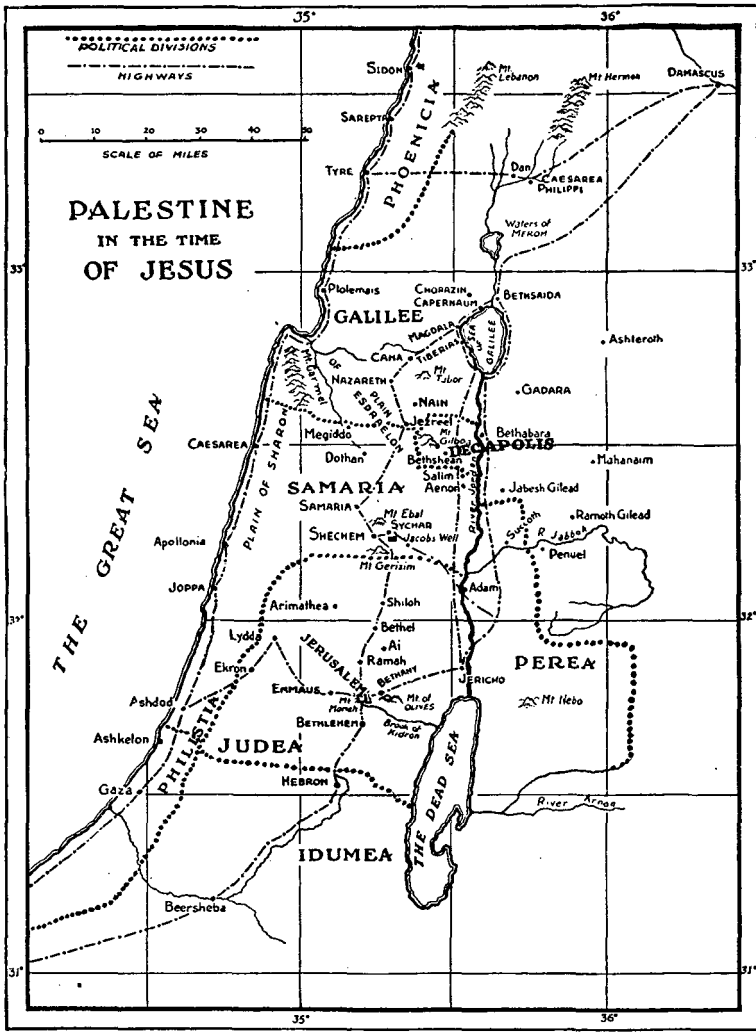
Thoughts From the Mount of Blessing

"THE Beatitudes are Christ's greeting, not only to those who believe, but to the whole human family. He seems to have forgotten for a moment that He is in the world, not in heaven; and He uses the familiar salutation of the world of light. Blessings flow from His lips as the gushing forth of a long-sealed current of rich life." This book will help you better to understand the wonderful Sermon on the Mount. Contains 218 pages, illustrated.

Bound in cloth, $1.00. Bound in Keratol, limp, $2.00.

Order from your Book and Bible House
or from

PACIFIC PRESS PUBLISHING ASSN., Mountain View, California



A careful study of this map will be a great aid toward a better understanding of the lesson text. For your convenience it will be placed in each Quarterly of this series.

PRINTED IN U·S·A