SABBATH SCHOOL LESSON QUARTERLY

SENIOR DIVISION
Second Quarter, 1925

The Life of Christ

Thirteenth Sabbath Offering, June 27, 1925
PHILIPPINE ISLANDS

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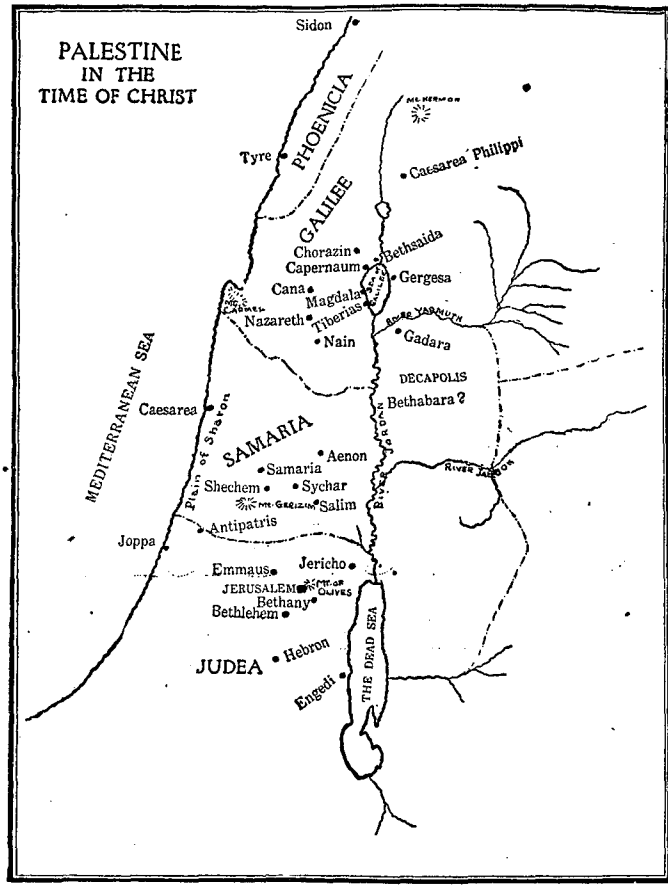

ENROLL IN THE SABBATH SCHOOL

You are not a member of the Sabbath school unless your name is enrolled. There are persons who attend frequently, but who, because their names are not recorded, can not be counted, and so are among the "missing members."

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THE LIFE OF CHRIST

LESSON 1

HEALING THE PARALYTIC; CALL OF LEVI-MATTHEW

April 4, 1925

LESSON SCRIPTURE: Mark 2:1-22.
PARALLEL SCRIPTURES: Matt. 9:1-17; Luke 5:17-39.
MEMORY TEXT: Mark 2:17.
LESSON HELP: "The Desire of Ages," pp. 267-280.
PLACES: Capernaum; Peter's home; the place where taxes were paid; the home of Levi-Matthew.
PERSONS: Jesus and His disciples; the paralytic and four friends; the people, among whom were scribes and Pharisees; Levi, also called Matthew.

SETTING OF THE LESSON

Jesus again visits Capernaum, and we are told by the spirit of prophecy that He was teaching in the house of Peter, His disciples sitting by Him. The condition of the palsied man is thus portrayed: "This paralytic had lost all hope of recovery. His disease was the result of a life of sin, and his sufferings were embittered by remorse."—*"The Desire of Ages," p. 267.*

Suggestions for Daily Family Study

1. Read the "Setting of the Lesson." Read Mark 2:1-12. Read seven paragraphs of the primary lesson story in "Our Little Friend." Drill on the children's memory verse.
2. Let the story of the healing of the palsied man be told, by each member of the family contributing a part. Note omitted details in the story-telling. Study Notes 1-4, as sidelights on the story. Memorize Mark 2:17.
3. Read selected portions of the Lesson Help, pp. 267-271. Name the persons mentioned in the story of healing, telling what each one said or did. Review the memory text.
4. Read Mark 2:13-17; Luke 5:27-32. Ask questions on that portion of the lesson, from youth's, junior, or primary lesson. Study Note 5.
5. Review the story of Levi-Matthew. Read selected portions of the Lesson Help, pp. 272-276.
6. Study Questions 16, 17, and Notes 6, 7. Read paragraphs 8-10 of the primary lesson in "Our Little Friend." Read selected portions of the Lesson Help, pp. 276-280. Review the memory text.
7. Review the entire lesson. Use questions in the senior lesson, or in the youth's lesson in "The Youth's Instructor." Discuss the special questions under "Some Things to Think About" in the junior lesson. Make sure that the children can tell the lesson story in a connected way.

NOTE: "Suggestions for Daily Family Study" have been prepared for a family with children and youth, where all divisions of the Sabbath school are represented. Less complete family groups will naturally make adjustments in the outline to meet their needs.

QUESTIONS

1. After healing the leper, where did Christ again appear? Mark 2: 1.
2. When it was known that He had returned to Capernaum, what demonstration was made? Verse 2.
3. Who are especially mentioned as being present on this occasion? Luke 5: 17. Note 1.
4. While Jesus was speaking, who was brought for healing? How was he brought? Mark 2: 3.
5. When the bearers of this palsied man could not press through the multitude, to what plan did they resort? Verse 4. Note 2.
6. When Jesus saw their faith, what did He say to the sick man? Verse 5. Note 3.
7. What comment did these words of Jesus draw from the scribes? Verses 6, 7.
8. Knowing their thoughts, what question did Jesus ask them? Verses 8, 9.
9. How did Jesus then demonstrate His power to forgive sins? Verses 10, 11.
10. How did the palsied man respond to these words? What was the effect upon the multitude? Verse 12. Note 4.
11. Where did the Saviour then go? Who came to Him? Verse 13.
12. Whom did Jesus see as He was passing by? What did Jesus say to him? What was Levi's response? Verse 14. Note 5.
13. What hospitality did Levi-Matthew extend to Jesus? Verse 15; Luke 5: 29.
14. What criticism did Jesus' acceptance of the invitation draw from the scribes and Pharisees? Mark 2: 16.
15. What reply did Jesus make? Verse 17.
16. What question about fasting did the disciples of John ask Jesus? How did Jesus answer? Verses 18-20. Note 6.
17. By what illustrations did Jesus show that the truths He taught could not be connected with the traditions and teachings of the Pharisees? Verses 21, 22. Note 7.

NOTES

1. The "Pharisees and doctors of the law" mentioned in Luke 5: 17 were of the rabbis or "masters" in Israel. They were called "scribes" from the Hebrew *saphar* (to write). They were also called "lawyers," and "doctors of the law," because they taught the law to the people. The large majority of them were Pharisees, though not all rabbis were Pharisees, nor all Pharisees

rabbis. On this occasion, they came as spies,—emissaries from those who hated Jesus.

2. Eastern houses are, in many ways, very different from ours. but in no way more strikingly so than in the lightness of the roof. It is easy to break up an Oriental roof when necessary, and it is often done. The bed in common use in Oriental countries was but a straw mat or rug.

3. According to Oriental usage, the name "son" used by Jesus could very fittingly be applied to a person as much as thirty years of age.

4. "It required nothing less than creative power to restore health to that decaying body. The same voice that spoke life to man created from the dust of the earth, had spoken life to the dying paralytic. And the same power that gave life to the body, had renewed the heart. He who at the creation 'spake, and it was,' who 'commanded, and it stood fast,' had spoken life to the soul dead in trespasses and sins. The healing of the body was an evidence of the power that had renewed the heart."—*"The Desire of Ages," p. 270.*

5. The publicans were Roman tax collectors, usually Jews. They were despised and hated above all men, being regarded as traitors against their country and robbers of their own countrymen. (See "The Desire of Ages," page 272.)

6. "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.*

7. "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 injunctions 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."—*Id., p. 279.*

LESSON 2

HEALING THE INFIRM MAN AT BETHESDA

April 11, 1925

LESSON SCRIPTURE: John 5:1-24.
MEMORY TEXT: John 5:24.
LESSON HELP: "The Desire of Ages," pp. 201-213.
PLACE: The pool of Bethesda in Jerusalem.
PERSONS: Jesus; the sick lying at the pool of Bethesda; the infirm man; the Jews.

SETTING OF THE LESSON

"Jesus was again at Jerusalem. Walking alone, in apparent meditation and prayer, He came to the pool. He saw the wretched sufferers watching for that which they supposed to be their only chance of cure. He longed to exercise His healing power, and make every sufferer whole. But it was the Sabbath day. Multitudes were going to the temple for worship, and He knew that such an act of healing would so excite the prejudice of the Jews as to cut short His work. But the Saviour saw one case of supreme wretchedness. It was that of a man who had been a helpless cripple for thirty-eight years."—*"The Desire of Ages," p. 201.*

Suggestions for Daily Family Study

1. Read the "Setting of the Lesson." Read a description of the pool of Bethesda. (See "Sabbath School Worker" or Bible dictionary.) Read John 5: 1-16.
2. Read eight paragraphs of the primary lesson story in "Our Little Friend." Let the story of the infirm man be told, by each member of the family contributing a part. Note the omitted details in the story-telling. Study Notes 1-4. Drill on the memory text.
3. Read selected portions of the Lesson Help, pp. 201-204. Discuss topics in the junior lesson in "The Youth's Instructor" under the heading "Can You Tell?" Drill on the memory text.
4. Read John 5: 17-24. Ask questions on that portion of the lesson, from senior, youth's, junior, or primary lesson.
5. Study Questions 12-16. Read selected portions of the Lesson Help, pp. 204-213. Drill on the memory text.
6. Review the lesson. Use questions from the senior or the youth's lesson, and study notes in the "Instructor." Review the teaching of this lesson concerning the forgiveness of sin. Refer again to Note 2. Review the memory text.
7. Review the lesson. Drill on the more difficult portions. Let each member of the family relate parts of the story, emphasizing important, practical truths. Repeat the memory text.

QUESTIONS

1. What occasion brought Jesus to Jerusalem? John 5: 1.
2. What noted pool was in Jerusalem? Describe it briefly. Who at times gathered at this pool? Verses 2, 3.
3. What was the common belief concerning the troubling of the water at certain times? Verse 4. Note 1.

4. What case of infirmity of long standing did Jesus find there? Verse 5.
5. As Jesus looked upon this man, what question did He ask? What reply did the man give? Verses 6, 7.
6. Upon hearing his reply, what did Jesus do? With what result? Verses 8, 9. Note 2.
7. How did the Jews refer to their narrow restrictions concerning Sabbath observance? Verse 10. Note 3.
8. How did the man reply? What further questions did the Jews ask him? Verses 11, 12.
9. Why could not the healed man directly answer the questions asked by the Jews? Verse 13.
10. How was the identity of his benefactor revealed to him? What did he then tell the Jews? Verses 14, 15.
11. What effect did his testimony have on the Jews? Verse 16. Note 4.
12. With what statement did Jesus justify His act of healing on the Sabbath? Verse 17.
13. How did this statement affect the Jews? Why did it have this effect? Verse 18.
14. What relationship did Jesus say exists between Himself and the Father? Verses 19, 20.
15. What had the Father done that the Son might be honored? Verses 21-23.
16. What is said of those who hear Christ's words, and believe on the Father who sent Him? Verse 24.

NOTES

1. "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. Hundreds of sufferers visited the place; but so great was the crowd when the water was troubled that they rushed forward, trampling underfoot men, women, and children, weaker than themselves. Many could not get near the pool. Many who succeeded in reaching it, died upon its brink."—*"The Desire of Ages," p. 201.*

2. "From the simple Bible account of how Jesus healed the sick, we may learn something about how to believe in Him for the forgiveness of sins. Let us turn to the story of the paralytic at Bethesda. The poor sufferer was helpless; he had not used his limbs for thirty-eight years. Yet Jesus bade him, 'Rise, take up thy bed, and walk.' The sick man might have said, 'Lord, if Thou wilt make me whole, I will obey Thy word.' But no, he believed Christ's word, believed that he was made whole, and

he made the effort at once; he *willed* to walk, and he did walk. He acted on the word of Christ, and God gave the power. He was made whole.

"In like manner you are a sinner. You can not atone for your past sins, you can not 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," chapter "Faith and Acceptance."*

3. "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."—*"Spirit of Prophecy," vol. 2, pp. 161, 162.*

4. Christ was persecuted by the Jews, who would have put Him to death at once if they could have had their way. The contest always has been, and still is, between God's way and man's way. Now a controversy about the Sabbath question has been entered upon, which will end only in the effort to put to death those who will not yield to the demand that they keep the Sabbath according to man's command (Rev. 13:15); but God will work deliverance for His people. Read the book of Esther upon this subject, especially chapters 3, 8, and 9.

LESSON 3

TRUE SABBATH KEEPING; CHRIST CHOOSES APOSTLES

April 18, 1925

LESSON SCRIPTURE: Mark 2:23 to 3:19.

PARALLEL SCRIPTURES: Matt. 12:1-21; Luke 6:1-16.

MEMORY TEXT: Mark 2:27, 28.

LESSON HELP: "The Desire of Ages," pp. 284-297.

PLACES: Fields, probably near Capernaum; Jerusalem; Idumea; beyond Jordan; Tyre and Sidon.

PERSONS: Jesus and His disciples; the man with the withered hand; Pharisees; the chosen twelve.

SETTING OF THE LESSON

After attending the feast at Jerusalem, Jesus returned to Galilee. Spies from the Jews followed Him from place to place. "Upon one Sabbath day, as the Saviour and His disciples returned from the place of worship, they passed through a field of ripening grain."—*"The Desire of Ages," p. 284.*

Suggestions for Daily Family Study

1. Read the "Setting of the Lesson." Study Questions 1-5, and Notes 1, 2. Let the children read paragraphs 1-4 of the lesson story in "Our Little Friend." Drill on the memory text.
2. Read Mark 3: 1-12. Study Notes 3-5. Read the same story, paragraphs 5-10, in the children's lesson. Drill on the memory text.
3. Let the story of the lesson thus far be told, by each member of the family contributing a part. Note omitted details. Read selected portions of the Lesson Help, pp. 284-289. Drill on the memory text. Locate on the map places mentioned in Mark 3: 7, 8.
4. Read Mark 3: 13-19, and Note 6. Drill on the names of the chosen twelve.
5. Review the lesson by asking questions from senior, youth's, junior, or primary lesson. Read the notes in "The Youth's Instructor." Drill on the names of the apostles and on the memory text.
6. Read selected portions of the Lesson Help, pp. 290-297. Review the principal points by naming the persons mentioned in the lesson, telling what each said and did. Review the memory work.
7. Review the entire lesson. Discuss the "Practical Suggestions" in the junior lesson in "The Youth's Instructor." Review the memory work.

QUESTIONS

1. While passing through the fields on the Sabbath with their Master, what did the disciples do? Mark 2: 23.
2. What did the Pharisees who were watching say concerning this? Verse 24. Note 1.
3. To what did Jesus call their attention to vindicate the course of His disciples? Verses 25, 26.
4. What did He say as to the origin and object of the Sabbath? Verses 27, 28.
5. What additional reproof did Jesus give the Pharisees, as recorded by Matthew? Matt. 12: 5-7. Note 2.
6. Who was in the synagogue when Jesus entered it on another Sabbath day? Mark 3: 1.
7. What did the enemies of Jesus do? What did He say to the afflicted man? Verses 2, 3.
8. What searching questions did He ask the scribes and Pharisees? What could they not do? Verse 4. Note 3.
9. Failing to get an answer to His questions, what did Christ then say to the crippled man? Verse 5. Note 4.
10. In their rage, what did the Pharisees do? Verse 6. Note 5.
11. Knowing their designs, how did Jesus frustrate them? Verse 7.
12. Because of His miracles, from what distant regions did the people gather to hear Him? Verse 8.

13. What request did Jesus make of His disciples? Why? Verses 9, 10.
14. What did the unclean spirits do? What did He charge them? Verses 11, 12.
15. What work of special importance did Jesus do in this tour of Galilee? Verses 13, 14.
16. What power was given to the twelve? Verse 15.
17. Name the apostles chosen. Verses 16-19. Note 6.

NOTES

1. It was not counted wrong, ordinarily, to pluck and eat all the grain one's hunger demanded; nor was the journey on that day accounted wrong, since the Pharisees themselves were in the company. It was, however, considered wrong by these fault-finders to satisfy hunger in that way on the Sabbath, but only by a law of their own making.

2. "Jesus did not let the matter pass with administering a rebuke to His enemies. . . . Their many heartless rites could not supply the lack of that truthful integrity and tender love which will ever characterize the true worshiper of God."—*"The Desire of Ages," pp. 285, 286.*

3. The Sabbath was made for man. It was designed of God to be a blessing, not a hardship nor a curse. It is neither 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.

4. According to Matthew, the Pharisees first asked, "Is it lawful to *heal* on the Sabbath days?" Their emphasis was on the fact of the mere work. Jesus puts the question on the true basis, "Is it lawful to do good on the Sabbath days, or to do evil? to save life, or to kill?" Then, by an illustration drawn from their own practice, He shows the emptiness of their zeal. They would help a sheep or an ox in distress, but would suffer a man to die. No wonder that the heart of Jesus was indignant at such inhumanity and disregard of the true nature of God's service. He did not break the Sabbath. It is lawful always to do well on the Sabbath day. It was not a vindictive anger which came to the Master. His soul was grieved at the hardness of their impenitent hearts.

5. The inconsistency in the profession of the Pharisees is shown in the following statement: "They were hunting His life with bitter hatred, while He was saving life, and bringing happiness to multitudes. Was it better to slay upon the Sabbath, as they were planning to do, than to heal the afflicted, as He had done? Was it more righteous to have murder in the heart upon God's holy day, than love to all men, which finds expression in deeds of mercy?"—*"The Desire of Ages," p. 287.*

6. Simon was surnamed Peter, sometimes called Simeon, and Cephas. John and James He surnamed Boanerges, meaning "sons of thunder." Matthew is also called Levi. Simon the Canaanite is also called Zelotes, or the Zealot. Thaddeus is also called Judas. James "the less" was the son of Alpheus. If the names of the apostles are placed in groups of threes, they will be more easily memorized:

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

LESSON 4

THE SERMON ON THE MOUNT—THE BEATITUDES

April 25, 1925

LESSON SCRIPTURE: Matt. 5:1-16.
PARALLEL SCRIPTURE: Luke 6:20-26.
MEMORY TEXT: Matt. 5:14.
LESSON HELPS: "Thoughts from the Mount of Blessing," chapters 1 and 2; "The Desire of Ages," pp. 298-306.
PLACE: The mountain side near the Sea of Galilee.
PERSONS: Jesus; the twelve; the multitude.

SETTING OF THE LESSON

"After the ordination of the apostles, Jesus went with them to the seaside. Here in the early morning the people had begun to assemble. . . . 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 disciples' 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."—*"The Desire of Ages," pp. 298, 299.*

The Beatitudes are usually understood to be eight in number. Matt. 5:3-10. The word "Beatitude" comes from the Latin *beatus,* meaning a state of supreme blessedness.

Suggestions for Daily Family Study

1. Read the "Setting of the Lesson." Read Matt. 5:1-16. Study Note 1. Begin to memorize the Beatitudes.

2. Study Questions 1-3, and Note 2. Study the corresponding questions and notes in the lessons in "The Youth's Instructor" and "Our Little Friend." Read the comment on Matt. 5:3 in "Mount of Blessing," pp. 17-21, new edition.

3. Study Questions 4-7, and Notes 3-6. Study the corresponding portions of the lessons for youth and children, as indicated above. Read selected

portions from "Mount of Blessing," commenting on Matt. 5: 4-7, pp. 22-41. Continue the memory work.

4. Study Questions 8-10, and Note 7. Enlarge the study for the younger members as already suggested. Read selected portions from "Mount of Blessing," pp. 42-51, commenting on Matt. 5: 8-10.

5. Study Questions 11, 12, and Note 8. Enlarge the study for the younger members as already suggested. Read selected portions from "Mount of Blessing," pp. 52-58, commenting on Matt. 5: 11, 12. Review the memory work.

6. Study Questions 13-16, and Note 9. Enlarge the study to include youth's and children's lessons. Read selected portions from "Mount of Blessing," pp. 59-72, commenting on Matt. 5: 13-16. Review the memory work.

7. Review the lesson, including each member of the family in the study. Review the memory work.

QUESTIONS

1. On seeing the multitude that had come to hear Him, where did Jesus go? Who came to Him? Matt. 5: 1.
2. What did Jesus then begin to do? Whom does He first call blessed? Why are they blessed? Verses 2, 3. Note 1.
3. What is the meaning of "blessed"? Of "poor in spirit"? Note 2.
4. What does Jesus say of those who mourn? Verse 4. Note 3.
5. What does He say of the meek? Verse 5. Note 4.
6. Who does He say shall be filled? Verse 6. Note 5.
7. What promise is made to the merciful? Verse 7. Note 6.
8. What is the blessed promise to the pure in heart? Verse 8.
9. What is said of the peacemakers? Verse 9. Note 7.
10. What promise is given to those who are persecuted for righteousness' sake? Verse 10.
11. What further blessing is pronounced upon those who are persecuted for His sake? Verse 11. Note 8.
12. What should God's people do when persecuted? What reason is given for rejoicing? Who has shared in this experience? Verse 12.
13. What does Jesus declare His people to be? Of what use is the salt if the savor is lost? Verse 13. Note 9.
14. To what else is the church of Christ likened? Verse 14.
15. For what purpose is a light used? Verse 15.
16. What should a follower of Christ be to the world? How is the Father glorified? Verse 16.

NOTES

1. "In the Sermon on the Mount, He [Christ] sought to undo the work that had been wrought by false education, and to give His hearers a right conception of His kingdom and of His own character. . . . Without combating their ideas of the kingdom of God, He told them the conditions of entrance therein, leaving them to draw their own conclusions as to its nature. The truths He taught are no less important to us than to the multitude that

followed Him. We no less than they need to learn the foundation principles of the kingdom of God."—"*The Desire of Ages,*" *p. 299.*

2. Great blessing and happiness are promised to those who walk in the way of righteousness. The path of holiness is the way of joy even in this life, and it leads to eternal joys at the end of life's journey. The opening words of the first psalm emphasize this glorious truth. "Blessed is the man," or, more freely rendered, "O the blessedness of the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners."

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."

3. "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."

4. True meekness comes from Christ. "It is the love of self that destroys our peace. While self is all alive, we stand ready continually to guard it from mortification and insult; but when we are dead, and our life is hid with Christ in God, we shall not take neglects or slights to heart. We shall be deaf to reproach, and blind to scorn and insult. . . . The meekness of Christ, manifested in the home, will make the inmates happy; it provokes no quarrel, gives back no angry answer, but soothes the irritated temper, and diffuses a gentleness that is felt by all within its charmed circle."—"*Thoughts from the Mount of Blessing,*" *pp. 31, 32, new edition.*

5. 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.

6. "The merciful are 'partakers of the divine nature,' and in them the compassionate love of God finds expression. All whose

hearts are in sympathy with the heart of Infinite Love will seek to reclaim, and not to condemn."—*"Thoughts from the Mount of Blessing," p. 39.*

7. "The peacemakers." Where contention and strife and irritability make life miserable, the one who possesses the gift of composing differences, who has the happy faculty of "pouring oil on the troubled waters," has indeed a blessed ministry. 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.

8. "While slander may blacken the reputation, it can not stain the character. That is in God's keeping. So long as we do not consent to sin, there is no power, whether human or satanic, that can bring a stain upon the soul. A man whose heart is stayed upon God is just the same in the hour of his most afflicting trials and most discouraging surroundings as when he was in prosperity, when the light and favor of God seemed to be upon him."—*"Thoughts from the Mount of Blessing," p. 52.*

9. Salt is a preservative, and is therefore used as a symbol here. God's church, instead of bringing calamity upon the world, preserves the world. Ten good persons in Sodom would have kept it from destruction.

LESSON 5

THE SERMON ON THE MOUNT—MAGNIFYING THE LAW; LOVE FOR OTHERS

May 2, 1925

LESSON SCRIPTURE: Matt. 5:17-48.
PARALLEL SCRIPTURE: Luke 6:27-36.
MEMORY TEXT: Matt. 5:44.
LESSON HELPS: "Thoughts from the Mount of Blessing," chapter "The Spirituality of the Law"; "The Desire of Ages," pp. 307-311.
PLACE: The mountain side near the Sea of Galilee.
PERSONS: Jesus; the twelve; the multitude.

SETTING OF THE LESSON

The same as in the preceding lesson.

Suggestions for Daily Family Study

1. Read the "Setting of the Lesson." Study Questions 1-3, and Notes 1, 2. Children read three paragraphs of the primary lesson. Read selected portions from "Mount of Blessing," pp. 73-82 (new edition), commenting on Matt. 5: 17-19. Drill on the memory text.

2. Study Questions 4-7, and Notes 3, 4. Read selected portions from "Mount of Blessing," pp. 83-92, commenting on Matt. 5: 20-26. Ask the children the questions from "Our Little Friend" on the first three paragraphs of the primary lesson.

3. Study Questions 8-12, and Notes 5-7. Review the lesson so far by asking questions and reading notes in the youth's lesson. Read selected portions from "Mount of Blessing," pp. 93-105, commenting on Matt. 5: 27-37. Drill on the memory text.

4. Study Questions 13, 14, and Note 8. Study corresponding portions of lessons for youth and juniors. Read selected portions from "Mount of Blessing," pp. 106-115, commenting on Matt. 5: 38-44. Review the children on the portion of the lesson already studied.

5. Study Questions 15-17. Read the comment on Matt. 5: 48, "Mount of Blessing," pp. 116-118. Children complete reading the primary lesson, and answer questions. Drill on the memory text.

6. Review the lesson by asking questions from the junior lesson. Study the junior notes. Consider suggestions under "Extra Work."

7. Review the lesson, each member of the family taking part. Study difficult portions especially. Review the memory work.

QUESTIONS

1. In the Sermon on the Mount, what did Jesus say of His attitude toward the Scriptures? Matt. 5: 17. Note 1.
2. By what words does He show the immutability and perpetuity of the law? Verse 18. Note 2.
3. Of what importance, therefore, is the keeping and teaching of the law? Verse 19.
4. By what comparison does Jesus show that more than outward observance of the law is required? Verse 20.
5. How did Jesus further magnify the law? Verses 21, 22.
6. How should we treat a brother whom we have offended? What is implied in this matter concerning our acceptance by the Lord? Verses 23, 24. Note 3.
7. What admonition is given concerning the way to deal with an adversary? Verses 25, 26. Note 4.
8. How did Jesus expand the meaning of the seventh commandment? Verses 27, 28. Note 5.
9. What should we be willing to do rather than sin? Verses 29, 30. Note 6.
10. What instruction did He give on the question of divorce as related to the seventh commandment? Verses 31, 32.
11. What is said of swearing, or oath-taking? Verses 33-36. Note 7.
12. What simple manner of speech becomes the believer? Verse 37.
13. How did Jesus show that laws necessary in a civil or earthly kingdom could not bear sway in individual Christian experience? Verses 38-42. Note 8.
14. What should be the attitude of a Christian toward his enemies? Verses 43, 44.
15. If love prompts all our acts, whose children will we be? What is said of God's love? Verse 45.
16. To whom is no special reward due? Verses 46, 47.

17. What high standard of character is placed before us? Verse 48.

NOTES

1. Taken in its broadest sense, the expression, "the law and the prophets," would include all the Old Testament, and must, therefore, include the Ten Commandments, which are the sum of all moral requirements, and because of the transgression of which all ceremonial precepts and ordinances came into existence. "The prophets" include all the Heaven-sent instructions reproving God's people for the transgression of the law, and expounding its great truths, and explaining its exceeding breadth and depth and height. That Jesus referred to the great moral law is shown in His reference to two of its commandments. (See Matt. 5: 21, 27.) William W. McLane, Ph. D., D. D., well says in the *Homiletic Review* of October, 1908: "Christ did not come to destroy the law or the prophets, but to fulfill by obedience both in His own person and in the person of all who believe and obey. . . . God in Christ and in His cross fulfills His own law of love and most graciously compels forgiven men to fulfill the same law."

2. In the Hebrew, the jots and tittles are employed to add the vowel sounds; but to some extent, these are left out in the printing of Hebrew and Yiddish literature. Headlines in the Yiddish papers are always unpointed, and students of the Hebrew or the Yiddish readily read either of these languages unpointed. Some shorthand systems leave out the vowels to a great extent. The educated Jew reads his words without the little vowels (tittles) quite as easily as with them. They are therefore the most *unimportant* thing in the language. The *yod* is next, being *partly* a vowel also. But the teaching of the Saviour is that not even the least important part of the law—the jots and the tittles, so commonly omitted—would pass away until all things were fulfilled.

3. "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. If when we come before God we remember that another has aught against us, we are to leave our gift of prayer, of thanksgiving, of freewill offering, and go to the brother with whom we are at variance, and in humility confess our own sin, and ask to be forgiven."—*"Thoughts from the Mount of Blessing," pp. 91, 92.*

4. "Verses 25, 26 contain another argument by an example for putting an end as soon as possible to all angry feelings, and settling everything that may lead to crime. 'Agree with,' come to an agreement, settle your difficulty. 'Thine adversary.' The one

who has a grievance against you, that he is carrying to the law courts. Do not let anger, which has been shown to be so dangerous, prevent or delay you. Do it quickly, for a time will come when it will be too late, and you must suffer the full consequences. 'The uttermost farthing, that is, 'fourth thing,'—here the fourth part of a Roman *as,* a small brass coin worth about a quarter of a cent. It is right and wise to apply this truth to your own personal relations with God."—*Peloubet.*

5. Adultery includes cherishing lustful thoughts. If our thoughts are pure, our words and acts will be pure. Unchaste language, words, and expressions that suggest evil thoughts, should be scrupulously avoided. They are corrupting in their influence upon others, and give evidence of a corrupt heart; "for out of the abundance of the heart the mouth speaketh." Matt. 12:34.

6. The Revised Version, "causeth thee to stumble," is plainer than "offend thee." We should be willing to sacrifice what is as dear as the right hand or the right eye, rather than sin against God. He wants the whole man clean. What is true of the individual is true of the church. Matt. 18:8, 9; 1 Cor. 5:6, 7.

7. "I saw that some of God's children have made a mistake in regard to oath-taking, and Satan has taken advantage of this to oppress them, and take from them their Lord's money. I saw that the words of our Lord, 'Swear not at all,' do not touch the judicial oath. . . . I saw that if there is anyone on earth who can consistently testify under oath, it is the Christian."—*"Testimonies," vol. 1, pp. 201, 202.*

8. The author of "Thoughts from the Mount of Blessing," on pages 109-111, makes the following comment on Matt. 5:38-42:

"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."

THIRTEENTH SABBATH OFFERING

June 27, 1925

PHILIPPINE ISLANDS

LESSON 6

THE SERMON ON THE MOUNT—GIVING ALMS; PRAYER

May 9, 1925

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

"Our Father which art in heaven,
Hallowed be Thy name.
Thy kingdom come.
Thy will be done in earth, as it is in heaven.
Give us this day our daily bread.
And forgive us our debts, as we forgive our debtors.
And lead us not into temptation, but deliver us from evil:
For Thine is the kingdom, and the power, and the glory, forever. Amen." Matt. 6:9-13.

LESSON HELPS: "Thoughts from the Mount of Blessing," chapter "The True Motive in Service" (first three sections), also chapter "The Lord's Prayer"; "Christ's Object Lessons," pp. 139-149.
PLACE: The mountain side near the Sea of Galilee.
PERSONS: Jesus; the twelve; the multitude.

SETTING OF THE LESSON

"In the days of Christ the Pharisees were continually trying to earn the favor of Heaven, in order to secure the worldly honor and prosperity which they regarded as the reward of virtue. At the same time they paraded their acts of charity before the people in order to attract their attention, and gain a reputation for sanctity. Jesus rebuked their ostentation."—*"Thoughts from the Mount of Blessing," p. 120.*

Suggestions for Daily Family Study

1. Read the "Setting of the Lesson." Read Matt. 6:1-18. Study Questions 1-3, and Note 1. Ask questions from the primary lesson, on paragraphs 1, 2. Drill on the memory text.
2. Study Questions 4-7, and Note 2. Ask questions from the primary lesson, on paragraphs 1-4. Drill on the memory text.
3. Study Questions 8-11, and Notes 3-6. Read selected portions from "Mount of Blessing," pp. 154-169 (new edition), commenting on Matt. 6:9-12.
4. Study Questions 12-14, and Notes 7, 8. Read and ask questions on paragraphs 6 and 7 of the primary lesson. Read selected portions from "Mount of Blessing," pp. 170-176, commenting on Matt. 6:13.
5. Read Luke 11:5-8. Study Questions 15-18, and Note 9. Ask questions on paragraphs 8-10 of the primary lesson. Read selected portions from "Christ's Object Lessons," pp. 140-145.
6. Review the lesson by asking questions and reading notes in the lesson for juniors or seniors. Discuss the topics listed under "Practical Points."
7. Review the lesson. Ask questions and read notes in senior or youth's lesson. Review the memory text.

QUESTIONS

1. What should be our purpose in giving alms? What shows that our Father regards the motive even more than the deed? Matt. 6: 1. Note 1.
2. How do hypocrites give alms, or perform deeds of mercy? Verse 2.
3. How should alms be given? What will be the reward of such giving? Verses 3, 4.
4. What manner of praying is forbidden? Of what class of people are ostentatious prayers characteristic? Verse 5.
5. What should be the character of our communion with God? Of what are we assured as to the result of such relation? Verse 6. Note 2.
6. What kind of prayers should be avoided? Verse 7.
7. Of what may we be assured before we pray? Verse 8.
8. What simple and instructive form of address did Jesus give in the model prayer which He taught? Verse 9. Note 3.
9. What petition refers to God's kingdom and will in the earth? Verse 10. Note 4.
10. What petition was given for our needs? Verse 11. Note 5.
11. To what extent are we to ask forgiveness for our sins? Verse 12. Note 6.
12. What petition does the prayer contain for protection from sin? To whom is all glory and power ascribed in asking for these things? Verse 13. Note 7.
13. On what condition alone may we expect God's forgiveness? What is said of those who do not forgive others? Verses 14, 15.
14. What instruction is given concerning fasting? Verses 16-18. Note 8.
15. What illustration did Jesus use to show the confidence we may have that God will answer our prayers? Luke 11: 5-7.
16. What emergency made necessary this man's request for bread? Verse 6.
17. What were the reasons given by his friend for not granting his request? Verse 7.
18. What attitude on the part of the receiver does Jesus teach will obtain the desired answer? Verse 8. Note 9.

NOTES

1. Matthew 6: 1 lays down a general principle which is enlarged upon and applied in the instruction on giving alms, praying, and fasting. When such deeds are prompted by wrong motives, they "have no reward" of our heavenly Father.

2. "In the secret place of prayer, where no eye but God's can see, no ear but His can hear, we may pour out our most hidden desires and longings to the Father of infinite pity; and in the hush and silence of the soul, that voice which never fails to answer the cry of human need, will speak to our hearts."—*"Thoughts from the Mount of Blessing," p. 126.*

3. "The Lord's prayer was twice given by our Saviour, first to the multitude in the Sermon on the Mount, and again, some months later, to the disciples alone." This is a model prayer which Jesus taught His people, suitable for all ages. Note how much it includes: (1) the address; (2) our relationship to Him; (3) our needs; (4) our character and relation to our fellows; (5) our future safety. "Father" is the home name, an affectionate and an endearing relation; "our Father" implies brothers and sisters united in one family of all God's children. "Hallowed." Holy should the name and character of God be regarded. This could not be done without becoming like Him.

4. "Thy kingdom come." Where?—Here, and, first of all, in our own hearts. No man ever truly prays the prayer if he does not submit to God's law and does not desire that God shall rule supreme in his life. It must be personal. "Thy will be done" *in me* in the earth.

5. "Our daily bread." Spiritual as well as physical is here meant. Man must eat daily of physical food to maintain strength and vigor. Is not daily feeding upon the Word as necessary for moral strength and vigor? "Manna from heaven falls fresh every eve" for God's people now as well as anciently.

6. "He who is unforgiving, cuts off the very channel through which alone he can receive mercy from God. We should not think that unless those who have injured us confess the wrong, we are justified in withholding from them our forgiveness. It is their part, no doubt, to humble their hearts by repentance and confession; but we are to have a spirit of compassion toward those who have trespassed against us, whether or not they confess their faults. However sorely they may have wounded us, we are not to cherish our grievances, and sympathize with ourselves over our injuries; but as we hope to be pardoned for our offenses against God, we are to pardon all who have done evil to us."—*"Thoughts from the Mount of Blessing," p. 166.*

7. "While we are not to be dismayed by trial, bitter though it be, we should pray that God will not permit us to be brought where we shall be drawn away by the desires of our own evil hearts. In offering the prayer that Christ has given, we surrender ourselves to the guidance of God, asking Him to lead us in safe paths."—*Id., p. 171.*

8. "'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 fast."—*Clarke.*

9. "Here Christ represents the petitioner as asking that he may give again. He must obtain the bread, else he can not 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.*

LESSON 7

THE SERMON ON THE MOUNT—THE FATHER'S CARE FOR HIS CHILDREN

May 16, 1925

LESSON SCRIPTURE: Matt. 6:19-34.
PARALLEL SCRIPTURES: Luke 11:34-36; 12:22-34.
MEMORY TEXT: Matt. 6:33, 34.
LESSON HELPS: "Thoughts from the Mount of Blessing," chapter "The True Motive in Service," pp. 133-150; "The Desire of Ages," pp. 312, 313.
PLACE: The mountain side near the Sea of Galilee.
PERSONS: Jesus; the twelve; the multitude.

SETTING OF THE LESSON

The rich and the poor, the high and the low among men, were in the company that listened to Jesus as He sat upon the mount. It is said that "the love of money was the ruling passion in the Jewish age." So it is now.

The songsters of the air, the flowers brightening the hillside, objects visible and familiar to all, were chosen by the Saviour to illustrate the precious lesson of love and trust which He wished to teach.

Suggestions for Daily Family Study

1. Read the "Setting of the Lesson." Study Questions 1-3, and Note 1. Read paragraphs 1-3 of the primary lesson, and ask questions on the same. Read the comment on Matt. 6: 19-21, in "Mount of Blessing," pp. 133-135, new edition. Drill on the memory text.

2. Study Questions 4-6, and Notes 2-4. Read and ask questions on paragraphs 4 and 5 of the primary lesson. Read selected portions from "Mount of Blessing," pp. 136-140, commenting on Matt. 6: 22-24. Drill on the memory text.

3. Study Questions 7-10, and Note 5. Read and ask questions on paragraphs 6-10 of the primary lesson. Read selected portions from "Mount

of Blessing," pp. 141-146, commenting on Matt. 6: 25-30. Drill on the memory text.

4. Study Questions 11-14, and Notes 6-8. Review the lesson by using questions and notes in the junior lesson. Read "Mount of Blessing," pp. 147-150, commenting on Matt. 6: 33, 34.

5. Read Matt. 6: 19-34. Call upon each member of the family to give from memory leading points in the lesson. Refer to Solomon's wealth as set forth in 1 Kings 10, as a sidelight on verse 29.

6. Review the study by using the senior lesson, or the youth's lesson in "The Youth's Instructor." Discuss topics in the junior lesson under the heading "Something to Think About." Review the memory text.

7. Review the questions and the notes, seeing that each member of the family is well drilled in his own lesson.

QUESTIONS

1. Where does Jesus warn us not to place our treasures? Matt. 6: 19.
2. Where should we lay up treasures? Verse 20.
3. What is the result of laying up our treasures in any place? Verse 21. Note 1.
4. How does Jesus further show the importance of seeking God with singleness of purpose and heart? Verses 22, 23. Note 2.
5. How is this principle further illustrated in what is said of two different masters? Verse 24. Note 3.
6. What practical conclusion does Jesus draw from this? What is most important? Verse 25. Note 4.
7. What illustration of trust and confidence does Jesus give to teach us of the Father's care for us? Verse 26.
8. How much can our thoughts add to our stature? Verse 27.
9. For what else are we not to be anxious? What example of trust and beauty is given here? Verses 28, 29. Note 5.
10. What may we conclude from these lessons of God's care? Verse 30.
11. For what should there not be anxious questions in our lives? Verse 31.
12. Of whom are such questions characteristic? What great Provider knows all our temporal needs? Verse 32. Note 6.
13. What are we commanded to seek first? What results follow such a course? Verse 33. Note 7.
14. How should we relate ourselves to the future? Verse 34. Note 8.

NOTES

1. "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."—*"Thoughts from the Mount of Blessing," p. 135.*

2. The direction of the eye shows the purpose of the man, and the laying up of treasures shows the affections of the heart. He who has a single purpose to do God's will and steadfastly looks to God, will be guided and filled with the light of God. He whose purpose is turned upon the low, dark ambition of selfishness, worldliness, and sin will become a body of darkness.

3. "Christ does not say that man will not or shall not serve two masters, but that he *can not*. . . . No one can occupy a neutral position; there is no middle class, who neither love God nor serve the enemy of righteousness. . . . The strongest bulwark of vice in our world is not the iniquitous life of the abandoned sinner or the degraded outcast; it is that life which otherwise appears virtuous, honorable, and noble, but in which one sin is fostered, one vice indulged."—*"Thoughts from the Mount of Blessing," pp. 139, 140.*

4. Jesus anticipated that some would be tempted to believe that they can not get clothing or food unless they serve the world or themselves. His effort in all this instruction is to lead men to the higher service alone, that of God. Whatever we do, do it as unto God, and leave results with Him. "Take no thought" is better expressed in the Revised Version, "Be not anxious." The word means anxious, troubled, worried thought. So also in verses 27, 28, 31, and 34.

5. "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."—*"Thoughts from the Mount of Blessing," p. 144.*

6. It is the gentiles, nations of the world, who seek such things, whose hopes are only temporal, earthly. The children of God should have higher objectives. " 'Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you.' I have come to open to you the kingdom of love and righteousness and peace. Open your hearts to receive this kingdom, and make its service your highest interest. Though it is a spiritual kingdom, fear not that your needs for this life will be uncared for. . . .

"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."—*Id., pp. 147, 148.*

7. This lesson does not in any way indorse laziness. The Christian will be diligent and industrious. Rom. 12: 11; 1 Thess. 4: 11; 2 Thess. 3: 10-12.

8. 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.

LESSON 8

THE SERMON ON THE MOUNT—JUDGING; FRUIT-BEARING; RIGHT BUILDING

May 23, 1925

LESSON SCRIPTURE: Matthew 7.
PARALLEL SCRIPTURES: Luke 6:37-49; 11:9-13.
MEMORY TEXTS: Matt. 7:12, 18-20.
LESSON HELP: "Thoughts from the Mount of Blessing," chapter "Not Judging but Doing."
PLACE: The mountain side near the Sea of Galilee.
PERSONS: Jesus; the twelve; the multitude.

SETTING OF THE LESSON

Jesus continues His Sermon on the Mount, pressing the truths of His message closer and closer to the hearts of the people. The sermon closes with a startling parable illustrating the extreme importance of putting His words into practice.

Suggestions for Daily Family Study

1. Read the "Setting of the Lesson." Study Questions 1-3, and Notes 1, 2. Read selected portions from "Mount of Blessing," pp. 177-185, new edition, commenting on Matt. 7: 1-5. Drill on the memory texts.

2. Study Questions 4, 5, and Note 3. Read and ask questions on paragraphs 1-3 in the primary lesson. Read "Mount of Blessing," pp. 186-191, commenting on Matt. 7: 6-8. Drill on the memory texts.

3. Study Questions 6-8, and Notes 4, 5. Study paragraphs 4, 5 of the primary lesson. Read selected portions of "Mount of Blessing," pp. 192-196, commenting on Matt. 7: 12. Drill on the memory texts.

4. Study Questions 9-11, and Notes 6, 7. Study and ask questions on paragraphs 6-12 of the primary lesson. Read selected portions from "Mount of Blessing," pp. 203-210, commenting on Matt. 7: 13-16. Review the memory texts.

5. Study Questions 12-16, and Note 8. Review the lesson by using the questions and notes in the junior lesson. Discuss topics in the junior lesson under the heading "What Lesson Is Taught."

6. Review the lesson by studying questions and notes in the senior lesson or in the youth's lesson published in "The Youth's Instructor." Review the children on portions of their lesson. Review the memory texts.

7. Review the lesson by having each member of the family contribute to it. Drill on hard points. Emphasize the practical lessons. Review the memory texts.

QUESTIONS

1. What admonition does our Lord give concerning judging or condemning? By what principle will God judge us? Matt. 7: 1, 2.
2. Where should the work of judging begin? What comparison is made? Verse 3. Note 1.
3. What should we do before beginning the work of reforming others? Verses 4, 5. Note 2.
4. What counsel should we follow respecting those who will not hear God's truth? Verse 6. Note 3.
5. How are God's blessings to be obtained? Repeat this threefold promise. What assurance does He give? Verses 7, 8.
6. What illustration is cited to emphasize this truth? Verses 9, 10. Note 4.
7. What conclusion is drawn from this illustration? Verse 11.
8. What golden rule is given for our guidance under all circumstances? By what is this rule enforced? Verse 12. Note 5.
9. Under what figure is the Christian walk presented? Why should we take the strait gate and the narrow way? Verses 13, 14. Note 6.
10. What warning is given concerning false prophets? How do they come? Verse 15. Note 7.
11. How may we know the false from the true? Verses 16-20.
12. How only may we rightfully call Jesus "Lord"? Verse 21.
13. By what words does Jesus show that more than a mere profession is necessary? Verses 22, 23.
14. To whom does Jesus liken the obedient hearer of His sayings? Verse 24.
15. How is the wisdom of that man illustrated? Verses 25-27. Note 8.
16. How did the teaching of Jesus affect the people? Verses 28, 29.

NOTES

1. A "mote" is a speck of dust such as one sees floating in the sunlight. This little particle is placed in contrast with a great beam or timber used in building the framework of a house. How can one with a great beam of wood in his eye see to take a mere speck from another's eye? Sitting in judgment on others is one of the greatest of sins. This judging does not refer to proper church discipline, where the Spirit guides. 1 Corinthians 5.

2. "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."—*"Thoughts from the Mount of Blessing," pp. 184, 185.*

3. The figures are those of casting the flesh of the sacrifice to dogs, and precious seed pearls, resembling grain, to hogs, which trample them underfoot and rend the giver. "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."—*Id., p. 186.*

4. 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 need it. So our heavenly Father responds to the cry of him who hungers and thirsts after righteousness.

5. "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."—*"Thoughts from the Mount of Blessing," p. 192.*

6. "The way to life is narrow, and the entrance strait. If you cling to any besetting sin, you will find the way too narrow for you to enter. Your own ways, your own will, your evil habits and practices, must be given up if you would keep the way of the Lord. He who would serve Christ can not follow the world's opinions, or meet the world's standard."—*Id., p. 198.*

7. "Sheep's clothing" has always been characteristic of false prophets. Their mission is either to lull the church to sleep in sin or to lead it away into error. For the former purpose, they cry, "Peace, peace" (Jer. 6: 13, 14); and for the latter, "Lo, here is Christ, or there" (Matt. 23: 23-26). We may know them by their fruits, those fruits measured by the law and the testimony. Isa. 8: 20.

8. "He who, like the Jews in Christ's day, builds on the foundation of human ideas and opinions, of forms and ceremonies of man's invention, or on any works that he can do independently of the grace of Christ, is erecting his structure of character upon the shifting sand."—*"Thoughts from the Mount of Blessing," p. 216.*

LESSON 9

THE CENTURION'S SERVANT
THE WIDOW'S SON

May 30, 1925

LESSON SCRIPTURE: Luke 7:1-17.

PARALLEL SCRIPTURE: Matt. 8:5-13.

MEMORY TEXTS: John 16:20; the words of the centurion in Luke 7:6-8; and the words of Jesus in verse 9, last part.

LESSON HELP: "The Desire of Ages," pp. 315-320.

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

PERSONS: Jesus; the centurion, a Roman captain having command over a hundred men; elders among the Jews; messengers; the widow of Nain and her son; the multitude.

SETTING OF THE LESSON

Capernaum had been the scene of many miracles. Jesus returned there after the Sermon on the Mount.

Suggestions for Daily Family Study

1. Read the "Setting of the Lesson." Recall former miracles performed at Capernaum. Read Luke 7: 1-10. Drill on the memory texts.

2. Locate Capernaum on the map. Study the office and work of a centurion. (See Bible dictionary.) Study Questions 1-7. Study Notes 1, 2, referring to the texts cited. Let the children read the story in paragraphs 1-5 of the primary lesson in "Our Little Friend." Drill on the memory texts.

3. Study Questions 8, 9, and Note 3. Let the story of the healing be told, by each member of the family contributing a part. Note omitted details in the story-telling. Read selected portions of the Lesson Help. Drill on the memory texts.

4. Read Luke 7: 11-17. Locate Nain on the map. Ask questions on that portion of the lesson, from senior, junior, or primary lesson. Read selected portions of the Lesson Help.

5. Study Questions 10-16. Study Notes 4 and 5, turning to the texts cited. Study the notes in the youth's lesson in "The Youth's Instructor."

6. Review the story of the healing of the centurion's servant, bringing in the sidelights and information gained in previous study. Review the memory texts.

7. Review the story of the widow of Nain, bringing in the sidelights and information gained in previous study. Review the memory texts.

QUESTIONS

1. To what place did Jesus go after His Sermon on the Mount? Luke 7: 1.
2. Who was lying there at the point of death? Verse 2.
3. How was the attention of Jesus drawn to this case? Verse 3.
4. What reasons did the elders give why Jesus should give heed to their request? Verses 4, 5. Note 1.
5. How did Jesus respond to this call? Whom did He meet when not far from the centurion's home? Verse 6.

6. What message did the friends of the centurion bring? What did the centurion ask Jesus to do? How did he illustrate his idea of the power of Christ's word? Verses 6-8.
7. When Jesus heard these things, what did He say to those with Him? Verse 9. Note 2.
8. What was the result of the centurion's faith? Verse 10.
9. How is the experience of the centurion repeated in the life of every repentant sinner? Note 3.
10. Where did Jesus go the next day? Verse 11.
11. What sad procession did He meet as He drew near the gate of the city? Verse 12.
12. How was Jesus affected by the sight of the mother's grief? What did He say to her? Verse 13. Note 4.
13. What did Jesus then do and say? Verse 14. Note 5.
14. What wonderful result followed? Verse 15.
15. How did this affect the multitude? Verse 16.
16. How extensively was this miracle published abroad? Verse 17.

NOTES

1. The Jews thought that because the centurion had built them a synagogue, Jesus would be more ready to grant the request made in his behalf. The centurion himself did not consider that his liberality gave him any special claim on the attention of the Lord. But he was not like many in these days who confess their unworthiness, and who, therefore, will not claim anything from the Lord. He said, "Say the word, and my servant shall be healed." A. R. V. He expected blessings in spite of his unworthiness, and such are the ones who receive mercies from God. Jesus was not influenced by the representations of the Jews.

2. Jesus regarded the words of the centurion as the most marvelous manifestation of faith that He had ever seen. Wherein lay the greatness of the faith?—In the simple fact of grasping the power of Christ's word. It is such faith as the centurion manifested, and only such,—faith that lays hold of and rests upon the power of the living word,—that will give us the kingdom. (See Matt. 8: 10-12.)

3. "The centurion said of 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. He did not believe in Him merely as a worker of miracles, but as the friend and Saviour of mankind.

"It is thus that every sinner may come to Christ. 'Not by works of righteousness which we have done, but according to His mercy He saved us.' When Satan tells you that you are a sinner, and can not hope to receive blessing from God,

tell him that Christ came into the world to save sinners. We have nothing to recommend us to God; but the plea that we may urge now and ever is our utterly helpless condition, that makes His redeeming power a necessity. Renouncing all self-dependence, we may look to the cross of Calvary and say,—

'In my hand no price I bring;
Simply to Thy cross I cling.'"

—*"The Desire of Ages," p. 317.*

4. Read Ps. 103:13; Isa. 63:9; and Heb. 4:15. In the compassion of Jesus for the bereaved and sorrowing mother, we see the tender pity of God for suffering and sinful men; for "God was in Christ, reconciling the world unto Himself." 2 Cor. 5:19. Satan has led men to think that God is stern, exacting, and tyrannical. Christ "emptied Himself" (Phil. 2:7, R. V.), that He might represent only the Father, and so disprove Satan's slander. "God is love." Who can hesitate to come to Him, when we know that it was His love and compassion that was manifested in the gentle Saviour?

5. "And He said, Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak," What was it that put life into the young man? Just the word of Christ, which is spirit and life. John 6:63. It was the same word that will raise the dead at the last day. It was the same word that gives life to the sinner.

LESSON 10

JOHN THE BAPTIST IN PRISON

June 6, 1925

LESSON SCRIPTURES: Matt. 11:2-12; Mark 6:14-29.
PARALLEL SCRIPTURES: Matt. 14:1-12; Luke 7:18-30.
MEMORY TEXT: Rev. 2:10.
LESSON HELP: "The Desire of Ages," pp. 214-225.
PLACES: Galilee; the castle of Machærus.
PERSONS: Jesus; John the Baptist; disciples of John; Herod; Herodias and daughter; the multitude.

SETTING OF THE LESSON

John the Baptist was in prison in the castle of Machærus. This fortress was built on the east side of the Dead Sea, almost on a line with Bethlehem. The stronghold was perched on the summit of this wild region, and was inaccessible on three sides. The place of John's imprisonment was at one end of the citadel, the palace of Herod at the other end.

Suggestions for Daily Family Study

1. Read the "Setting of the Lesson." Read Matt. 11: 2-12. Recall the story of John's birth, his habits of life, and important features of his work.

2. Read the lesson as recorded in Luke 7: 18-30. Study Questions 1-7, and Notes 1-6. Let the children read paragraphs 1-4 of the primary lesson. Read selected portions from the Lesson Help.

3. Read Mark 6: 14-29. Study the biography of Herod. (See Note 7, and a Bible dictionary.) Let the children complete the reading of the primary lesson. Drill on the memory text.

4. Study Questions 8-18, and Notes 7-9. Read selected portions from the Lesson Help. Drill on the memory text.

5. Review the lesson by asking questions, and study the notes in the youth's lesson. Continue the reading of the Lesson Help. Select an additional memory text.

6. Study the junior lesson and notes. Discuss topics under the heading "Can You Tell?" Study particularly the reasons why Jesus did not deliver John from prison. (See Lesson Help, pp. 223-225.) Review the memory work.

7. Review all grades of lessons. Name the characters in the lesson, telling what each said and did. Review the memory work.

QUESTIONS

1. To whose ears had come the news of the wonderful miracles wrought by the Saviour? What did John do? What question did John's disciples ask Jesus? Matt. 11: 2, 3. Note 1.
2. How did Jesus answer them? To what proof of His ministry did Jesus refer? Verses 4, 5. (See also Luke 7: 19-22.)
3. Upon whom did He pronounce a blessing? Matt. 11: 6. Note 2.
4. What questions did Jesus ask the people concerning John? Verses 7-9. Note 3.
5. What reason did Jesus give for calling John more than a prophet? Verse 10. Note 4.
6. How did He compare John with other men? Verse 11. Note 5.
7. What did Jesus say of the kingdom of heaven? Verse 12. Note 6.
8. How did King Herod try to account for the miraculous work of Jesus? Mark 6: 14-16.
9. Why had Herod imprisoned John the Baptist? Verse 17.
10. What had aroused the hatred of Herodias against John? Verses 18, 19. Note 7.
11. How did Herod regard John? What did he know concerning him? Verse 20.
12. How was the birthday of Herod celebrated? What promise did Herod make the daughter of Herodias on that occasion? Verses 21-23.
13. What request did Herodias instruct her daughter to make? Verses 24, 25.
14. How did Herod feel concerning her request? Verse 26. Note 8.

15. What did Herod do immediately? Verse 27.
16. What was done with the head of John the Baptist? Verse 28.
17. What did John's disciples do? Verse 29.
18. Why did not Jesus deliver John from martyrdom? Note 9.

NOTES

1. "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. . . . He determined to send a message of inquiry to Jesus."—*"The Desire of Ages," pp. 215, 216.*

2. "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."—*Id., p. 218.*

3. "The tall reeds that grew beside the Jordan, bending before every breeze, were fitting representatives of the rabbis who had stood as critics and judges of the Baptist's mission. They were swayed this way and that, by the winds of popular opinion. . . .

"Jesus wished to direct attention to the contrast between the clothing of John, and that worn by the priests and rulers. These officials arrayed themselves in rich robes and costly ornaments. They loved display, and hoped to dazzle the people, and thus command greater consideration. They were more anxious to gain the admiration of men than to obtain the purity of heart which would win the approval of God. Thus they revealed that their allegiance was not given to God, but to the kingdom of this world."—*Id., pp. 218, 219.*

4. John had prophesied of Christ. "One mightier than I cometh. . . . He shall baptize you with the Holy Ghost." But John was more than a prophet. Like Jesus, he was the fulfillment of prophecy. Of himself he said, "I am the voice of one crying in the wilderness, . . . as said the prophet Esaias." He it was, too, who first publicly proclaimed and pointed out Jesus as the Messiah. He also baptized Jesus, when the voice from heaven declared His sonship.

5. "In the announcement to Zacharias before the birth of John, the angel had declared, 'He shall be great in the sight of the Lord.' In the estimation of Heaven, what is it that constitutes greatness?—Not that which the world accounts greatness; not wealth, or rank, or noble descent, or intellectual gifts, in themselves considered. If intellectual greatness, apart from any higher consideration, is worthy of honor, then our homage is due to Satan, whose intellectual power no man has ever equaled. But

when perverted to self-serving, the greater the gift, the greater curse it becomes. It is moral worth that God values. Love and purity are the attributes He prizes most."—*"The Desire of Ages," p. 219.*

6. The meaning of this passage is made clearer in Luke 16: 16: "The kingdom of God is preached, and every man presseth into it." John's preaching of repentance and of the nearness of the kingdom of heaven, had stirred the people, and many were pressing into the kingdom as if compelled by some unseen force. He had begun a movement that was continuing and increasing through the ministry of Jesus. Thus Jesus gave John credit for his share in the work that Jesus Himself was following up.

7. The Herod who killed John the Baptist was Herod Antipas, son of Herod the Great by Malthace, his Samaritan wife. After the death of his father, he was confirmed by Augustus as tetrarch of Galilee and Perea, that is, the southern part of the country east of the Jordan.

8. "Herod was astonished and confounded. The riotous mirth ceased, and an ominous silence settled down upon the scene of revelry. The king was horror-stricken at the thought of taking the life of John. Yet his word was pledged, and he was unwilling to appear fickle or rash. The oath had been made in honor of his guests, and if one of them had offered a word against the fulfillment of his promise, he would gladly have spared the prophet. He gave them opportunity to speak in the prisoner's behalf. They had traveled long distances in order to hear the preaching of John, and they knew him to be a man without crime, and a servant of God. But though shocked at the girl's demand, they were too besotted to interpose a remonstrance. No voice was raised to save the life of Heaven's messenger. These men occupied high positions of trust in the nation, and upon them rested grave responsibilities; yet they had given themselves up to feasting and drunkenness until the senses were benumbed. Their heads were turned with the giddy scene of music and dancing, and conscience lay dormant. By their silence they pronounced the sentence of death upon the prophet of God to satisfy the revenge of an abandoned woman."—*"The Desire of Ages," pp. 221, 222.*

9. "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."—*Id., pp. 224, 225.*

LESSON 11

THE PARABLE OF THE SOWER

June 13, 1925

LESSON SCRIPTURE: Matt. 13:1-23.
PARALLEL SCRIPTURES: Mark 4:1-20; Luke 8:4-15.
MEMORY TEXT: Ps. 119:11.
LESSON HELP: "Christ's Object Lessons," pp. 33-61.
PLACE: By the Sea of Galilee.
PERSONS: Jesus; the disciples; the multitude.

SETTING OF THE LESSON

"By the Sea of Galilee a company had gathered to see and hear Jesus,—an eager, expectant throng. The sick were there, lying on their mats, waiting to present their cases before Him. It was Christ's God-given right to heal the woes of a sinful race, and He now rebuked disease, and diffused around Him life and health and peace."—*"Christ's Object Lessons," pp. 33, 34.*

Looking upon this scene, Jesus spoke the parable of the sower.

"Sower divine!
Sow the good seed in me;
Seed for eternity.
'Tis a rough, barren soil,
Yet, by Thy care and toil,
Make it a fruitful field,
An hundredfold to yield.
Sower divine,
Plow up this heart of mine!"

Suggestions for Daily Family Study

1. Read the "Setting of the Lesson." Read Matt. 13:1-23. Study the definition of "parable." For reasons why Jesus taught in parables, scan the chapter in "Christ's Object Lessons," pp. 17-27, entitled "Teaching in Parables."
2. Recite the portion of the parable as told in Matt. 13:1-8. Study Question 6, and Note 1. Let the children read paragraphs 1-5 of the primary lesson. Ask questions on these paragraphs.
3. Study Questions 7-9, and Notes 2-4. Read the section in the Lesson Help entitled "By the Wayside." Drill on the memory text.
4. Study Questions 10-12, and Notes 5-7. Read the section in the Lesson Help entitled "In Stony Places." Let the children read paragraphs 6-10 of the primary lesson. Ask questions on these paragraphs.
5. Study Questions 13-15, and Notes 8, 9. Read the section in the Lesson Help entitled "Among Thorns." Drill on the memory text.
6. Study Questions 16-18. Review the subject by using the youth's lesson and notes. Drill on the memory text.
7. Review the lesson by using the junior lesson and notes. Discuss topics under the heading "Name Them." Drill on the memory text.

QUESTIONS

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

2. What feature of the sowing is first mentioned? What became of the seed? Verse 4.
3. Where did some of the other seed fall? What finally became of the plants? Verses 5, 6.
4. Where else did some of the seed fall? What was the result? Verse 7.
5. Where did still other seed fall? What fruit did this seed bear? Verse 8.
6. What call to attention shows the importance of this parable? Verse 9. Note 1.
7. How did Jesus begin to explain this parable? What is the meaning of the seed falling by the wayside? Verses 18, 19. Note 2.
8. What makes the heart of the wayside hearer hard, like the beaten path? Heb. 3:13. Note 3.
9. How alert is the wicked one in catching away the seed of truth? 1 Peter 5:8. Note 4.
10. Who is represented by him who received the seed into stony places? Matt. 13:20. Note 5.
11. What was the outcome in this case? Verse 21. Note 6.
12. What evidence shows that immediate acceptance of the Word does not necessarily prove one to be a "stony ground" hearer? Matt. 4:18-22. Note 7.
13. What class is represented by those who received the seed among thorns? Matt. 13:22. Note 8.
14. At what time should special care be taken against the things represented by the "thorns"? Luke 21:34.
15. 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 9.
16. Who is represented by him who received the seed into good ground? Matt. 13:23.
17. What is characteristic of the one who bears fruit? Luke 8:15.
18. What experience is necessary if one bears "much fruit"? John 15:2, 5.

NOTES

1. "By this parable Christ was virtually saying to His hearers, It is not safe for you to stand as critics of My work, or to indulge disappointment because it does not meet your ideas. The question of greatest importance to you is, How do you treat My message? Upon your reception or rejection of it your eternal destiny depends."—*"Christ's Object Lessons," pp. 43, 44.*

2. Bear 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 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 everyone to whom he may minister that Word.

3. "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.*

4. "Satan has many helpers. Many who profess to be Christians are aiding the tempter to catch away the seeds of truth from other hearts. Many who listen to the preaching of the Word of God make it the subject of criticism at home. . . . The message that should be regarded as the Word of the Lord to them is dwelt upon with trifling or sarcastic comment. The minister's character, motives, and actions, and the conduct of fellow members of the church, are freely discussed. . . . Often these things are spoken by parents in the hearing of their own children. Thus are destroyed respect for God's messengers, and reverence for their message."—*Id., pp. 45, 46.*

5. The words "forthwith" (verse 5), "anon" (verse 20), and "by and by" (verse 21), are variations of the same word in the original, and mean *immediately.* It is sometimes translated elsewhere "straightway."

6. The word "offended" here, as usually elsewhere in the Gospels, means *caused to stumble,* or, more literally still, *entrapped, ensnared.*

7. "It is not because men receive the Word immediately, nor because they rejoice in it, that they fall away. . . . But those who in the parable are said to receive the Word immediately, do not count the cost. They do not consider what the Word of God requires of them. They do not bring it face to face with all their habits of life, and yield themselves fully to its control."—*"Christ's Object Lessons," pp. 46, 47.*

8. " 'The cares of this world.' 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 can not 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."—*Id., p. 51.*

9. "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. They are themselves responsible for the hardness of heart that prevents the good seed from taking root, and for the evil growths that check its development."—*Id., p. 56.*

LESSON 12

THE PARABLE OF THE TARES

June 20, 1925

LESSON SCRIPTURE: Matt. 13:24-30, 36-43.
MEMORY TEXT: Matt. 13:38, 39, 41.
LESSON HELP: "Christ's Object Lessons," pp. 70-75.
PLACES: By the Sea of Galilee; a house in Capernaum.
PERSONS: Jesus; the disciples; the multitude.

SETTING OF THE LESSON

Sitting in the boat on the Sea of Galilee, Jesus continued to teach the people by parables. "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."—*"Christ's Object Lessons," p. 71.*

Suggestions for Daily Family Study

1. Read the "Setting of the Lesson." Read Matt. 13: 24-30, 36-43. Study about the tares. (See Bible dictionary, and Note 1.) Drill on the memory text.
2. Tell the parable as related in verses 24-30. Study Note 2. Read pages 70 and 71 of the Lesson Help. Children read paragraphs 1-5 of the primary lesson. Ask questions on this part of the lesson. Drill on the memory text.
3. Read Matt. 13: 36-43. Study Questions 8-16, and Notes 3-6. Children complete the reading of the primary lesson. Ask questions on this part of the lesson. Drill on the memory text.
4. Study the youth's lesson and notes. Read pages 72 and 73 of the Lesson Help. Review the memory work.
5. Review the lesson by asking the questions and reading the notes in the junior lesson. Read or sing "Nothing but Leaves," "Christ in Song," No. 131, in connection with this study.
6. Review the notes in each of the lessons. Permit the children to ask the questions in the primary lesson, older members answering. Review the memory work.
7. Review the entire lesson in such a manner that each member may have a part. Emphasize the practical thoughts. Picture the glory of the coming of the Saviour, as a fitting climax. Review the memory work.

QUESTIONS

1. In this parable, what did Jesus say the kingdom of heaven is like? Matt. 13:24.
2. What took place while men slept? Verse 25.
3. When did the tares appear? Verse 26. Note 1.
4. What questions did the servants ask the householder? Verse 27.
5. How did the householder answer them? What did the servants then ask? Verse 28.
6. What direction did the householder give? Verse 29. Note 2.
7. How long should they let the wheat and the tares grow together? What should the reapers do in the time of the harvest? Verse 30.
8. After Jesus had sent the multitude away, what request did the disciples make of Him? Verse 36.
9. Who is the sower of the good seed? Verse 37.
10. What are the field, the good seed, and the tares? Verse 38. Note 3.
11. Who is the enemy that sowed the tares? What is the harvest? Who are the reapers? Verse 39. Note 4.
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? Verse 41.
14. What is done with the doers of iniquity? Verse 42.
15. How completely will the wicked be destroyed in the last great fire? Ps. 37:20; Mal. 4:3. Note 5.
16. What glorious experience awaits the class represented by the wheat? What exhortation is given to all? Matt. 13:43. Note 6.

NOTES

1. The "tares" here mentioned are a kind of darnel, a poisonous weed. During growth, they are very similar in appearance to wheat; but when they head out, the grains are black, and easy to distinguish from wheat.

2. Of the darnel, it is said that the roots often grow so closely intertwined with those of the wheat, that the one can not be pulled up without rooting out the other. Not in this life is the line drawn. The Lord sends rain on the just and 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 entrust 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.*

3. "The good seed represents those who are born of the Word of God, the truth. The tares represent a class who are the fruit or embodiment of error, of false principles."—*Id., pp. 70, 71.*

4. "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."—*Id., p. 71.*

5. "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. Their destruction will consequently be no real loss. 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.*

6. "But 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.*

Is the Thirteenth Sabbath Dollar Day in your school? If not, why not make it so by giving as many dollars as you have church members?

LESSON 13

THE REVIEW

June 27, 1925

Suggestions for Daily Family Study

1. Let different members of the family relate the story of healing in Mark 2: 1-12. Study Questions 1, 2. Review the memory work belonging to Lesson 1.

2. Let different members tell the story of the healing by the pool of Bethesda. How did Jesus teach the true principles of Sabbath keeping? (See Lessons 2 and 3.) Review the memory work.

3. Review the Sermon on the Mount by use of the questions given in the junior review lesson. Review the memory work.

4. Younger members may relate the miracles recorded in Luke 7: 1-17. Review the memory work.

5. Review the life of John the Baptist, each member contributing a part. Review the memory work.

6. Review the parable of the sower, all taking part. Review the memory work.

7. Review the parable of the tares, all taking part. Conduct the exercise in the junior lesson under the heading, "Who Said These Things? To whom Were They Said?"

QUESTIONS

1. On what occasion, and in what manner, did Jesus demonstrate that He had power to forgive sins? Lesson 1.
2. Relate the circumstances under which Levi was called to the apostleship. Lesson 1.
3. In what way did the healing of the cripple at the pool of Bethesda arouse the hostility of the Jews? Lesson 2.
4. On what two occasions did Jesus especially seek to teach the character of true Sabbath keeping? Lesson 3.
5. What chief purpose did Jesus have in giving the Sermon on the Mount? Lesson 4. Note 1.
6. Upon what nine principles of Christian living discussed in Lesson 5 did Jesus expand and enlarge in Matt. 5: 17-48?
7. Name the things accompanying right living, concerning which Jesus gave special instruction in Matt. 6: 1-8. Lesson 6.
8. How many illustrations did Jesus employ in Matt. 6: 19-34, to show God's love and care for us? Lesson 7.
9. Name the separate points in Matthew 7, upon which Jesus gave special instruction on Christian living. Lesson 8.
10. In what positive manner did the centurion show his faith in Jesus' power to heal? Lesson 9.

11. By what miracle did Jesus reveal His deep sympathy for those who are bowed down with sorrow? Lesson 9.
12. What evidence of His Messiahship did Jesus give to John the Baptist while he was in prison? Lesson 10.
13. What important lessons are taught in the parable of the sower? Lesson 11.
14. What practical instruction is given in connection with the parable of the tares? Lesson 12.

"It would be well for us to spend a thoughtful hour each day in contemplation of the life of Christ."—*"The Desire of Ages," p. 83.*

"None but those who have fortified the mind with the truths of the Bible will stand through the last great conflict."—*"The Great Controversy," p. 593.*

The Desire of Ages

This is a beautiful presentation of the life of Christ. His experiences from birth to the close of His earthly ministry, His miraculous ministrations in behalf of the sick and afflicted, His remarkable parables, and the ever-living principles of righteousness that He taught, are among the topics to be found in this inspiring volume.

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